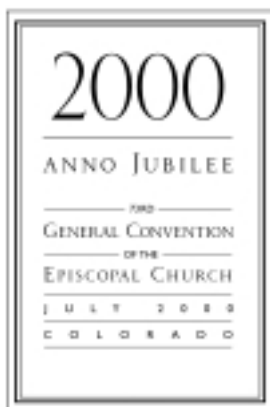


THE BLUE BOOK



Reports of the Committees, Commissions, Boards and Agencies of
The General Convention of the Episcopal Church
Seventy-Third General Convention, Denver, Colorado, July 2000



Church Publishing Incorporated, New York



Letter to Bishops and Deputies from the Secretary of the 73rd General Convention

Dear Bishops and Deputies,

It is a privilege to commend to you for thorough study this Report to the 73rd General Convention of the Episcopal Church, *The Blue Book*.

The contents of these pages reflects the work of our Church's Committees, Commissions, Agencies and Boards. Each contribution is the result of prayer, work and study done by each group. Each contribution thoughtfully engages an area of our common life and seeks to assist the participants in the General Convention in having the background necessary to make policy decisions. We are grateful to the members of these groups for the work they have done for the benefit of the whole Church.

We are grateful to our partners in this project, Church Publishing Incorporated, who have offered the gift of a searchable CD-ROM in the back of each book. In addition, the contents will be posted on the Church Publishing website on April 5th. These new technologies add to the ease of access to these reports.

On behalf of the whole Church I wish to express appreciation for the dedication of the staff of the General Convention Office and the staff of Church Publishing who have edited and produced this book.

The staff of the General Convention Office and I look forward to joining you at the 73rd General Convention in Denver this July.

Faithfully yours in Christ,

Rosemari G. Sullivan

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Standing Commission on Anglican and International Peace with Justice Concerns

MEMBERSHIP

Mrs. Jackie B. Batjer (Northwest Texas) 2003

Dr. Louie Crew (Newark) 2003, *secretary*

The Rt. Rev. Theodore Daniels (Virgin Islands) 2003

The Rev. Canon Dalton D. Downs (Washington) 2003

The Rt. Rev. Jean Zaché Duracin (Haiti) 2000

The Rt. Rev. Barbara C. Harris (Massachusetts) 2000

The Rev. Donor Macneice (Hawaii) 2000

The Rev. S. Suzanne Peterson (Iowa) 2000, resigned, replaced by the Rev. Jane Garrett (Vermont)

The Very Rev. Petero A.N. Sabune (Newark) 2003, resigned, not replaced

Mr. Brian Sellers-Petersen (Olympia) 2003

The Rt. Rev. Richard L. Shimpfky (El Camino Real) 2003, *associate chair*

Ms. Madeleine G. Trichel (Southern Ohio) 2000, *chair*

Ms. Mary Ann Weiss (Lexington) 2000

Mr. Gregg Westigard (Eau Claire) 2000

The Rev. Robert L. Sessum (Lexington), *Executive Council liaison*, 2000

The Rev. Brian Grieves, *Episcopal Church Center staff liaison*

Mr. Thomas Hart, *The Episcopal Church Office of Government Relations liaison*

Commission Representatives At General Convention

Bishop Richard Shimpfky and Deputy Louie Crew are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Anglican and International Peace with Justice Concerns was created by the restructuring action of General Convention in 1997, Resolution A163a, to replace the Standing Commission on Peace with Justice. Its duty is to develop recommendations and strategies regarding common ministry opportunities and concerns with other provinces of the Anglican Communion as to the work of this church and the Anglican Communion on issues of international peace with justice and to make recommendations pertaining thereto to the Presiding Bishop, the Executive Council, and the General Convention.

The commission affirmed the guidelines established by the predecessor commission to determine areas of involvement:

- a significant Anglican presence to justify our involvement;
- systemic injustice as evidenced by racism; use of violence as a matter of policy, domination or control; or human suffering;

- availability of adequate and verifiable information with resources for decision-making, including the possibility for consultation with affected parties;
- significant U.S. involvement, political, economic, or military;
- potential for large-scale impact;
- an invitation from the concerned parties.

Using these guidelines, the Commission focused on Haiti, Southern Africa, China/Tibet, and Israel/Palestine. The commission looked at world debt, globalization, migration, religious persecution, racism, and xenophobia. The 1997 General Convention referred two resolutions to the Commission: B032, Kuala Lumpur, and D016, Solidarity with Persecuted Churches. The full commission met four times, carrying out its work between meetings by site visits, extensive use of e-mail, internet research, and one sub-committee meeting. The commission met with and heard reports from the following people and organizations: The Rev. Canon Patrick Mauney, Global and International Relations; the Episcopal Peace and Justice Network for Global Concerns; Standing Commission on World Mission; Mary Miller, Episcopal Peace Fellowship; The Rev. Dr. David Beckman, Bread for the World; Thomas Hart and Jere Skipper, The Episcopal Church Office of Government Relations in Washington; Alexandra Arriaga, U.S. State Department, Bureau of Democracy and Labor; Robert E. White, Center for International Policy; The Rev. Dr. Leon Spencer, Washington Office on Africa; Diane Knippers, Institute for Religion and Democracy; Dr. Joseph Stark, Human Rights Watch; Robert Jenkins, Africa Bureau of USAID. The commission received lengthy written reports from the Anglican Peace and Justice Network meeting in Seoul, Korea, and the Lambeth Conference.

Sub-committees visited Haiti and the Dominican Republic (Batjer, Duracin, Macneice) and South Africa and Mozambique (Shimpfky, Duracin, Crew). Individuals attended The World Council of Churches, Harare, Zimbabwe (Crew, Duracin); “Hear the Cry!” an Episcopal Council for Global Mission conference on persecuted churches (Westigard); the Washington Office on Africa Conference “Trade, Aid, and Debt: Toward Economic Justice in Africa” (Weiss); Province One Convocation on the content and meaning of Lambeth (Garrett); and ECUSA Anti-Racism training (Batjer). One member (Sellers-Petersen) was able to meet with Anglican church leaders and ecumenical partners in conjunction with work related travel to Palestine, Rwanda, Uganda, and South Africa. In addition, one member traveled to Okinawa (Trichel); one attended a Jubilee 2000 Scottish Coalition conference (Weiss); two joined an Episcopal Church delegation to the China Christian Council in Nanjing (Macneice, Trichel); one joined a delegation of the Episcopal Peace and Justice Network for Global Concerns for the Sabeel Peace and Justice Conference in Israel/ Palestine (Trichel).

The commission sent two resolutions to Executive Council. The first resolution called for cleanup of chemical weapons, explosives, and munitions from all sites in Panama. The Episcopal Peace and Justice Network for Global Concerns and the Episcopal Peace Fellowship co-sponsored this resolution. The second resolution called for payment of U.S. debt to the United Nations. Both resolutions passed.

While not able to address all the needs of which we became aware, we bring the following urgent matters to the attention of the General Convention.

INTERNATIONAL ECONOMIC JUSTICE

During the last triennium the economic plight of the poorest nations has been a major concern of this commission and our church. Many individual Episcopalians, parishes and organizations along with the Peace and Justice Office at the Episcopal Church Center, have joined with the Jubilee 2000 movement calling for cancellation of debt owed by the world's poorest countries to the world's wealthiest countries and international financial institutions. Cancellation of this debt is consistent with the Jubilee 2000 resolutions passed by the 1994 and 1997 conventions. The Peace and Justice Ministries staff, especially the staff of the Office of Government Relations, have succeeded in collaborating with persons of other denominations in getting the U.S. Congress to pass legislation that begins the process of debt-reduction. Current information will be provided at appropriate legislative hearings in Denver. Underlying all of these efforts is the question, "How can we be in right relationship with one another and with God?"

We commend the 1998 Lambeth report on "International Debt and Economic Justice" and call upon General Convention to affirm the Lambeth resolve to help those living in the poorest countries of the world to emerge from economic oppression.

We agree with the Bishops at Lambeth: "As members of the world-wide Anglican Communion drawn from rich and poor nations...we feel compelled to speak out against suffering. Through our baptism into Christ we are one body in him and are called to be in relationship with one another. When one member of the body suffers, all suffer. If my bowl is full and yours is empty, I must share what I have."

Resolution A001 Diocesan International Education, Advocacy, and Development Programs

- 1 *Resolved*, the House of _____ concurring, That all dioceses accept
- 2 the challenge affirmed in the 1998 Lambeth Resolution I.1.15(j) "to cooperate
- 3 with other people of faith in programs of education and advocacy so that we may
- 4 help raise public awareness of vital economic issues that impact deeply on the
- 5 daily lives of the poor," and be it further
- 6 *Resolved*, That all dioceses accept the challenge affirmed in the 1998 Lam-
- 7 beth Resolution I.1.15(k) "to fund international development programs, recog-
- 8 nized by Provinces [Anglican], at a level of at least 0.7% of annual total diocesan
- 9 income."

Globalization

Globalization of the nations of the world is the process by which free-market capitalism integrates markets, nation-states, cultures, and technologies. While technological advances in the wealthier countries can improve living conditions, enhance medical services, increase communication, and provide greater educational opportunities in poorer countries, globalization often has an adverse impact on poor countries.

The power of new technologies, the seemingly unlimited financial resources of international corporations, the ability of the wealthy to absorb risk and loss—all of these factors encourage corporations to venture into underdeveloped countries and overwhelm local businesses. The people in these countries have little or no control over who or how others

invade their economic and cultural landscapes. Too often people from rich countries give and act *to* and *for* but not *with* the poor countries.

“While offering enormous opportunities for the development of human well being, [globalization] has, in fact, magnified the injustice of a world of inequality, where the strong pursue their interests to the detriment of the weak. Sin has always been with us. Globalization magnifies its effects through the power of governments and financial institutions.” (The 1998 Lambeth report.)

Resolution A002 Ethical Guidelines for International Economic Development

Resolved, the House of _____ concurring, That this 73rd General Convention calls upon the whole church at every level to adopt the following Ethical Guidelines for International Economic Development:

- *Partnership.* This economic relationship promotes mutuality of benefits.
- *Respect.* Local peoples and realities are valued. For instance, “A gift of rice is not allowed to destroy the local economy’s ability to produce rice.” (Bishop Zaché Duracin)
- *Empowerment.* This economic relationship values mutuality of process. For instance, the developing nation’s government, commercial leadership, labor, and civil institutions are engaged fully in the economic decision-making.
- *Oneness with creation.* The economic relationship displays sensitivity to the environment.
- *Distributive justice.* The economic impact of the relationship contributes to the well-being of a significant number of people and does not promote extreme inequities within the country.
- *People-centered development.* If development assistance is offered, the beneficiaries set priorities and conditions. Maximum use is made of local resources. Applied technologies are appropriate for the setting.

STABILITY IN SOUTH AFRICA

In 1994 in South Africa the cruel apartheid regime was toppled in an unparalleled bloodless revolution. For centuries a tiny white minority had oppressed the black majority with increasingly hostile measures. Nelson Mandela was elected president in a democratic election.

The new government possesses severely limited economic resources to reverse the legacy of apartheid, especially the shabby education system that served to keep ninety percent of the population illiterate and living in rank poverty. "We need a massive public works program like that of the New Deal," advises Sheena Duncan, a leader of the Social Responsibilities Team of the Province of Southern Africa.

“We need to advocate ways to help democracy to take root,” the Archbishop of the Church of the Province of Southern Africa Njongonkulu Ndungane stresses. “Totalitarian alternatives thrive when there is little hope. For democracy to survive we must address the fundamentals that beset us. Poverty and inequality are the major legacies of apartheid.”

Economist Jeffrey Sachs argues: “A much more important challenge, as yet mainly unrecognized, is that of mobilizing global science and technology to address the crises

of public health, agricultural productivity, environmental degradation and demographic stress” (*The Economist*, August 14, 1999: 17-20).

“South Africa is like Germany after World War II. We need another London Accord of 1953, a new ‘Marshall Plan’ with a massive injection of capital for development of jobs and education, with money from Britain, Germany, and the USA (as countries who did business with the old South Africa), and we need to assure transparency so that the money goes solely for development” (Archbishop Ndungane).

The Episcopal Church’s \$500,000 loan to Shared Interest in 1999 for support of micro-enterprise projects in South Africa is an example of what can be done to be helpful.

The United States was one of the last countries to enforce sanctions against the apartheid government. “Should we not apologize?” we asked Archbishop Ndungane. “Yes, but only if you also acknowledge the important contributions that the Episcopal Church [U.S.A.] gave to our struggle. When Bishop Tutu spoke, the apartheid government knew that the Episcopal Church was also speaking through him, as indeed was the whole Communion.”

Resolution A003 Economic Hope and Stability for South Africa

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
- 2 vention of the Episcopal Church urges the government of the United States
- 3 to increase aid and private investment in South Africa specifically targeted to
- 4 improve the education system and other programs to lift the poor out of their
- 5 poverty.

Resolution A004 Commendation of South Africa’s Truth and Reconciliation Commission

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
- 2 vention commends the new government for the Truth and Reconciliation Com-
- 3 mission. The commission and its chair, the Most Rev. Desmond Tutu, have set
- 4 a splendid example of Christian principle at its best in forgoing revenge and
- 5 forgiving the perpetrators of injustice under apartheid who have been willing to
- 6 confess their deeds.

Resolution A005 Apology for U.S. Complicity with South Africa’s Apartheid Government

- 1 *Resolved*, the House of _____ concurring, That this 73rd General
- 2 Convention calls on the government of the United States to apologize to the
- 3 people of South Africa for our long complicity in supporting the apartheid gov-
- 4 ernment and our long delay in instituting economic sanctions to support the
- 5 democratic movement.

EXPORTING OF U.S.-MADE HANDGUNS

The crime rate has risen dramatically in much of the developing world. For example, in South Africa there were 33.6 murders per day in 1998 and 109.4 armed robberies per day. Recently violence with guns has overtaken other violent means of attack. South Africa issued 183,000 gun licenses in 1998 alone. Urban crime is more sophisticated, employing the young unemployed. Similar conditions exist throughout the world and were especially

noted on our visits to Haiti and the Dominican Republic. People urged us, “Please seek to curb the export of U.S.-made handguns.”

1 *Resolved*, the House of _____ concurring, That this 73rd General
2 Convention urges the U.S. government to prohibit the export of handguns.

Within the United States and throughout the Anglican Communion, there is a great need for servant ministry. In much of the Episcopal Church we treat our young people as clients instead of disciples with their own ministries, their own experience of Jesus to share. ECUSA now loses a large number of our young people aged 17-30, many of whom never return. Yet many of these have enormous gifts, great compassion, and a strong willingness to serve.

A strong Episcopal Youth Corps could bring much skill to places most in need throughout the Anglican Communion. The resources exist. We need the vision and the will to enable the ministry. Imagine the blessing to those served as a generation of young Episcopalians moves quietly through the Communion teaching, training others to use computers, organizing community centers, helping to build housing *et al.* Imagine the sacred legacy years later as these Episcopalians move into positions of leadership in our national and church life, having been shaped and informed by an experience of moving one to two years in the world as a servant.

1 *Resolved*, the House of _____ concurring, That this 73rd General
2 Convention calls on the Executive Council to establish an Episcopal Youth Corps
3 to engage in servant ministry throughout the Anglican Communion, and be it
4 further

5 *Resolved*, That the Executive Council provide \$300,000 as seed money for
6 a pilot project over the next triennium, with this amount directed solely to estab-
7 lish and maintain the networks and train the volunteers, who, with the help of
8 Episcopal Ministries with Young People, will be expected to raise money to fund
9 most of their ministry.

AIDS virus infections continue to rise worldwide. The number of people infected had risen to 33.6 million by December 1999. In Sub-Saharan Africa, the area hardest hit by the AIDS pandemic, one in eight South Africans, one in seven Kenyans, and one in four Zimbabweans has HIV/AIDS. In South Africa, where there are 1500 new HIV infections daily (65% of these are among people between the ages of 15 and 25), a month's supply of AZT costs R400 (US\$80) a month and the more effective combination of drugs R2000 (US\$334) a month. Yet 60% of South Africans live on a monthly income ranging only from R460 to R2680. Similar situations exist throughout the world, as for example in Haiti, the Dominican Republic, and Southeast Asia.

Health workers cannot provide adequate treatment under these circumstances, and governments around the world are becoming increasingly desperate in their search for ways to provide affordable drugs—sometimes feeling compelled to find ways of skirting international trade agreements. Finding a compassionate, just, and equitable solution to this problem, without jeopardizing research and development work, is of paramount importance.

Resolution A008 AIDS Drugs Availability at Affordable Prices

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
- 2 vention supports compassionate initiatives to make AIDS-related medications
- 3 available at affordable prices to infected persons throughout the world, especially
- 4 in the poorest and neediest nations; and be it further
- 5 *Resolved*, That this 73rd General Convention urges the United States gov-
- 6 ernment to work with other governments to find ways both to make affordable
- 7 drugs available and to provide for continued research and development of AIDS-
- 8 related medications.

REFERRAL OF KUALA LUMPUR STATEMENT ON SEXUALITY

The 72nd General Convention referred to the Commission Resolution B032 regarding the sexuality portion of what has become known as The Kuala Lumpur Statement. The commission studied the full document, which includes proposals on international debt, several articles exploring the background and development of the statement, and the related Lambeth resolution that adopted some of the Kuala Lumpur language. For us, what stands out regarding Kuala Lumpur, Lambeth, and subsequent statements and happenings is the paucity of intra-provincial understanding and communication within the Anglican Communion on matters of cultural differences and differing theological/scriptural approaches. As the “Virginia Report” [a pre-Lambeth document] points out, “An important function of life in communion is always to remain attentive to one another...attentiveness to the particularity of peoples, times, and places.” To this end, moves by the leadership of the Communion to improve understanding and communication are of utmost importance.

We commend especially the efforts of our Presiding Bishop, the Archbishop of Canterbury, the Anglican Consultative Council, and the Anglican Peace and Justice Network to find opportunities to follow through on the commitment “to listen to the experience of homosexual people” (I.1.10). Members of this commission honored that commitment themselves by listening at the World Council of Churches 8th Assembly in Harare, Zimbabwe (Dec. 1998) and during the visit of three commissioners to Mozambique and South Africa (Aug. 1999) to the experiences of gay and lesbian persons in Africa. It is clear to us that the commitment can only truly be honored here and abroad if we create “safe spaces” for lesbian and gay stories to be told.

Resolution A009 Identification of “Safe Spaces”

- 1 *Resolved*, That the House of _____ concurring, That the Executive Coun-
- 2 cil establish a formal process for parishes to identify themselves as “safe spaces”
- 3 for lesbians and gays to tell their stories and be heard with love and care, and be
- 4 it further

- 5 *Resolved*, That the Presiding Bishop's staff work with counterparts
6 within the Anglican Communion to encourage similar "safe spaces" within
7 the Communion.

HAITI AND THE DOMINICAN REPUBLIC

Three members of the Commission (Duracin, Batjer, Macneice) spent five days in Haiti and the Dominican Republic. Two weeks prior to the visit the island had suffered the effects of Hurricane Georges, and much of the already bad economies and the physical structures of the countries were further damaged.

Haiti is the poorest country in the Western Hemisphere. This has come about by a series of dictators who, over the years, have ravaged the country. Although free elections have been held, the result of those years of corruption has left the country with no infrastructure, a 60% unemployment rate, a non-functional government, and a countryside that has been destroyed by deforestation. Furthermore, the per capita income of 70% of the population is around \$125 per year. Substantive assistance from the international community has been ineffective.

The Episcopal Church is growing in Haiti by showing the hope of the gospel and the face of Christ in the community. The church has taken a lead in education, job training and health care. Education is something that has to be urgently addressed if the country is to regain its ability to stand on its own. The commissioners visited schools run by the church and were particularly impressed by the school for handicapped children--the only one in Haiti -- that also makes prostheses for those requiring artificial limbs. The church runs an excellent hospital as well as a home for elderly women. The commissioners were impressed with the work the church is doing regarding the problem of migration -- especially to the neighboring Dominican Republic.

Resolution A010 Funding a Joint Commission to Work on Migration Problem for Haiti and the Dominican Republic

- 1 *Resolved*, The House of _____ concurring, That this 73rd General Conven-
2 tion calls on Executive Council to encourage and fund a joint commission of the
3 Dioceses of Haiti and Dominican Republic to work on the problem of migration
4 between the two countries.

Resolution A011 Helping Haiti Develop Its Agricultural Infrastructure

- 1 *Resolved*, The House of _____ concurring, That this 73rd General Conven-
2 tion calls on the U. S. Government to help Haiti develop its agricultural infra-
3 structure with major investment.

Resolution A012 Increasing Awareness of Haiti's Need and Promoting Assistance to Haiti

- 1 *Resolved*, The House of _____ concurring, That this 73rd General Con-
2 vention calls on the Executive Council, the Presiding Bishop's Fund for World
3 Relief, the United Thank Offering, and the dioceses of ECUSA to make them-
4 selves more aware of the needs of Haiti and to send, on the approval of the
5 ecclesiastical authority there, help—not just money—in the form of teachers

- 6 for schools, instructors to assist farmers to regain their land for agricultural pur-
7 poses, and medical personnel for hospitals.

OTHER CONCERNS:

Okinawa

One Commissioner (Trichel) attended the last in a series of pilgrimages from the main islands of Japan to Okinawa on the occasion of Okinawa Memorial Day. The 1998 event brought together people representing every diocese in Nippon Sei Ko Kai and several in Korea.

Participants were grateful for General Convention resolutions on their behalf, such as resolutions calling for the U.S. to consider the effect of American military presence on local populations everywhere.

The Peace Committee of Nippon Sei Ko Kai requested assistance in learning strategies for peace education and for advocacy and action. Participants also requested that ECUSA continue to speak with our government on the problems between U.S. military personnel and Okinawan civilians, as provided in a 1997 General Convention resolution.

China Christian Council

Four members of the Episcopal Church in the United States visited Nanjing, China, June 29 to July 1, 1998, to follow up on General Convention resolutions calling for dialogue with the church in China around issues of human rights, especially Tibet, and policies of U.S. companies doing business in China. The delegation included two members of this commission (Macneice and Trichel). Focusing on human rights implications of Tibet, economic investment, and religious freedom, the delegation met with the president of the China Christian Council, Dr. Han Wenzao, and the secretary general of the CCC, the Rev. Bao Jia-Yuan. Dr. Han expressed unqualified appreciation for the final text of the resolution on Tibet and its gracious tone and language. He invited the church to direct other such concerns, written in similar language, directly to the Chinese government with copies to the CCC.

The delegation met separately with an internationally revered bishop from the Anglican tradition, K.H. Ting. Both the bishop and Dr. Han cited problems of greed and corruption as the spiritual challenges facing the church in China.

The delegation recommended continued contact with the China Christian Council and the church in China, especially through mutual exchanges of laity and clergy.

Israel/ Palestine

One commissioner (Trichel) joined a delegation from the Episcopal Peace and Justice Network for Global Concerns to the University of Bethlehem, Palestine National Authority, to attend a peace and justice conference entitled "Jubilee 2000: What Does the Lord Require?" The conference, sponsored by Sabeel, an ecumenical Palestinian organization, focused on the history of the Palestinian experience, particularly since 1948, the need for land reform, and Jerusalem as an international capital. A second commissioner (Weiss) traveled independently to Jerusalem and met with the Rev. Naim Ateek, founder of Sabeel. The Commission sees the Episcopal Peace and Justice Network as the appropriate body to continue work on the existing resolutions on Israel/ Palestine and Jerusalem.

Religious Persecution

As requested in Resolution D016s, the entire commission heard testimony on religious persecution in several parts of the world and sent one member to the Global Mission conference on suffering churches (Westigard).

Persons of all faiths are persecuted because of their beliefs. The suffering is widespread. The church recognizes the freedom to believe and worship according to one’s conscience as a basic human right. We commend the United States Congress for passing the “International Religious Freedom Act” in October 1998. The Episcopal Church Office of Government Relations was a major force in the enactment of this legislation. The church must continue to “Hear the Cry” and aid, support, and offer refuge to victims of persecution. We must promote understanding and tolerance among faiths and respect for religious liberty. Finally, persecution must not be countered with our own intolerance.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

We recommend that this commission continue to work on policy recommendations, including strategies for common ministry opportunities within the Anglican Communion. Because the world is changing so rapidly, we are reluctant, in December 1999, to suggest priorities for the next triennium. We urge that the Commission continue to use the Guidelines established in 1995, as stated in the summary of our work in this report.

FINANCIAL REPORT

	1998	1999	2000	Total
Income				
Block Grant				\$50,000
Supplemental Grant				\$12,000
Total				\$62,000
Expenses				
Administrative	\$348	\$70		\$418
Full Commission				
Meetings	\$13,606	\$19,580		\$33,186
Sub-Committee Meetings				
(Site Visits)	\$496	\$13,580		\$14,076
Total	\$14,450	\$33,230		\$47,680
Balance				\$14,320

PROPOSED BUDGET FOR THE COMING TRIENNium

	2001	2002	2003	Total
Non-Staff/Consultant	\$200	\$400	\$200	
Administrative	\$275	\$400	\$150	
Full Commission				
Meetings	\$17,525	\$16,000		
Sub-Committee Meetings				
(Site Visits)		\$23,200	\$4,650	
Total	\$18,000	\$40,000	\$5,000	\$63,000

RESOLUTION

Resolution A013 Standing Commission on Anglican and International Peace with Justice Concerns Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$63,000 be
- 2 appropriated for the triennium 2001 - 2003 from the General Convention Budget
- 3 for the expenses of the Standing Commission on Anglican and International
- 4 Peace with Justice Concerns.

The Board of the Archives of the Episcopal Church

MEMBERSHIP

Mr. John K. Cannon (Southwest Florida) 2003
 The Rev. Dr. R. Girard Carroon (Connecticut) 2003, *secretary*
 Dr. James G. Carson (Chicago) 2000
 Dr. Mary S. Donovan (New York) 2000
 Mr. Mark J. Duffy, *archivist (ex officio)*
 Ms. Victoria Hill (Washington) 2000
 Dr. David Holmes (Southern Virginia) 2003
 The Rev. John Kitagawa (Maryland) 2003
 Ms. Margaret D. Lewis (Washington) 2000, *vice chair*
 The Rt. Rev. Larry E. Maze (Arkansas) 2003
 The Very Rev. Durstan R. McDonald (Texas) *(ex officio)*
 The Rt. Rev. James H. Ottley (Panama) 2003, *chair*
 The Rev. Canon Edward W. Rodman (Massachusetts) 2000
 The Rt. Rev. Don A. Wimberly (Texas) 2000

SUMMARY OF THE BOARD'S WORK

The purpose of the Board is to provide general direction for the Church Archives and to establish policies for its care and management. The Board oversees the work of the Canonical Archivist and represents the interests of the Archives in other venues of church life. In the past triennium, the full Board held two meetings at the Archives in Austin. The Executive Committee met three additional times in Austin and at the Episcopal Church Center.

In order to conduct more effective planning and evaluation, the Board reorganized itself into two committees in addition to the Executive Committee: Development and Facilities. The Facilities Planning Committee has responsibility for organizing discussion and consultation with other church bodies on physical plant requirements for the Archives. In this triennium the committee has worked with the director to evaluate the adequacy of current space proposals and to investigate viable options to accommodate future paper, multi-media, and electronic records storage. The Development Committee completed a review of several matters on the acquisition of national church publications and electronic records and recommended new policy initiatives for submission to General Convention. It has discussed and made recommendations to establish a Friends group to support funding of conservation and preservation efforts that cannot be carried by the General Convention budget.

The Board was occupied in securing the resources to support the program of archives and records management in the aftermath of budget reductions at the 1997 General Convention. With aid from the new administration, supplementary funding was secured from the Executive Council. This funding will permit the Archives to staff a records management program in New York and to convert the Archives' historical data on the resolutions of General Convention to the Internet. The Board reviewed and helped shape the Archivist's budgetary and programmatic goals for the Archives. The professional and technical

services staff participates in the formulation of these goals and the result is a highly productive team.

The Board deliberated and accepted the Archivist's proposal of an important new policy document that specifies the scope for acquiring new archival material in the future. This acquisitions policy, together with a formal report on the state of the Archives facilities in Austin brought the Board into some intensive discussions of how to move forward to procure good storage and attractive space to showcase the church's archives. The Archives has grown into a mature program since 1958, when it moved from Philadelphia to the new Episcopal Seminary of the Southwest in Austin. Both institutions have outgrown the present library building. The current building is not available for purchase by the Archives, and the Seminary needs more space for its library. The time has come for the Board to give priority consideration to obtaining suitable space to preserve and access the church's archives. We have decided, therefore, to seek the participation of the Executive Council in establishing a permanent home for the national Church Archives in an appropriately designed facility. With this step away from tenancy, the church will assume a new commitment to the stewardship of its cultural heritage that is more like the experience of other major faith groups. We see in this future home not only a utilitarian value, but also a symbol of and for the Episcopal Church that identifies our community as one of living traditions, of renewal in an historic identity, and of unity in its diversity.

FINANCIAL REPORT FOR THE 1998-2000 TRIENNIUM

	1998	1999 Projected	2000 Projected	Total
Income				
General Convention				
Funding	\$382,373	\$421,904	\$527,912	1,332,189
Executive Council Funding	0	0	170,000	170,000
Expense				
Salaries and Benefits				
(estimated)		\$288,954	\$314,275	\$401,104
\$1,004,333				
Rent and Facilities				
(Austin)	43,126	46,521	46,422	136,069
Operations	42,902	55,116	63,101	161,119
Information Services	7,391	5,992	182,056	195,439
Total	\$382,373	\$421,904	\$692,683	\$1,496,960

GOALS AND OBJECTIVES FOR THE 2001-2003 TRIENNIUM

Working with the Archivist, the Board has recommended a planning process that remains true to the historical mission of the Archives while also responding to the specific priorities of the Executive Council and our constituencies within the broader church. A new planning document adopted in 1999 organizes the objectives of the Archives under five primary goals: 1) communicating to the wider church by expanding access to the Archives' store of contemporary information resources; 2) developing the infrastructure to

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capture and deliver electronic records to a wider church and public audience; 3) supporting national and local ministries with guidelines for records and information management; 4) exploring the historical dimension of the Episcopal Church in ways that honor diversity and educate for mission; and 5) establishing plans for a permanent and visible archival repository for the Episcopal Church.

BUDGET APPROPRIATION—ARCHIVES AND RECORDS MANAGEMENT

	2001	2002	2003	Total
Salaries and Benefits (estimated)	\$424,406	\$437,139	\$450,253	\$1,311,798
Rent and Facilities (Austin)	48,900	49,472	53,490	151,862
Operations	74,820	78,330	86,240	239,390
Information Services	120,000	120,000	100,000	340,000
Total	\$668,126	\$684,941	\$689,983	\$2,043,050

BUDGET APPROPRIATION—BOARD OF THE ARCHIVES

	2001	2002	2003	Total
Non-Staff/Consultants	\$10,000	0	0	\$10,000
Administrative	1,000	1,030	1,060	3,090
Full Board Meetings	9,373	9,654	9,943	28,970
Sub-Committee Meetings	4,120	4,243	4,370	12,733
Total	\$24,493	\$14,927	\$15,373	\$54,793

REPORT OF THE ARCHIVIST

The Church Archives in Perspective

Modernity calls the archivist to reconcile past experience with the newness of events. We in the Archives track a church that, from our vantage point, seems in constant motion. As it adapts to a more complex and interrelated world, the church periodically repairs in search of its spiritual and organizational constants. Institutional change is a more meaningful passage when we are mindful of the essential symbolic connections to the historical community, which is our spiritual home. It is because we are agents of a larger and sacred community, that we can transform our accumulated memories into institutional wisdom, our personal moral sense into lasting cultural ethic, and our private interests into faithful commitments to each other.

As a symbolic and effective vehicle of information, the church Archives has a small, but not trivial, part in the transformative processes that are at work within the Episcopal Church today. The church's historical and contemporary resources have been instrumental in enriching the perspective of many local and national ministries by equipping individuals with knowledge of what has been tried before, gained, lost, or simply left behind for good measure. In this last triennium, the Archives has grown in service to the church by expanding access to our shared experience through reference and research, acquisitions, consulting, and, increasingly, as a general resource on the Episcopal faith and community. It has

also been, however, a period for testing our own ability to strengthen church-wide goals of communication and education.

The new technologies of recordation, record keeping, and information access have caused a rapid and ground-shifting change in archives and records management. The change has altered the archivists' focus from the old to the leading edge of information gathering and dissemination. A redirection of program is essential to address electronic forms of data capture, preservation, and communication. New priorities raise competing claims on the attention and energy of personnel. Procuring the resources to meet these claims has been a difficult aspect of our work in part because the communication and educational mission of the Archives is not well integrated into the national church's strategic planning process. The Archives continues, however, to expand services to clients throughout the church and to generate a solid foundation for new initiatives that will meet the demands of future use.

Three initiatives are especially important to highlight in this report. The first is a continuing responsibility for improving records and information management in the national church offices. The records management aspect of the Archives' work received a considerable boost with the Executive Council's approval of funding. As the Archives continues to gain a firmer grasp on contemporary information, we hope to improve communication within and between the Church Center and local churches. We expect that this new assignment will allow the Archives to capture, preserve, and distribute better information and to make a strong contribution to the evolving transition to electronic record formats.

A second major project came with funding in May 1998 to move forward with a new installment of *The Acts of Convention, 1976-1997* for Internet access. This publication should be completed by the time this report is printed. The online version of this resource has been much anticipated by church members. The ongoing success of this project will demonstrate the value of moving more of the Archives' services and resources to an online environment. To that end we have developed specific strategies to deliver educational content in searchable electronic form and to preserve an authentic electronic record for future accessibility as new systems of Internet data encoding evolve.

A third and perhaps more dramatic undertaking in this last triennium has been the evaluation and planning for a permanent archives building for the Episcopal Church. Since the first study in 1979, we have known that the current facility on the grounds of the Seminary of the Southwest is woefully inadequate to support an archival program of national stature. We have far outgrown our site, and while the seminary has been a gracious host, it cannot divert its resources or attention to advance the goals of a General Convention agency. We have used the triennium to examine options and evaluate our program's direction. Our future depends on creating a new kind of space adequate to the requirements of a professional archives and information services program.

The national church Archives is caught in the same tension between change and stability that affects virtually every aspect of church life. Moreover, it has the responsibility to document that process and to make our historical conversation an educational tool of the faithful. The 1999 Zacchaeus report speaks eloquently of the need to hold up the symbols and conventions of church identity and to find "ways to facilitate new links and exchanges of information among congregations without trying to control such occasions." Achieving

the right blend of historical stewardship and unhindered access to contemporary information is not without some tension and awkwardness. But these two directions are indispensable for the archives of a modern church. We continue, therefore, to transform ourselves piecemeal into a program that can capture and communicate the best traditions and innovations in our community's life.

Information Services to the Church

A very considerable portion of the work of the Archives is responding to the reference and research needs of church members, staff, and the general public. Important studies were completed in the last triennium for Standing Committees, diocesan delegates, and Executive Council members and officers. The Archives has expanded its communication with various networks and ministries, and as it does so, it generates further demand for the kind of ready reference and historical research at which the staff excels. We have seen steady growth in this area, but this last triennium has proved to be a watershed as individuals make easier and instant contact with the Archives through the World Wide Web and electronic mail. The table below enumerates reference inquiries that require substantive response. Five year old figures (1994) are provided for comparative purposes.

	1999	1998	1997	1994
Type of Research				
Historical	779	550	617	318
Administrative	159	87	119	138
Contemporary	562	267	164	192
Total	1500	904	900	648

Two observations are in order. The dramatic increase to 1500 inquiries in 1999 is directly attributable to the launching of the Archives' website <http://www.EpiscopalArchives.org> and to a link that was installed in the spring of that year on the main Web page of the Episcopal Church Center. Second, one should note that the bulk of these new questions falls into the category of contemporary questions. These include both specific and sweepingly general queries on such topics as the church's public statements, its polity and composition, its worship and liturgical traditions, and attempts to be in contact with other networks of ministry. The Archives has gained a solid reputation for giving reliable and accurate information of this contemporary type. The increase also signals a full plate for our amazingly efficient and personable Research Archivist. The volume argues, however, for off-loading as much of our reference questions to an on-line environment from which members can extract information directly.

A second observation is that an element of evangelism enters into our public services in ways that enhance our sense of mission. We are frequently called upon to supply context, provide educational materials, and establish contacts for those newly interested in the Episcopal Church. Two inquiries illustrate how this service extends beyond our borders. The Archives conducted in-depth research into missionary papers and administrative records on behalf of the Episcopal Church of Liberia and Christian Church of China to aid individuals seeking to recover church assets in the form of lease payments or seized property. In both instances, the documents produced by the Archives proved successful in supporting the litigant's claims. More commonly, we are asked questions by the public about who we are as a church: our positions, theology, and other traditions.

The Archives conducts parish and diocesan consultations on such topics as records management, celebrating parish history, keeping church archives, copyright, historic preservation of buildings and artifacts, and acquisition of new materials. In addition to the research contacts, we recorded 239 consultations in 1997, 393 in 1998 and 423 in 1999. The Archives gave consulting services to 31 different dioceses in this three year period; several of these extend beyond one year.

The following publications were produced in the past triennium based on research in the Church Archives. This sample illustrates the scholarly value of the holdings.

Article, University of Washington. The Japanese-American Internment
 Article, The Witness. General Convention Special Program
 Article, Indiana University. Episcopal Church Mission and the Lakota People
 Dissertation, University of Athens, Greece. Protestant Missions in Greece
 Dissertation, General Theological Seminary. James O. S. Huntington
 Dissertation, Catholic University. Responses to the Second Vatican Council
 Film, Okara Productions, Inc. Episcopal Church in the Philippines
 Film, Episcopal Women's Caucus. Women at General Convention
 Monograph, University of San Diego. St. Hilda's School, Wuchang, China
 Monograph, Univ. of Maryland/Pacific Union. Philanthropy and Black Education
 Monograph, Sonoma State University. Episcopal Women Missionaries
 Monograph, University of Alaska. Alaska Native Arts and Tradition
 Monograph, University of Colorado. Native-Americans in the Episcopal Church
 Monograph, Iglesia Episcopal Dominicana. History of the Episcopal Church
 Monograph, Notre Dame. Phillips Brooks and William Reed Huntington
 Monograph, University of Pennsylvania. St. John's Medical School, Shanghai
 Monograph, Church Divinity School of the Pacific. St. Margaret's House
 Monograph, Hobart and Smith Colleges. Political Economy of New York City
 Monograph, Chung Cheng University, Taiwan. Missionary David Z.T. Yui
 Monograph, Centre Anglican d'Haïti. Episcopal Church in Haiti
 Monograph, Rio Grande Bible Institute. Mexican Episcopal Church
 Monograph, Independent Researcher. Episcopal Church and Civil Rights
 Monograph, Independent Researcher. Episcopal Church in Japan

Archives and Records

Acquisitions

The Archives continues to benefit from an energetic acquisitions strategy of documenting both institutional and independent expressions of ministry. The high proportion of time devoted in recent years to bringing order to the inactive records of the Episcopal Church Center has made it possible for the Archives to respond far better to inquiries from staff and church leaders. Two corporate accessions are particularly noteworthy. The new Executive Officer, the Rev. Rosemary Sullivan, worked with the Archives to retire the original manuscript proceedings and index of the Executive Council (holdings 1950-1995) to archival care. This large collection has opened numerous avenues of research to the Archives. We have also obtained the first nearly complete record of an administration with the final transfer of office records of Presiding Bishop Edmond Browning. However, sig-

nificant records series of the past administration remain outside of the church's custody, most notably legal proceedings and investigative inquiries. With time, we hope to create a comprehensive historical record of Bishop Browning's inspired if arduous journey in leadership, and for that purpose we will endeavor to preserve the collection from being imprudently filtered for posterity.

Truly exciting news for the Archives is the addition of several very important private collections. Mentioned in order of receipt, these collections document outstanding exemplars of leadership, community ministry, Christian social action, and grass roots ecumenical cooperation. After several years of negotiation, the Archives has acquired the Records of the Episcopal Society for Racial and Cultural Unity (holdings 1950-1980) and the Personal Papers of the Rev. John Morris, a co-founder of ESCRU. This organization forcefully confronted segregation in the church and was a catalyst in turning the tide against the most manifest forms of racism in the church's educational and social institutions. The story of struggle for inclusion and recognition is also documented in a large and varied collection of the Records of Integrity, Inc. (holdings 1976-1999), which includes papers from the local chapters of this advocacy group for gay and lesbian members of the church.

Another prominent acquisition is the deposit of the Records of the North Conway Institute (holdings 1950-1996), an interfaith network of education and public policy advocacy on the issues of substance abuse and alcoholism. The NCI archive, which includes the papers of the founder the Rev. David Works, is an exceptional resource for its coverage of Episcopal leadership working across religious communities for social change through public policy. We gratefully acknowledge the NCI Board for its generous financial contribution to the ongoing work of the Archives.

The personal papers of two presiding bishops came to the Archives in this triennium: one a very rich and full collection of Bishop John Maury Allin's (holdings 1946-1997) correspondence, diaries, addresses, and photographs which will be a pivotal research collection on the church in changing times; and the other a smaller but handsome set of letters and the memoir of Bishop Arthur Lichtenberger (holdings 1951-1970). The last and somewhat emblematic accession of the millennium (as it has come to be celebrated) was the Personal Papers of the Rt. Rev. John Shelby Spong (holdings 1952-1999). The collection, which includes Bishop Spong's correspondence, literary manuscripts and sermons, documents an intellectually rich and spiritually challenging ministry. The papers are like the other collections mentioned here in that they speak of a life's engagement with a fallen world. For the Archives, they embody the church's historic penchant to search out truth by resolving contradictions no matter what controversy may surround that quest.

In total the Archives accessioned 438 collections or 898 cubic feet of archival material in the period of 1997 to 1999. The following list illustrates the variety and depth of the documentation selected for permanent preservation in the Church Archives. A very recent installment, for example, is a 38 cubic foot collection of films, stills, In total the Archives accessioned 438 collections or 898 cubic feet of archival material in the and production records of the influential Cathedral Films which was the brainchild of the Rev. James Kempe Friedrich. We wish to thank the donors who have especially in the case of private papers generously entrusted the church with the care of these cultural assets.

Records of the Assembly of Episcopal Hospitals and Chaplains, 1950-1989

Records of the Associated Parishes, 1946-1994.
 Records of Cathedral Films, Inc., c.1970-1985
 Records of The Churchman, Inc., c.1920-1994
 Records of the Standing Committee on Church Music, 1977-1981
 Records of the Church Army. Papers of Howard Galley, 1927-1975
 Records of the Very Reverend David B. Collins, Tape Recordings of General Convention, 1979-1991
 Records of a Committee [to Prepare a Spanish Translation of the Prayer Book], 1944
 Records of the Communications Office, Biographical News Files, c. 1947-1981
 Papers of the Right Reverend William Davidson, c.1951-1995
 Records of the DFMS, Property and Funds in China, c.1900-1955
 Records of the Ecumenical Office, 1953-96
 Records of the Eglise Episcopale D'Haiti, 1965-1999
 Records of Episcopal Women's Action of Boston, Mass., 1974-1981
 Records of the Episcopal Society for Ministry on Aging, c.1974-1999
 Records of the Board of Foreign Parishes, 1883-1992
 Papers of the Reverend Percy Stickney Grant, c.1880-1927
 Records of the Guild of Scholars of the Episcopal Church, 1934-1986
 Audio-Visual Collections. In Fertile Soil, rural ministry motion picture, c.1952
 Papers of the Reverend James Kennedy, 1934-1999
 Papers of the Right Reverend William R. Moody, 1926-1987
 Records of the National Network of Lay Professionals of the Episcopal Church, 1994-1997
 Papers of [Missionary to Ecuador] Charles Pickett, c.1961-67
 Records of St. Margaret's House, 1914-1997
 Records of St. Mary's Hall, Burlington, New Jersey, 1952-1953
 Records of the Standing Commission on Church Music, 1968-1982
 Records of the Standing Commission on Constitutions and Canons, 1959-95
 Records of the Youth Ministries Office, Conscientious Objector Files, 1980-1991

Arrangement and Description

While all unrestricted records received into the Archives are available for research, staff resources allow us to index and fully process only a small portion of the backlog of material. Therefore, every effort is made to arrange and describe records at a level appropriate to their immediate research value, their physical condition and intrinsic worth as documents, and the informational value of the records to the church community. All records are accessioned, catalogued, and indexed at the general (or *fonds*) level, and all official records are described at a folder (subject) level. Several archival holdings receive full processing that results in a standard archival finding aid. The advantage of this level of processing is greater access, less time spent in searching, and less unnecessary handling of fragile documents. Finding aids were created for the following collections in this reporting period.

DFMS. Missionary Photographic Records, 1844-1962, 24 cu. ft. (72 boxes)
 Jenkins Family Papers, 1876-1979, .35 cu. ft. (1 box)
 National Church Publications Collection, 1912-1999, 19 cu. ft. (54 boxes)
 DFMS. Overseas Department. Philippine Records, 18 cu. ft. (54 boxes)

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Records of the Forward Movement. Publications, 1934-1998, 13 cu. ft. (36 boxes)

Records of the Guild of Scholars, 1939-1986, 2 cu. ft. (6 boxes)

Records of Integrity, Inc. 1974-1997, 12 cu. ft. (36 boxes)

Records of the Trustees of the Board of Foreign Parishes, 1883-1986, 6 cu. ft. (17 boxes)

Photographic and Manuscript Scrapbook Collection, 1862-1985, 16 cu. ft.

Records of the Retiring Fund for Deaconesses, 1927-1986, 2.35 cu. ft. (7 boxes)

Records of the National Conference of Deaconesses, 1916-1982, .35 cu. ft. (1 box)

This very large amount of processing (113 cubic feet total) is an outgrowth of a changed emphasis in priorities as the Archives emerged from the budget cuts of the 1997 General Convention. Of special note is that for the first time in its history, the Archives completed a comprehensive audit of its archival holdings, both processed and unprocessed, which resulted in the capture of basic data on all collections. This task alone is a major accomplishment for any archives. We are grateful for the dedication of our professional and support staff for the success of the project.

Preservation

Preservation work is expensive and is generally confined to routine re-housing and transfer of deteriorating documents to new paper format. The Archives has initiated several projects, however, to microfilm diocesan journals and newspapers. This activity will be reported on in the next triennium. Microfilm continues to be the most reliable form of preservation, although digital forms of transfer, which are superior for retrieval, will be considered as formats become more “permanent” and less tied to proprietary software systems. The major microfilming project of the triennium was the filming of *The Churchman* (holdings 1832-1968), an Episcopalian publication, now known as the *Human Quest*. The Churchman, Inc. collection was accessioned into the Archives in 1998.

Records Management

The records management program which operates at the Episcopal Church Center has been largely ineffective in meeting the real needs of the organization for an efficient capture and flow of information. A New York position will be filled in March 2000 by a professional archivist and records manager. We are hopeful that the combination of our skills in areas of records and information resource management will make this a vital, contributing function to improving communication in the Church Center. In the last triennium, the Archives accessioned approximately 1,207 cubic feet of business and program records from the offices of Church Center during the 1997-1999 period; 262 cubic feet of obsolete records were destroyed in the three year period. The majority of the material produced in the offices is not archival and will be eliminated with future retention policies and scheduling. In a welcome change from the past, the Archives has worked with the office staff to ensure that most of these records now come to the Archives better organized and ready for immediate retrieval.

Communication and Education

The Archives is best able to serve the church and the public by pursuing the most efficient ways to make information available on demand. As a central office for collecting documentation on and about the church, the Archives is ideally suited to respond to a vari-

ety of historical and contemporary questions. This role is becoming a critical component of our operation as the church seeks ways to fill the gap in communication with meaningful content that can be extracted and interpreted locally. The Archives' director and the Board have attempted to meet this need by planning in two directions: the use of the Internet to deliver and manage content within archival standards; and the exploration of the Sherrill Resource Center as a vehicle for managing data on our church-wide contacts, information resources, publications, and statements.

The Archives' ability to transform itself into an agent of electronic communication is dependent on future budgetary funding. What the Archives hopes to offer in return for this investment is the commitment to create on-line documentation that is reliable in content, authentic in source and citation, and permanently accessible into the future. The Archives has begun encoding *The Acts of Convention, 1976-1997* in a searchable data base that will appear by March 2000 on the Archives website <http://www.EpiscopalArchives.org> with links to it from other Internet sites. Plans are underway to index and create searchable text bases of the news reports, the church canons, past reports of standing commissions (the Blue Book reports), indexes to all national church publications (including Forward Movement and Seabury Press), statements and pastoral letters of the House of Bishops, and key reports and other resources available from dioceses and organizational bodies. We also expect to make the historical collections available in digest or full text form and to create on-line exhibits that will bring some of the church's documentary treasures to a wider audience. While all of this is now technically possible, the commitment in terms of staff is no small matter and will depend on the communications strategy and institutional priorities of the coming triennium.

Planning for Change

The question that emerged in this triennium, and the one that will loom over us in the next, is what kind of permanent facility will the Episcopal Church create to safeguard and preserve its archives. In 1999, the director updated a comprehensive assessment of facilities and needs. The revised Functional Program Assessment is the basis for the Board's decision to seek a more suitable home for the Archives within the next five years, pending the approval of the General Convention. The Episcopal Seminary of the Southwest in Austin has been a good host, but its own institutional needs are considerable. When the Archives was a small historical society collection, the seminary could support our presence on the Austin campus, but it cannot support an administrative records program for a national church. Currently, the Archives rents costly (but not environmentally stable) off-site storage for valuable holdings, while on-site a measurable amount of staff time is squandered moving boxes around the stacks and storage centers in an inharmonious version of musical chairs.

In 1994 the Board of Archives adopted a plan to reactivate our acquisitions strategy, to introduce a records management program for church offices, and to modernize our program of information services to the membership. Each of these has direct impact on the future shape of an archival facility. An important piece of business was accomplished in the last triennium with the establishment of a formal Collection Development and Acquisitions Policy. The endorsement of this policy guides our future growth and informs more precise planning for the kind of building the church will need. The next ambitious steps

will be taken in partnership with the Executive Council and our community of constituents. We will move forward with the knowledge that we are prepared to absorb and shape the changes that will bring modernity fully into the life and work of the Archives of the Episcopal Church.

It is appropriate to acknowledge in this report the contribution of the fine staff, whose talents have made the Archives a welcoming place for our constituents: Michael Abromov, Sylvia Baker, Kathleen Burnside, and Jennifer Peters. Several part-time employees and student interns have also passed through and enriched us by their contributions and spirit. We thank them all, especially Carol Brorsen, who skillfully headed up our major processing effort of the past two years.

RESOLUTIONS

Resolution A014 A Modern Archival Facility for The Episcopal Church

- 1 *Resolved*, the House of _____ concurring, That the Board of the
2 Archives of the Episcopal Church evaluate the options that are available in creat-
3 ing a suitable archival facility for gathering, safeguarding, and preserving records
4 of enduring value to the Episcopal Church's spiritual and cultural heritage; and
5 be it further
6 *Resolved*, That the Board enter into partnership with the Executive Council
7 and other church-wide constituencies to appoint a project team that will gather
8 data, identify resources, and formulate specific plans for purposes of establishing
9 a facility that will meet the needs of a modern records and information manage-
10 ment program; and be it further
11 *Resolved*, That the Board be authorized to work with the project team to
12 select an alternative that best meets the needs of the national and local church
13 and, with the Executive Council, to initiate actions necessary to create an archival
14 facility that will be a center for education, evangelism and service to the church.

Explanation

The Archives of the Episcopal Church is poised to enter a new phase in fulfilling its mission. Since 1983, the Archives has been pressed to find the physical space that could accommodate its unique holdings and support a program of historical research, preservation, and education. In 1997, the Archives surpassed the maximum storage capacity of the current facility. Meanwhile, the Archives has expanded its services to include records management at the headquarters and support to the dioceses, parishes, and church organizations. These and other documentation efforts require the programmatic resources and protected space of a modern repository. Since 1996, the Director of Archives has completed a Functional Program Assessment and a facilities committee of the Board has vetted the criteria and issues surrounding any renovation or new building construction. The Board of the Archives now requests the General Convention's authorization to establish a working committee to coordinate the project with Executive Council and other church representatives. The goal will be to begin implementing a physical space and location strategy that will bring the greatest advantages to the nation and local church, either at the current site at the Episcopal Theological Seminary of the Southwest or at another host site.

Resolution A015 Deposit of the Church's Published Works in the National Church Archives

- 1 *Resolved*, the House of _____ concurring, That no less than two fair
 2 copies of all published works produced by the national offices and canonical
 3 agencies of the Episcopal Church be deposited in the Archives of the Episcopal
 4 Church where they shall be registered and made immediately accessible to the
 5 broader church and the public; and that the same deposit shall be required of all
 6 statements and works endorsed or recommended by the General Convention and
 7 shall be transmitted to the Archives by the person or body who is the original
 8 author of the resolution; and be it further
 9 *Resolved*, That all dioceses are urged to deposit in the national Church
 10 Archives copies of diocesan publications including the newspapers, periodicals,
 11 studies, reports, and other circulated public statements.

Explanation

In August 1996, a special Publications Committee, appointed by the Presiding Officers at the request of the Board of the Archives, issued its report on copyrights, trademarks, and publications policies for printed works and symbols of the national church. That committee was comprised of church officials, legal experts, and representatives of publishing entities. This resolution responds to several recommendations of that committee to create a central registry and place of deposit for the national church's published and printed resources. The national Church Archives currently serves as the office of copyrights and permissions for out-of-print publications. It is also the only location in the national church that holds a complete publishing history, including printed statements, policies, circulars, news reports, and program literature. This resolution attempts to formalize that function. It requires the deposit of texts that are central to the church's communication's function, including texts that are officially endorsed by the General Convention, though they may originate from another source. Finally, it urges the dioceses to deposit a copy of their periodical newsletters and other publications for purposes of research access and improved communications.

Resolution A016 Protection of Access to and Archival Preservation of Electronic Records

- 1 *Resolved*, the House of _____ concurring, That the Archives of the Epis-
 2 copal Church be directed to work with technology and communications partners
 3 of the church to protect access to electronic records and automated record keep-
 4 ing systems which represent a significant investment in this church's informa-
 5 tion assets; and that the Archives identify and describe sets of data and develop
 6 standards for the retention and access to electronic records of continuing value;
 7 and be it further
 8 *Resolved*, That in order to ensure archival custody and access to electronic
 9 records of the national church and to provide unbroken custody, authenticity
 10 of source and content, and reliability of data of continuing value, the national
 11 church staff shall (i) consult with the Archives when developing computer appli-
 12 cations and other online resources of statistical, textual, and graphical data; and

- 13 (ii) make provision to migrate legacy files for future use, so that electronic data
14 is preserved and made accessible as record keeping systems; and (iii) create
15 essential (auditable) systems documentation in both machine and human read-
16 able form. Canonical responsibility of the Archives for custody of inactive elec-
17 tronic records of the national church is affirmed.

Explanation

The move in record keeping from personal computer to networked environments and Internet publication has transformed the way in which organizational records are created and accessed. Decisions with lasting impact on future access and preservation of data are being made today: whenever new records are created for a digital environment; when obsolete information platforms and applications are replaced without provision for retaining historical data in supportable legacy files; and when policies and practices are not adopted to manage the data as record keeping systems.

The purpose of this resolution is to provide direction to the Archives in carrying out its canonical responsibility (see Canon I.5.2) in the stewardship of these electronic information assets. Such resources as statistical or financial data on the state of the church, databases on grant awards, text bases of legislative proceedings or news gathering activities, and coded documents designed for Internet publication have a continuing administrative and historical value. Management of such data must be part of a strategy developed from the point of creation to ensure future source authenticity, content reliability, and access. The Archives is being asked to use its information resources to create guidelines and standards for prudent records retention, documentation of computer systems, and migration of electronic records.

Resolution A017 Budget Appropriation for the Archives of The Episcopal Church

- 1 *Resolved*, The House of _____ concurring, That in accordance with Title
2 I, Canon 5, Section 4, the 73rd General Convention appropriate approximately
3 \$1,311,798 for salaries and benefits for the staff of The Archives of the Episcopal
4 Church for the triennium 2001-2003; the allocation of these funds within the
5 Canonical budget shall be determined by the Joint Standing Committee on Pro-
6 gram, Budget and Finance; and be it further,
7 *Resolved*, That in accordance with Title I, Canon 5, Section 4, the 73rd Gen-
8 eral Convention appropriate \$731,252 for operations, records management, and
9 information services expenses of the Archives of the Episcopal Church for the
10 triennium 2001-2003; the allocation of these funds within the Canonical budget
11 shall be determined by the Joint Standing Committee on Program, Budget and
12 Finance; and be it further,
13 *Resolved*, That there be appropriated from the Canonical budget of General
14 Convention \$54,793 for meetings and expenses of the Board of Archives of the
15 Episcopal Church for the triennium 2001-2003.

The Episcopal Church Building Fund

MEMBERSHIP

The ECBF is governed by a Board of Trustees consisting of clergy and laity.

The Rt. Rev. Gethin B. Hughes (San Diego) *2002, chairman*

Mr. Stanley I. Garnett (Southwest Florida) *2000, vice chairman*

The Rev. Charles N. Fulton III (New York) *2001, president*

Ms. Sarah Dresser (*non-trustee staff*), *vice president*

Mr. Thomas D. Haines (Long Island) *2002, treasurer*

Mr. Nicolas Platt (Newark) *2002, assistant treasurer*

Robert Royce, Esq. (Virgin Islands) *2002, legal counsel*

Mr. Melvin W. Ellis (Oregon) *2000, secretary*

Mr. William M. Barnum (Rhode Island) *2001*

Mr. Brewster Caesar (Colorado) *2000*

Mrs. Marion Carr (Connecticut) *2000*

Mr. John A. Kley (Southwest Florida) *2001*

Lawrence M. Knapp, Esq. (Pittsburgh) *2002*

The Rev. Eliza M. Linley (California) *2001*

The Ven. Richard F. Milwee (Arkansas) *2001*

The Rev. Richard Petranek (Texas) *2002*

The Rev. Ralph R. Warren, Jr. (Southeast Florida) *2000*

SUMMARY OF WORK

The Episcopal Church Building Fund (ECBF) was established by the General Convention in 1880 as the American Church Building Fund Commission, a self-supporting agency.

MISSION STATEMENT

Helping Build the Church and Helping the Church to Build

In faithfulness to our baptismal covenant and our mission as the church to restore all people to unity with God and each other in Christ and in recognition of the importance of place and space for worship, proclamation, and service, the mission of the Episcopal Church Building Fund is to aid in the building, improvement, and repair of churches, rectories, parochial, and diocesan buildings by providing assistance in planning and loans, and to aid in the development of congregations through providing training, education, and resources.

In addition to its own funds, the ECBF manages the General Loan Fund portfolio of the Domestic & Foreign Missionary Society. The ECBF assists congregations with the process of planning for a building project. The goal of these services is to provide the church with buildings that are tools for ministry. Such buildings will support the ministries of the present and the future and can be maintained within the budget of the congregation. The ECBF also assists congregations in addressing issues of congregational health and growth. Contributions to either the permanent loan fund or to support the ECBF's educational work with congregations are welcome.

To this end, the ECBF provides these services:

Financial Assistance

Fixed rate, non-mortgage, low interest rate loans of up to \$200,000 are available to qualifying congregations and organizations of the Episcopal Church, through the diocese, within the domestic United States. Loans of up to \$100,000 are available to dioceses throughout the Anglican Communion. Loans are issued to a diocese for the applying congregation and are awarded based on evidence of the ability to repay. These monies are available from the ECBF's revolving loan fund, based on a permanent fund of \$5,457,968. As loan demand increases, additional monies are secured through a debenture investment program with Episcopal parishes, diocese, and organizations.

The ECBF will review building program financial plans upon request and provides advice regarding the process for fund raising assistance.

Educational Resources

The ECBF produces a workbook for congregations, entitled *Church Sites and Buildings*, which outlines a planning and decision-making process designed to minimize conflict, set a manageable budget, and clarify the architectural implications of the ministries which the building must support. Also published is *The Church for Common Prayer; A Statement on Worship Space for the Episcopal Church*, which sets forth the theological principles for worship space. A video, *Churches for Common Prayer, Buildings for the Liturgical Assembly*, provides a tour through two church buildings, one new building and one traditional building which has been renovated. The video depicts the benefits of flexible space, and ways in which to make church buildings inviting to the newcomer. The *Congregational Builder* newsletter focuses on practical issues for parishes concerned with how their buildings serve as tools for ministry, and on issues of congregational health and growth. The *Congregational Builder* is mailed to every congregation. All other resources are available at a nominal cost.

Diocesan Workshops and Consultations

The ECBF conducts free daylong workshops to introduce congregations to the building planning process. The workshop is designed for congregations planning a new building, repair, renovation, or expansion. Topics include an overview of the planning process, how to build support for change, decision making as a community, determining a realistic budget, the congruence between the congregation and its building, and a slide show depicting the principles of liturgical design. The ECBF also conducts on-site consultations with congregations, at cost, to address specific space, building, and congregational health and growth issues.

Start Up! Start Over! Congregational Development Seminar

The ECBF coordinates the Start Up! Start Over! Congregational Development Seminar, now in its fifteenth year, for the Congregational Ministries Cluster of the Domestic & Foreign Missionary Society. The seminar is designed for those planting new congregations and for those in existing congregations who want basic congregational development and growth training. Experienced church growth practitioners lead this five-day training. Topics include: interpreting congregational demographics, parallel development of the

existing and next congregation, necessary leadership behaviors, marketing the church, new member incorporation, dealing with conflict and resistance to change, cross cultural evangelism, and reaching the unchurched.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The ECBF Board of Trustees is engaged in a strategic planning process to set its course for the future.

CONSULTATION:

To provide services of education and support to dioceses in their efforts to develop congregations.

To explore funding sources for the training of field-based associates of the ECBF to increase our ability to provides consultation to congregations.

RESOURCES:

To expand the written and video resources available to the church for planning and designing buildings for ministry.

FINANCIAL:

To explore ways to increase our capacity to make loans that meet the variety of needs of dioceses and congregations.

The Board for Church Deployment

MEMBERSHIP

The Ven. Richard I. Cluett (Bethlehem) 2000, *chair*
The Rt. Rev. William E. Smalley (Kansas) 2000, *vice chair*
The Rt. Rev. Clifton Daniel III (East Carolina), 2003
The Rt. Rev. Neff Powell (Southwestern Virginia) 2000*
The Rt. Rev. Creighton L. Robertson (South Dakota) 2003
The Rev. John F. Koepke III (Southern Ohio) 2000*
The Rev. Jorge Gutierrez (Rochester) 2003
The Rev. Dr. Fran Toy (California) 2000
Canon Betsy H. Greenman (Olympia) 2003
Ms. Marsha W. Harper (New York) 2003
Mr. Jesse Milan, Jr. (Pennsylvania) 2003
Ms. Jean Mulligan (New Hampshire) 2000
* Eligible for reappointment.

Board representatives at General Convention

Bishop William E. Smalley and Deputy Richard I. Cluett are authorized to receive non-substantive amendments to the report.

SUMMARY OF THE BOARD'S WORK

Historically the staff of the Church Deployment Office has experienced great stability over the years. During the triennium 1998-2000, CDO has experienced its greatest series of transitions since the Rev. James G. Wilson became Executive Director in 1992 upon the retirement of his predecessor, William A. Thompson IV. Peter Green, Manager of Computer Operations, retired shortly before the beginning of the triennium, after 19 years of service. That position was upgraded to enable the restoration of an assistant directorship. Pamela Ramsden became Assistant Director of CDO near the end of 1997.

Meanwhile Sabrina Nealy's position was upgraded to Personnel System Coordinator as she assumed more technical responsibilities. Christina Smith, Personnel File Clerk, retired at the end of 1999 after 15 years of service. She has been replaced by Emily Morillo. Elaine Slevin, Position System Coordinator, is planning her retirement near the end of 2000 after 20 years of service (plus one-year in the office of the Presiding Bishop's Fund for World Relief). Meanwhile, CDO secretary Mavis Meade-Alexander, the bellweather of the office, took a maternity leave shortly before the onset of the triennium and is planning another one in early 2000. Despite all of these transitions, the office has been able to maintain a high level of service to dioceses, congregations, lay professionals, and clergy.

During the triennium a number of new Internet services have been developed to assist CDO's constituents in their ministry discernment processes. A CDO website (<http://ecusa.anglican.org/cdo>) has been developed which includes an introduction to the CDO staff; descriptions of CDO services to various types of users; descriptive lists of printed materials and services with an interactive order form; a Church Deployment Board page; a description of the training program for diocesan deployment officers, together with a train-

ing schedule; and the *Positions Open Bulletin*. The *Positions Open Bulletin* is an interactive, searchable database of available positions and their position profiles. A list service for diocesan deployment officers, facilitating communication among that constituency, has been established and is maintained by CDO. An Internet version of the Personal Profile database has been scheduled for release to diocesan deployment officers in January 2000.

Meanwhile, the CDO computer system is being redesigned to enable the entire Web-based system to be run on the Internet. The goal is to facilitate access to the system on the part of its various users. It is expected that deployment officers will have direct access to personal profiles; that deployment officers will be able to conduct their own searches of the personnel database; that individual clergy and lay professionals will have access to their own profiles on line, with the ability to do their own updating of their personnel records.

As has been the practice for many conventions, the Church Deployment Board will be operating a booth in the exhibition hall at the General Convention in Denver. The booth will be staffed by Board Members and by CDO staff. Information will be available about the various CDO services to congregations, to dioceses, and to clergy and lay professionals. A demonstration of the newly redesigned CDO computer system will be available, as will the various CDO Internet services, including the *Positions Open Bulletin*. Clergy and lay professionals will be able to update their Personal Profiles in the booth. The Church Deployment Board exhibit will be located in booth #98, across from the Episcopal Church Center booth.

The Board for Church Deployment meets six times during the triennium. Additional meetings of Board committees and task groups are held as needed. The goal and objectives established for the 1998-2000 triennium have been addressed as outlined below.

GOAL

The goal of the Church Deployment Board is to promote the knowledge, understanding, use and usefulness of the Church Deployment system.

OBJECTIVES FOR TRIENNIUM 1998-2000

Continue to expand the use of technology to make CDO services and information more readily available to bishops, diocesan deployment officers, clergy, lay professionals, and congregations through both electronic and print media.

- Development of CDO Website.
- Development and release of Internet *Positions Open Bulletin*.
- Development of List Service for diocesan deployment officers.
- Development of Internet version of Personal Profile database for DDOs.
- Redesign of the CDO computer system.

Promote compliance in deployment with the canonical requirement of non-discrimination.

- The Board continues to lift up its longstanding policy: The CDO shall search its files without regard to race, marital status, age or sex, except to further by positive action the deployment of women and minorities.

CHURCH DEPLOYMENT

- The CDO communicates this policy to its users through various media, including forms, printed materials, and the website. A document describing these policies is being drafted for inclusion in CDO mailings.
- The CDO implements this policy by ensuring that all search results include representative numbers of women and minorities.

Register all clergy and lay professionals and promote updating of all records.

- The CDO directors attend meetings of the National Network of Episcopal Clergy Associations and the National Network of Lay Professionals to encourage registration and updating.
- The CDO sends diocesan lists of registrant to each diocese twice a year to assist DDOs in promoting this objective.
- The directors and volunteer deployment officers conduct annual profile workshops at most seminaries.
- A letter is being sent to the mailing list of the NNLP encouraging the registration of their members.
- The Assistant Director has made a presentation to the Church Pension Group's conference for Diocesan Administrators.

Continue to work with diocesan deployment officers to strengthen their ministries through:

- **Facilitating a triennial National Deployment Officers Conference.** A successful conference was held in Victoria, B.C., in April 1998 with 70 persons present. Topics included Professional Standards for DDOs; Ministry in the Interim Period; Discernment in the Calling Process; Diversity in Deployment; Part Time and Bi-vocational clergy. A workshop, "Mentoring for the First Years of a New Call," led to a collaborative effort with the Office of Ministry Development, Cornerstone, et al to develop a transitions resource for dioceses which will be available at this General Convention.
- **Orientation, networking, and training of deployment officers.** Encourage the development of provincial and regional networks of diocesan deployment officers. Three major training conferences per year for DDOs and bishops (expanded from two a year). Directors attend provincial and regional DDO meetings as resource persons. CDO works with local leadership to bring DDOs together.
- **Making computerized deployment data available in a workable format.** The CDO computer system is being redesigned to make it interactive and more accessible via the Internet.
- **Facilitating the establishment of principles and standards for role and operations of deployment officers.** A workshop on this subject was presented at the National Deployment Officers' Conference in 1998; Choosing to Serve, a CDO publication of diocesan deployment resources contains further material; the subject is also addressed in the CDO Training Program for diocesan deployment officers and in regional DDO gatherings.
- **Encouraging diocesan deployment officers in training, networking, and utilization of Interim Search Consultants.** CDO publishes training standards

and recommends qualified trainers to dioceses to assist them in training these personnel.

Work with other professional ministry development bodies to identify and address areas of common concern, especially:

- Support and development of intentional ministries that are bi-vocational by choice. Executive Director is member of the Standing Commission on Ministry Development, working on this and related concerns. CDO is in regular contact with NASSAM, and sends a representative to its annual meeting from time to time. CDO routinely lists bi-vocational positions and conducts regular searches for bi-vocational clergy. Workshops on the subject are frequently held at DDO gatherings, including the National Deployment Officers' Conference in 1998.
- **Specialized ministry needs and the supply of clergy for specialized ministries.** CDO works with SCMD and provincial gatherings of Commissions on Ministry to address this subject. Workshops are held at DDO gatherings.
- **Innovative methods of training and formation and new ways of doing ministry.** This is addressed in CDO's work with the SCMD, COMs, and in workshops at DDO gatherings. CDO is working with the Office of Ministry Development, Cornerstone, et al on the Transitions Project, an effort to develop resources for dioceses to use with clergy and congregations in transition.
- **Education of the church regarding attitudes toward specialized and innovative ministries.** CDO works with the SCMD and COMs to this end.

Continue to explore ways to work with the ELCA on deployment issues.

- Several meetings have been held by the CDO directors and Office of Ministry Development staff with the Director and staff of the ELCA Division of Ministries (four meetings, Fall 1998 through Fall 1999; meeting scheduled for March 2000).
- The CDO Director and the coordinators of the Office of Ministry Development attended the ELCA Churchwide Assembly in Denver 1999 as guests of ELCA Division of Ministries, and were present for the passage of *Called to Common Mission*.
- A meeting with the ELCA staff person responsible for "Clergy Mobility" is planned for February 2000. That person has also been invited to attend a diocesan deployment officers' training session.
- CDO and OMD have invited the ELCA Division of Ministries staff to attend our General Convention in Denver in July 2000.
- The Church Deployment Board has requested that one of its members be appointed to any commission or other body that may be created to implement *Called to Common Mission*, if passed at General Convention.

Identify and implement improvements in the Personal Profile to reflect the values inherent in our baptismal covenant.

- This issue is being addressed as part of the redesign of the CDO computer system.

CHURCH DEPLOYMENT

The Board has established a new set of objectives for the new triennium.

OBJECTIVES FOR THE TRIENNIUM 2001-2003

Implement and perfect the web-based CDO system:

- Train DDOs in the use of the new system
- Redesign and distribute supportive materials
- Collaborate interdepartmentally on the website
- Maintain the Internet *Positions Open Bulletin*.
- Maintain a national DDO List Service
- Make accessible a web-based Personal Profile database for use of DDOs
- Redesign the CDO system

Promote compliance in deployment with the canonical requirement of non-discrimination.

- The Church Deployment Board will distribute a document on inclusivity
- CDO will implement the Board policy
- Establish a national program to assist DDOs in raising awareness of inclusivity, providing materials and procedures to work with parishes in the search process

Register all clergy and lay professionals and promote updating of all records.

Continue to work with diocesan deployment officers to strengthen their ministries through:

- Facilitating a triennial National Deployment Officers Conference.
- Orienting, networking, and training of deployment officers. Encouraging development of provincial and regional networks of diocesan deployment officers and bishops.
- Facilitating the establishment of principles and standards for role and operations of deployment officers.
- Encouraging diocesan deployment officers in training, networking, and utilization of Interim Search Consultants.

Work with other professional ministry development bodies to identify and address areas of common concern, as opportunity permits.

Continue to explore ways to work with the ELCA on deployment issues.

RESOLUTIONS

Resolution A018 Church Deployment Board Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$75,000
- 2 during the triennium 2001-2003 for the expenses of the Board for Church
- 3 Deployment.
- 4

Standing Commission on the Church in Small Communities

The Standing Commission offers this report in thanksgiving to God for the life and ministry of the Rt. Rev. Stewart C. Zabriskie, Eighth Bishop of Nevada. Stewart was a second-generation giant in the development of what we call Total Ministry, an approach to affirming the ministry of all the baptized. He died on September 20, 1999, while actively involved in ministry development in the diocese he loved and served. He was friend and mentor to many. He is greatly missed yet the grace of his ministry will be felt for generations to come.

MEMBERSHIP

The Ven. Richard I. Cluett, Bethlehem (2003)
 The Rt. Rev. Andrew H. Fairfield, North Dakota (2003)
 Mrs. Roberta P. Fairman, New Hampshire (2000)
 Ms. Judith W. Fleener, Western Michigan (2003)
 The Rev. Carolyn S. Keil-Kuhr, Montana (2000)
 The Rt. Rev. Neff Powell, Southwestern Virginia (2003)
 Mr. Richard H. Snyder, *secretary*, Nevada (2003)
 Mr. Lee Davis Thames, Mississippi (2000)
 Mr. Edward J. Thielen, Jr., Alaska (2000)
 The Rt. Rev. Martin G. Townsend, *chair*, Easton (2000)

Staff

The Rev. Allen W. Brown, Jr, Consultant (through 1998)
 The Rev. Ben E. Helmer, Interim, Rural and Small Communities Office (after February, 1999)

SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on the Church in Small Communities met three times during the triennium. The first meeting was with other interim bodies in Minneapolis in February of 1998. We organized and decided on tasks for the triennium. The Commission met representatives of the anti-racism subcommittee of the JPIC and sent a representative to the anti-racism training. The material presented at the interim bodies gathering was determined to have application for small congregations and communities in addressing conditions of racism. The Commission also determined it would meet at seminaries of the church and visit others where meetings would not be held. The purpose would be to determine the place of education about small congregations in the seminary curriculum. Our meetings were held at the Church Divinity School of the Pacific in the autumn of 1998 and at the School of Theology of the University of the South in 1999. The following other seminaries were assigned to be visited by Commission members:

- Episcopal Divinity School

- Episcopal Theological Seminary of the Southwest
- General Theological Seminary
- Nashotah House
- Protestant Episcopal Seminary in Virginia
- Seabury-Western Theological Seminary
- Trinity Episcopal School for Ministry (telephone interview)
- Bexley Hall

The following questions were addressed in these interviews:

- 1) What are seminaries doing to prepare students to work in small congregations?
- 2) What off campus opportunities are offered for people working in small congregations?
- 3) How do students view the possibility of working in small congregations?
- 4) What understanding of the concept of Total Ministry is held by the various institutions we visited?
- 5) What can the national church and its structures do to assist you?

Summary of Seminary Visits

Members of the Commission who visited seminaries found a variety of attitudes toward preparing clergy leadership for small congregations. One group of seminarians felt their institution focused primarily on priestly formation with little or no professional development as a focus in course work. Another seminary described its preparation for persons who will serve in small congregations as its major focus in field education and placement. However, it was clear to the Commission there is currently little emphasis on particular preparation of students to serve in small congregations in most seminary curriculums. Most seminaries have at least one course that introduces students to small congregations and their unique dynamics, but these courses are elective, even though the majority of seminary graduates will serve at least part of their ministries in small churches.

The Commission noted that several seminaries are working toward more flexible and focused preparation of leaders for small congregations. One seminary invests heavily in its field education placement for middler students, most of whom are placed in small congregations of less than 150 members. That seminary maintains close contact with the supervising clergy during the placement period and uses the case study method to challenge students about the small church experience that will likely be theirs. Another seminary has created a Center for Small Church Ministry that it hopes will generate interest in small congregations and continue to strengthen them. Yet another seminary, funded from a foundation grant, is developing a working relationship with two dioceses to do on-site theological training for leadership in small congregations.

Another urban seminary is developing a program that will introduce students to faith-based community organizing, a method that has application in rural communities and urban neighborhoods. Still another institution sees the need to develop teamwork skills and prepare graduates for regional ministry (clusters) experience and its complimentary strategy of Total Common Ministry.

In exploring how Episcopal seminaries introduce the concept of Total Common Ministry, the Commission found a great disparity ranging from hostility toward the concept as

being anti-clerical and unworkable, to attempts by the institution to include teaching the concepts of the ministry of all baptized persons as a strategic piece of leadership development. Often these positions existed within the same institution.

In summary, the Commission believes more could be done by the Episcopal seminaries to prepare students for what we believe is an emerging norm, that is, ordained leaders who are prepared to work in settings as team leaders for regional structures. The structures usually include three or more churches and leaders who are committed to the concepts and implementation of the ministry of all baptized persons engaged in local mission as their principal role.

THE OFFICE FOR RURAL AND SMALL COMMUNITY MINISTRIES

This office is within the Congregational Ministries Cluster at the Episcopal Church Center. Following the retirement of the Rev. Allen Brown, Jr., in January of 1997, the work of the office was maintained by consultants and non-paid persons who have had interests and skills in this area. In February of 1999 the Rev. Ben Helmer was appointed as interim officer. Helmer decided to accept the position and remain physically resident in the Diocese of West Missouri where he was missionary for a cluster of five rural parishes until appointed to the staff position at the Church Center.

The staff officer maintains a variety of liaisons with networks including Episcopal Appalachian Ministries (formerly APSO), the Domestic Missionary Partners, a group of dioceses dedicated to building a mission-based spirituality with rural, small church, and ethnic interests, and the Episcopal Migrant Ministries Network. In addition, the office provides staff support for National Episcopal Health Ministries, New Directions Ministries, Inc.—a program for developing leadership among ordained and non-ordained people engaged in the ministry of all baptized persons, and Living Stones—a group of 20 dioceses engaged in ministry development focused on Total Common Ministry strategies.

The office also supports an annual training event for newly ordained clergy assigned to rural and small churches and conducts diocesan conferences and consultations related to growth and development in small churches and rural communities.

LEARNING AND REFLECTIONS

Introduction

Throughout the Decade of Evangelism, the Standing Commission on the Church in Small Communities has focused its efforts on its canonical charge: “It shall be the duty of the commission to concern itself with plans for new directions for churches in small communities.” (Title I, Canon 1.2,(n),2)

We understand “new directions” and “for” to be operative words in our charge. The concept of new directions has led us to hold most of our meetings in dioceses that are exploring and practicing new ways to foster Christian growth and community. Through our visits and conversations we have become aware of developing diverse ways for the nurture of adult Christian responsibility, particularly in small congregations that do not have access to many traditional resources. We have learned from practitioners in the field, and we have seen the need for advocacy on behalf of the new directions some dioceses are taking. As advocates we are proposing a new name for our commission: The Standing Commission

SMALL COMMUNITIES

for Small Congregations. We are aware that small congregations exist in large cities as well as in rural and small town settings. We believe that such a simple thing as a name change invites lively conversation amongst a broader range of the church's membership.

The requested name change signals awareness of several truths:

- From the 1998 Parochial Report statistics we know that 67% of Episcopalians are served by churches of less than one hundred members. The majority of Episcopal congregations have fewer than one hundred and fifty people in average Sunday attendance.
- Some of the most exciting church development work is being done in small congregations, often in dioceses with small budgets.
- Diocesan and national church structures tend to be in the early stages of taking initiative in responding to the special needs and opportunities of small congregations.
- Seminaries are beginning to respond to emerging new directions in congregational life.

We believe that our requested new name more accurately describes the work that needs to be done in supporting the ministry of small congregations in urban as well as rural settings. The word "for" in our new name calls us to advocacy with other church structures on behalf of small congregations.

In the triennium now ending we have visited with or interviewed all of the church's seminaries to learn how the traditional educational institutions are training people for ministry, ordained and lay, in small congregations. We have also continued the dialogue with dioceses that are forging new ways of discerning God's call to ministry and of training people for adult Christian action. We have become persuaded that "Total Ministry" is a useful concept for describing a range of recent initiatives in the life of the church. These initiatives focus on the development of faith communities that call forth the ministries of their members. Total Ministry is not the only way in which the faith and vitality of small congregations can be nurtured. It is the particular new direction on which the commission has focused during the Decade of Evangelism.

Inevitably we have run into the problems of language, jargon, presuppositions, conflicting dogmatism, and congenial divergence of perspective. "Total Ministry" has as many definitions as it has advocates, plus a few more from its detractors. A common theme is that Total Ministry refers to the intentional development of ministry as grounded in the baptism of each believer and as shaped within Christian community under the guidance of the Holy Spirit.

An understanding of Total Ministry affirmed by the Commission is as follows: Through baptism we are all ministers of Christ's gospel, each with a particular call to ministry. Most Christians are called to be God's hands in the world; some are called to ministry within the church; some might be called to ordination as Deacon servants or as Local Priests for service in the home congregation. Others might be called to seminary training and ordination for service within the church beyond the home congregation.

Title III, Canon 9 of the Episcopal Church allows for the ordination of parishioners for priestly service in their home congregations. During the past quarter century Canon 9 has been a tool and a strategy for moving local churches away from priestly dependence

to being a more self-reliant, inclusive, democratic ministering community. This standing commission believes that unless ordination under Canon 9 is a part of a diocesan strategy for the development of the ministry of all the baptized in a community, then we should not use it. If local clergy are used merely to save money or to fill the gaps left by a regional shortage of seminary graduates, then everybody is cheated.

Current church practice raises questions concerning whether the local priesthood, essentially confined to celebrating the sacraments, is an adequate expression of the church's understanding of what it means to be a priest. Is a local priesthood with limited responsibilities truly compatible with Episcopal polity and tradition?

The Influence of Roland Allen

The single most influential twentieth century thinker in the development of Total Ministry and of the Episcopal Church's canon permitting the ordination of priests for local service is Roland Allen. Allen was an English missionary priest who was active at the turn of the century. Presented here is an overview of Allen's thought as it relates to three focal issues for Total Ministry: 1) respect for local independence, 2) the mutual responsibility of all members of a Christian community, and 3) the discernment and call of individual believers to particular leadership responsibilities.

Although Allen wrote principally about foreign missions his insights, especially taken from St. Paul, have direct applicability to domestic church development also. The power of Allen's teaching is rooted in his twin convictions concerning the necessary independence of new churches and the authority and effectiveness of the Holy Spirit.

In his preface to the 1962 edition of Allen's *Missionary Methods*, fifty years after its original publication, Leslie Newbigin notes that Allen's "voice has a strange relevance and immediacy to the problems of the church in our day." And another thirty-eight years later it is still true. Allen's description of the results of clerical dependency in foreign missions is an accurate description of the way many congregations view their clergy, and vice versa, in the American church still. Rooted in liturgical renewal, especially the Book of Common Prayer, 1979, the centrality of baptism in Christian life and worship is now recognized. In recent years there has been an encouraging groundswell of recognition of the ministry of all the baptized.

Allen argued persistently for local churches to be self-sufficient. "I am persuaded the Apostles understood how to establish the church better than we do, and they did not appeal for pastors from the home church," wrote Allen to the Bishop of Assam, India in 1925. "'Rise up and walk' said Christ and His Apostles. We say, 'Wait till I can find the man to come here to carry you.' There is much difference between those two addresses. But the difficulty of a long tradition stays us. I do not minimize it, but I do say that it should be broken."

"The facts are these," wrote Allen. "St. Paul preached in a place for five or six months and then left behind him a church, not indeed free from the need of guidance, but capable of growth and expansion." Allen contends that Paul appointed elders with the approval of the community.

Paul established firmly the great principle of mutual responsibility. The right of the congregation to have some say in the appointment (of elders) is manifest throughout the

period with which we are dealing. By this means the principle of mutual responsibility was again made prominent.

“Mutual responsibility” is central to any understanding of Total Ministry. Mutual responsibility is the point of the Pauline teaching of the interdependence of the parts of the body. “God has so arranged the body... that there may be no dissension within the body, but the members may have the same care for one another” (1 Cor. 12:24-25).

For decades the Anglican Communion has supported the full development of autonomous indigenous churches. The Lambeth Conference of 1958 called for the ordination of local, self-supporting clergy. Following the Anglican Congress of 1963, missionary leaders met in St. Catherine’s, Ontario, where “the use of a self-supporting clergy was discussed in detail, and encouraged.” There followed in the American church a national initiative to allow for the education of people for non-stipendiary priestly ministry.

For Allen, and he would contend for Paul, “voluntary clergy” are the desirable means to a necessary end. The implications of Allen’s call for a voluntary priesthood are far reaching. Voluntary clergy are not only valid in communities that cannot afford a stipendiary priest but in all congregations. This standing commission anticipates that in the Episcopal Church seminary training and professional clergy will continue to be the norm in most communities. Yet in dioceses that ordain priests for local service, we expect that the seminary trained clergy will increasingly be called upon to be mentors to their local colleagues. Such partnerships will require special training and skills.

In all his writing, Allen calls the modern church to boldness and trust in the Holy Spirit. The standing commission believes that Roland Allen’s diagnosis of the church’s ills is correct and his prescription holds great promise. We believe also that the Episcopal Church is learning from Allen’s wisdom and translating it into our own time and place. To a modern reader Allen’s interpretation of Pauline belief and practice might be startling. Time for training seems too short. Such reliance on the Spirit’s guidance comes hard to a church with strong traditions and an established structure for governance. Yet the notions of strong local authority and financial responsibility are hardly revolutionary. Roland Allen himself predicted that an interest in the ideas that preoccupied him would begin about 1960, and this did indeed prove to be the case. The Lambeth Conference of 1958 and the Anglican Congress of 1963 were profoundly affected by Allen’s heritage.”

The Alaska Experiment

Bill Gordon had served in Alaska for five years before he was elected bishop in 1948. He was thirty years old. For almost twenty years, Bishop Gordon flew his plane from village to village, coming to know the native people of Alaska. The vision and first steps in developing a new system for ministry development came from a meeting in December 1967 in Fort Yukon. Boone Porter met with the leadership of the Diocese of Alaska, including the seventeen clergy from the native villages. The meeting established as a goal that within five years “native people assume most of the responsibility for the local church in their community.” Bill Gordon sought to have priests ordained for local service in every village. He called upon communities to identify leaders in their own communities who would then be trained for ordination and sacramental leadership in their home congregations.

There followed in the American church a national initiative to allow for the education of people for non-stipendiary priestly ministry. Wanting to explore the concept, the Executive Council began to sponsor the Idaho Pilot Project. Within this program, certain carefully selected men are given training, at the academic, spiritual, and practical levels, and thus prepared for ordination.

In 1968 the Lambeth Conference reemphasized its call from ten years earlier: In order that the church may be continually renewed for mission, there is need for a greater diversity in the exercise of the ordained ministry. In this variety of ministry the part-time non-stipendiary priest is in no way inferior to his full-time stipendiary brother. While in all parts of the church there is a vital and continuing need for the full-time ministry, in some areas the part-time non-stipendiary ministry could become the norm.

Encouraged by the call from Lambeth Bishop Gordon submitted a memorial to the PECUSA Special General Convention of 1969. The memorial noted:

There are churches and chapels in smaller towns and rural areas where the congregation is small and its financial resources limited. Such positions are notoriously difficult to staff. Ministers assigned to them rarely remain for long. While they are there they are often regarded, and regard themselves, as outsiders, not fully in touch with the inner life of the community. It is increasingly recognized that many of these churches could be more effectively ministered to by ordaining a mature and respected member of the congregation who is closely linked with the community. Such a man would and should continue, without interruption, in his secular livelihood.

This memorial proved persuasive. What is now Canon III, 9 was enacted at General Convention 1969 and it has undergone only minor changes since then:

With regard to Dioceses with Congregations or missionary opportunities in communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture.... it shall be permissible for the Bishop, with the advice and consent of the Standing Committee, to establish procedures by which persons may be called by their Congregations and the Bishop with the Standing Committee, to be ordained local Priests and Deacons and licensed to serve the Congregations or communities...It is under the aegis of this canon that Total Ministry is practiced in dioceses from the Appalachian Mountains of West Virginia to the Cascades in Oregon, from the snows of Northern Michigan to the Nevada desert, from the Chesapeake Bay to the Mississippi Delta and back to the vastness of Alaska.

The Nevada Experience

From 1972 until 1985 Bishop Wesley Frensdorff brought to the church in Nevada a range of intellectual and ecumenical insights to the task of reshaping ministry. His theme

was constant: “The church is a ministering community, a community of ministers: inter-related, interdependent, proclaiming and sharing the love of God, in Christ Jesus.”

One of the enduring legacies of Wes Frensdorff is a vision for discerning and calling forth gifts for ministry. The process of discernment and call begins with the community and is ratified by the individual rather than the other way around. The same is true for all expressions of ministry, ordained and lay.

The theme of servanthood is sustained through Frensdorff’s writings about ministry. The story of the Zebedee brothers’ ambition for status was an anchor for Wes’ theology of service. “Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all.”

In 1986 the Diocese of Nevada elected Stewart Zabriskie as Bishop to succeed Wes Frensdorff. Until his untimely death, Bishop Zabriskie led the diocese to the next stage of development and continued to oversee the evolution of Total Ministry. In partnership with diocesan people and structures, Zabriskie improved diocesan policies and congregational support so that the ministry of all the baptized was strengthened.

If a diocese is to undergo significant systemic change in its understanding of ministry development, then the bishop must be integrally involved and committed. Organizational clarity enabled Stewart Zabriskie to carry forward a core emphasis of Paul, Allen, and Frensdorff. All depends on God’s Holy Spirit, who finally is unmanageable. “I am persuaded,” Stewart wrote, “that if total-ministry development is not overorganized or systematized beyond recognition, it will lead us into being a people gifted by God for the mission of bearing and being good news as a charismatic, gifted, Spirit-filled community.”

The Broader Picture

In the dioceses that speak in terms of Total Ministry, or its other principal name Mutual Ministry, there is a marvelously wide variety of expressions, styles, policies, practices, and methods of discernment and formation. We have focused on the Diocese of Nevada as illustrative of one approach to Total Ministry. Surveying the wider church, the common threads through all expressions of Total Ministry are two: first, a reliance on the Holy Spirit as the provider of all the gifts or charisms that a community needs for faithful ministry; and second, a conviction that that Spirit works in and through all the baptized members of a congregation. Affecting over a third of all domestic jurisdictions, Total Ministry is a vibrant expression of charismatic renewal, broadly understood. It has come to full flower, significantly, in the Decade of Evangelism. Nevada is only one example among many dioceses developing their own expression of Total Ministry. Northern Michigan, West Virginia, Idaho, The Central Gulf Coast, Easton, Colorado and dozens of others are affirming people for local ordination and priestly leadership. The Standing Commission on the Church in Small Communities celebrates and affirms this new direction in the ministry of small congregations.

An image from Ralph Waldo Emerson:

*The squirrel notes to the mountain,
If I'm not so large as you,
You are not so small as I,
And not half so spry.*

*I'll not deny you make
A very pretty squirrel track;
Talents differ: all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."*

"Talents differ: all is well and wisely put." Not every diocese of the Episcopal Church is able to carry a forest on its back. But many others are well on their way to learning how to crack nuts.

GOALS FOR THE NEXT TRIENNIUM

- To learn how the vocational diaconate is practiced in various settings in small congregations in rural and urban areas and to be advocates for its growth and development.
- To provide for the development of a practical resource and study guide supporting a broad and inclusive understanding of Total Ministry development.
- To increase our awareness of how racism impacts small congregation in rural and urban areas.
- To work collaboratively with the Church Deployment Office, the Office for Ministry Development, CEPVA, the Church Pension Fund, NNECA, etc. in order better to understand deployment realities and to advocate for just and equitable compensation packages for lay and professional employees in small congregations.
- To open discussion with new partners also interested in ministry in small congregations in the course of their work

Resolution A019 Affirming Total Ministry in Small Congregations

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Convention acknowledges with appreciation the work done in a variety of diocesan settings in the exploration of the ministry of every baptized person, including and affirming the concept known as Total Ministry with its particular focus on small congregations in rural and urban areas; and affirms the importance of each and every congregation as a center for ecumenism, evangelism, and stewardship.

Resolution A020 Proposal for Commission Name Change

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2. is hereby amended to read as follows:
- 2 (n) There shall be the following Standing Commissions:
- 3 2. A Standing Commission ~~on the Church in Small Communities~~ for Small Congregations, consisting of 10 members (3 Bishops, 2 Priests and/or Deacons, and 5 Lay Persons). It shall be the duty of the Commission to concern itself with plans for new directions for ~~Churches in Small Communities~~ Small Congregations.

SMALL COMMUNITIES

Explanation

The Commission believes that the proposed new name more accurately and clearly describes the work that needs to be done in supporting the ministry of small congregations in urban, as well as rural settings. The word “for” in the new name calls the Commission to advocacy with other church structures on behalf of small congregations.

PROPOSED BUDGET FOR THE TRIENNIUM

	2000	2001	2002
Meetings	-0-	\$15,000	\$10,000
Subcommittee			
Work		5,000	
Telephone, postage		300	300
	<hr/>	<hr/>	<hr/>
	\$ -0-	\$20,300	\$10,300

Resolution A021 Budget Appropriation for Standing Commission on the Church in Small Communities

- 1
- 2
- 3
- 4
- Resolved*, the House of _____ concurring, That there be appropriated from the assessment budget of the General Convention the sum of \$30,600 for the expenses of the Standing Committee on the Church’s Ministry for Small Churches.

Standing Commission on Constitution And Canons

MEMBERSHIP

The Rt. Rev. John C. Buchanan (West Missouri) 2000, *vice chair*
The Rt. Rev. Joe M. Doss (New Jersey) 2000
The Rt. Rev. Catherine M. Waynick (Indianapolis) 2003
The Rev. Herschel R. Atkinson (Atlanta) 2000, *secretary*
The Rev. Canon George W. Brandt (New York) 2003
The Rev. Carol Cole Flanagan (Ohio) 2003
Paul E. Cooney, Esq. (Washington) 2003
Joseph L. Delafield III, Esq. (Maine) 2000, *chair*
Richard J. Hoskins, Esq. (Chicago) 2003
Stephen H. Hutchinson, Esq. (Utah) 2000
Sally A. Johnson, Esq. (Minnesota) 2000
D. Rebecca Snow, Esq. (Alaska) 2003
The Hon. James Bradberry (Virginia) *Executive Council liaison*
All the members concur in this report.

Representatives of the Commission at General Convention

The Rt. Rev. John Buchanan and Deputy Joseph L. Delafield III, Esq. are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Constitution and Canons (hereafter, “the Commission”) met in San Antonio, Texas, in January, 1998; Minneapolis, Minnesota, in March 1998; Atlanta, Georgia, in February 1999, and Park City, Utah, in July 1999. It also met by conference call on three occasions. At its organizational meeting the Commission elected officers. In subsequent meetings, the Commission continued to review the experience of the church under Title IV of the Canons and received and took action on additional referrals.

UPDATE OF “WHITE AND DYKMAN” COMMENTARY

The Commission appointed a subcommittee to oversee the development of an update to the 1981 edition of the *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America*, otherwise known as the *Episcopal Church*, commonly referred to as “White and Dykman.” The most recent supplement to White and Dykman was prepared in 1991 by the Commission and published by the Domestic and Foreign Missionary Society. The 1991 supplement incorporates legislative developments through the General Convention held that year.

Substantial and important revisions were made to the Constitution and Canons of The Episcopal Church by the General Convention in 1994 and 1997. Among these revisions is the new disciplinary process in Title IV of the Canons adopted in 1994 and further modi-

CONSTITUTION AND CANONS

fied in 1997. The Commission believes that there is urgent need for a supplement to White and Dykman that reflects these changes.

Robert C. Royce, Esq., a member of the subcommittee of the Commission that prepared the 1991 supplement, expressed willingness to prepare a draft supplement, under the oversight of the White and Dykman Subcommittee of the Commission, that would include revisions to the Constitution and Canons approved by the 71st and 72nd General Conventions. Work on this project is ongoing. The Commission anticipates that a preliminary version of the 1997 Supplement will be submitted to the Commission for review before the opening of the 73rd General Convention.

ALTERNATIVE MODELS FOR CLERGY DISCIPLINE

The Commission considered information received from various dioceses regarding their respective experience with the current disciplinary processes prescribed by Title IV. A summary of the information received is attached to this report as an appendix.

While some reports expressed a high level of satisfaction with the current model, others suggested significant concerns that (1) the current model, based on the Uniform Code of Military Justice, is seen as unduly punitive, as well as intimidating for respondents, complainants, and other affected persons; and (2) the costs attendant to a fully developed Title IV proceeding under the current model are believed to be beyond the means of dioceses without substantial financial resources and personally financially devastating to respondent clergy of limited means.

The Commission was asked by the Committee on Sexual Exploitation to co-sponsor, along with the Standing Commission on Ministry Development, a resolution for the appointment of a task force to conduct a review of Title IV with consideration of alternate models, such as the professional discipline systems used for medical, legal, or other professions. The Commission is supportive of such a review. The co-sponsored resolution appears as Resolution A028 below.

72nd General Convention Resolution B037-Proposed New Canon III.20-Of Regulations Affecting Matters of Doctrine

The Commission received Resolution B037 of the 72nd General Convention (Journal, pages 740f), by referral and gave it careful consideration at three separate meetings and one conference call. A subcommittee of the Commission conferred with the sponsor of the resolution and with the House of Bishops Theology Committee. The Commission understands that the Theology Committee has submitted a substitute resolution to the House of Bishops that voted to refer it back to the Committee for further study. The Commission makes no recommendation for action by the 73rd General Convention.

Review of By-laws of Executive Council and D&FMS

Title I, Canon 1(n)(3)(iii) requires the Commission, on the basis of its continuing comprehensive review of the Constitution and Canons, to suggest to the Executive Council and the Domestic and Foreign Missionary Society such amendments to their respective by-laws as in the opinion of the Commission are necessary or desirable in order to conform the same to the Constitution and Canons of the Church. The Commission has reviewed the by-laws of the Executive Council and the Domestic and Foreign Missionary Society and

has determined that no amendments are necessary to conform them to the Constitution and Canons of the Church.

Costs of Defense Counsel in Title IV Procedures.

The Commission reviewed the practices of a number of dioceses with respect to provision for the cost of defense to respondent clergy in Title IV proceedings. The issue is a difficult one because, while all agree that assistance of counsel for a respondent person is a worthy objective, the potential financial impact on a diocese of making an open-ended supporting commitment is daunting. For some dioceses, it may be impossible.

The Commission decided that it would be inappropriate and unworkable to propose a canonical mandate imposing on each diocese the obligation of paying for legal assistance.

Nevertheless, the Commission strongly encourages each diocese to look at the issue conscientiously and take the steps it reasonably can to make at least partial provision for legal assistance to the respondent (and, where possible, to others in the Title IV process who could use such assistance). Some dioceses have enlisted a corps of volunteer Episcopal attorneys who commit to providing legal service, when requested, on a pro bono or reduced-fee basis. Other dioceses might be able to budget and commit to a fixed dollar amount of support for the legal assistance of an accused, thus determining and limiting the financial exposure. For these and other possible or partial solutions, we urge chancellors and other interested persons to meet and share ideas within a province or other convenient grouping of dioceses. Some dioceses may have more resources than others and may be willing to share, at a minimum, experience and ideas.

Compliance with Canon I.2.2.(n)(2)

The Commission continues to refrain from judicial interpretation of the body of church law in accord with the limitations expressed in its authority and duties assigned by Canon I.2.2.(n)(2).

FINANCIAL REPORT FOR THE 1998-2000 TRIENNIUM

	1998	1999	2000
Budget Total	13,000	15,000	13,060
Expenses			
Meetings	3,896	24,204	
Total	3,896	24,204	

BUDGET APPROPRIATION

	2001	2002	2003	
Travel & Meetings	5,685	24,482	25,656	= 55,823
Consultants & Publications			7,000	
Total for Triennium			62,823	

RESOLUTIONS

Resolution A022 Standing Commission on Constitution and Canons Budget

Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$62,823 be
2 appropriated for the work of the Standing Commission on Constitution and
3 Canons during the next triennium.

Resolution A023 Amend Article II, Section 2, of the Constitution, First Reading

- 1 *Resolved*, the House of _____ concurring, That the first sentence of Article
2 II, Section 2 of the Constitution is hereby amended to read as follows:
3 Section 2. No one shall be ordained and consecrated Bishop until the attain-
4 ment of thirty years of age: nor without the consent of a majority of the Stand-
5 ing Committees of all the Dioceses and the consent of a majority of the Bishops
6 of this Church exercising jurisdiction Diocesan, Coadjutor, and Suffragan of this
7 Church. [Remainder of Section 2 unchanged.]

Explanation

The proposed amendment clarifies that in all instances consent to election or appointment of Bishops, a responsibility previously restricted to Bishops exercising jurisdiction (Bishops Diocesan), will also be exercised by Bishops Coadjutor and Bishops Suffragan.

Resolution A024 Amend Canons III.22.3(d), III.22.4(a), III.22.6, and III.26.1(b)

- 1 *Resolved*, the House of _____ concurring, That Canon III.22.3(d), the second
2 sentence of Canon III.22.4(a), the first sentence of Canon III.22.6 and Canon
3 III.26.1(b) are hereby amended by deleting therefrom the words “or delegated
4 oversight” so that they read, in pertinent part, as follows:
5 Canon III.22.3(d): (d) If a majority of the Bishops of this Church exercising
6 jurisdiction ~~or delegated oversight~~ consent to the ordination, the Presiding
7 Bishop shall, without delay, notify the Standing Committee of the Diocese elect-
8 ing and the Bishop-elect of the consent.
9 Canon III.22.4(a), second sentence: (a) ... The Presiding Bishop, without
10 delay, shall notify every Bishop of this Church exercising jurisdiction ~~or dele-~~
11 ~~gated oversight~~ of the Presiding Bishop’s receipt of the certificates mentioned
12 in this Section and request a statement of consent or withholding of consent.
13 Canon III.22.6, first sentence: Sec. 6. ... or in case a majority of all the Bish-
14 ops exercising jurisdiction ~~or delegated oversight~~ do not consent...[remainder
15 unchanged.]
16 Canon III.26.1(b): (b) Before the election of a Bishop Suffragan in a Dio-
17 cese, the consent of the General Convention or, if General Convention is not
18 in session, the consent of a majority of the Bishops exercising jurisdiction ~~or~~
19 ~~delegated oversight~~ and of the several Standing Committees must be obtained.

Explanation

In 1997 the 72nd General Convention adopted several canonical amendments expanding the categories of bishops who are asked to consent to the election of a bishop. These changes are, however, inconsistent with Article II, Sec. 2 of the Constitution, which was

not amended. At this time, only “Bishops exercising jurisdiction” may consent under the Constitution. Whether this term includes Bishops Coadjutor has been a matter of debate over the years. It does not include Bishops Suffragan. The changes offered here eliminate an inconsistency between the Constitution and the Canons created by the 1997 amendments. If the amendment to Article II, Sec. 2 of the Constitution proposed by the Commission in the preceding resolution is adopted by the 73rd General Convention on first reading, the Commission will present appropriate canonical amendments for consideration by the 74th General Convention, conditioned upon second reading approval of the Constitutional amendment. Meanwhile, the Canons must be made consistent with the Constitution.

Resolution A025 Amend Article IX of the Constitution, First Reading

- 1 *Resolved*, the House of ____ concurring, That the first paragraph of Article
- 2 IX of the Constitution be amended to read as follows:
- 3 The General Convention may, by Canon, establish ~~a Court~~ Courts for the
- 4 Trial of Bishops, which ~~shall~~ may be composed of Bishops only; or of Bishops,
- 5 Priests, and adult lay persons.

Explanation

The Commission is proposing a constitutional amendment to the provision governing the establishment of Courts for the Trial of Bishops by General Convention. This amendment would do two things. It would allow (but not require) General Convention to establish, by Canon, more than one court for the Trial of Bishops, and it would permit (but not require) the Court(s) to be composed of Bishops, Priests, and lay persons. The current provision allows only one Court and requires that the Court be composed of Bishops only.

This Constitutional amendment was proposed by the Commission in 1997 as part of its comprehensive revision to the discipline of bishops. The proposal would make the composition of courts for the trial of bishops more closely resemble that for the trial of priests and deacons, which presently include priests, deacons, and lay persons. This proposal was adopted with amendment by the House of Deputies in 1997 but was not acted on by the House of Bishops.

If the amendment is adopted at this General Convention, it is the present intention of the Commission to propose additional amendments to the Canons for consideration at the 74th General Convention (assuming the constitutional amendment is adopted by that General Convention also). The Commission may propose the creation of a Court for the Trial of a Bishop on Doctrine to be composed of nine Bishops. It may also propose that the Court for the Trial of a Bishop (for the trial of all Offenses other than those involving Doctrine) be composed of Bishops elected by the House of Bishops and Priests and lay persons elected by the House of Deputies.

Resolution A026 Amend Canon I.7.

- 1 *Resolved*, the House of ____ concurring, That Canon I.7 is hereby amended
- 2 by adding thereto a new Section 1 to read as follows:
- 3 Sec. 1. The financial statements of the Domestic and Foreign Missionary
- 4 Society shall be subject to an annual audit conducted by a regionally or nationally
- 5 recognized firm of independent Certified Public Accountants in accordance with
- 6 generally accepted auditing standards. The financial statements of the Domestic

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- 7 and Foreign Missionary Society shall include all accounts, funds, discretionary
8 funds, trust funds, whether held in beneficial or legal interest, and monies of
9 whatever kind or character of the General Convention and Executive Council of
10 the Protestant Episcopal Church in the United States of America as well as those
11 of the Domestic and Foreign Missionary Society.

Explanation

The 72nd General Convention adopted Resolution D078 which, in pertinent part, "... direct[ed] the Standing Commission on Constitution and Canons, after consultation with appropriate legal and accounting authorities, to prepare and propose for consideration of the 73rd General Convention such changes to the Canons as shall be required to place the Domestic & Foreign Missionary Society and its directors, officers, and agents under standards of financial and fiduciary accountability as are applicable to similar religious and charitable entities and which are consistent with standards imposed by Canon upon Dioceses and Congregations of this Church." In response to its charge, the Commission reviewed the laws of the State of New York governing and regulating charitable organizations. These laws apply to the Domestic & Foreign Missionary Society and are some of the most stringent charitable organization laws in the country. The Commission also reviewed the Canons applicable to dioceses and congregations. Based on its review, the Commission proposed the addition of a new Section to Title I, Canon 7 On Business Methods in Church Affairs which would place all funds of the national church, including the Domestic and Foreign Missionary Society, Executive Council, and General Convention under audit requirements placed on dioceses and congregations. The Commission has concluded that, together with the requirements of New York state law, the proposed Canon will place the Domestic and Foreign Missionary Society under standards of fiduciary accounting at least as stringent as are applicable to similar religious and charitable entities.

Resolution A027 Amend Canon 1.17

- 1 *Resolved*, the House of _____ concurring, That Canon 1.17 is hereby
2 amended by adding thereto a new Section 8 to read as follows:
3 Sec.8. Any person accepting any office in this Church shall well and faith-
4 fully perform the duties of that office in accordance with the Constitution and
5 Canons of this Church and of the Diocese in which the office is being exercised.

Explanation

In 1997, The House of Deputies referred Resolution C018, which addressed the question of canonical compliance generally, to an Interim Body. The Commission is responding to that referral by submitting this resolution.

The proposed amendment is intended to make explicit an expectation of good faith and diligent performance of duties which attend various offices of the church, whether lay persons or clergy. The Commission acknowledges the diversity of diocesan structures and canons that guide or influence the duties of a particular office and the predominantly voluntary nature of service in such offices by lay persons. The Commission believes it is preferable to provide a standard of performance rather than to adopt a disciplinary process for lay persons who fail or refuse to perform the duties of such offices.

Resolution A028 Establish Task Force on Disciplinary Policy and Procedure

1 *Resolved*, the House of ____ concurring, That the General Convention
 2 establish, pursuant to Joint Rule 23, a Task Force of not less than 6 or more than
 3 12 persons, of whom one-half shall be appointed by the Standing Commission on
 4 Ministry Development and one-half shall be appointed by the Standing Commis-
 5 sion on Constitution and Canons; and, that in light of the Church's theology and
 6 the Church's experience, the Task Force: (1) assess the present models of church
 7 discipline, as reflected both in the policies and procedures addressing allegations
 8 of clergy misconduct and in Title IV of the national canons of the Episcopal
 9 Church; (2) study and explore other models for addressing misconduct, such as
 10 the disciplinary models used by physicians, professors, lawyers and other profes-
 11 sionals; and (3) at or before the 74th General Convention, deliver a report of its
 12 findings and recommendations to the Standing Commission on Ministry Devel-
 13 opment, the Standing Commission on Constitution and Canons, and the Com-
 14 mittee on Sexual Exploitation, and the 74th General Convention; and (4) at or
 15 before the 75th General Convention, deliver its final report of such findings and
 16 recommendations to the same bodies; and be it further
 17 *Resolved*, That the sum of \$ _____ be appropriated for the work of the
 18 Task Force.

Explanation

Given approximately six years of use, there is now sufficient experience to assess Title IV canons governing clergy misconduct. Such an assessment, moreover, requires the study and assessment of models of accountability and discipline. This may enable further work that would provide for greater congruence between Title III and Title IV of the national canons.

Since 1991, the church has successfully developed policies and procedures addressing sexual misconduct of clergy and laity. These policies and procedures have been implemented in nearly all dioceses. The vast majority of allegations against clergy have subsequently been addressed by pastoral procedures that have sought to be sensitive to the needs of complainants, fair to respondents, and responsive to the needs of affected families and congregations. These procedures, however, have been separated from the disciplinary procedures specified in Title IV of the national canons of the Episcopal Church. Disciplinary procedures have become time-consuming, expensive, and often overly adversarial. A review of models for addressing misconduct would enable the church to discern how it should best proceed.

In presenting this resolution for exploration, the sponsoring bodies in no way challenge the canonical legitimacy and authority of the present Title IV. This has provided the church with a uniform system of accountability and discipline for ordained ministers.

Resolution A029 Amend Canon III.21.8(b)

1 *Resolved*, the House of ____ concurring, That Canon III.21.8(b) is hereby
 2 amended to read as follows:
 3 Sec. 8(b). In the course of proceedings under this Canon, if a charge is made
 4 by the Vestry against the Rector that could give rise to a disciplinary proceed-

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5 ing under Canon IV.1, the Bishop may suspend all proceedings under this Canon
6 with respect to such charge ~~shall be suspended~~ until the Charge has been resolved
7 or withdrawn.

Explanation

Currently, a Charge under Title IV by the Vestry against the Rector can interrupt dissolution proceedings. Circumstances may arise where dissolution proceedings should continue while disciplinary matters are being resolved. The proposed amendment gives the Bishop discretion in suspending dissolution proceedings rather than making such suspension mandatory.

Resolution A030 Amend Canons III.22.3(a), III.23.6(a), III.23.6(b)

1 *Resolved*, the House of _____ concurring, That Canon III.22.3(a), Canon
2 III.23.6(a), and the first sentence of Canon III.23.6(b) are hereby amended by
3 deleting therefrom the words, “three months” and inserting in place thereof, “120
4 days,” so that they read, in pertinent part, as follows:

5 Canon III.22.3(a): (a) When a Diocese desires the ordination of a Bishop-
6 elect, if the date of the election occurs within ~~three months~~ 120 days before
7 a meeting of the General Convention, the Standing Committee of the Diocese
8 shall, by its President or by some person or persons specially appointed, forward
9 to the Secretary of the House of Deputies evidence of the election of the Bishop-
10 elect by the Convention of the Diocese. . . [remainder unchanged].

11 Canon III.23.6(a): (a) When a Bishop, entitled to the choice of a Bishop,
12 shall elect as its Bishop Diocesan, or as its Bishop Coadjutor, or as a Bishop
13 Suffragan, a Missionary Bishop of this Church, if such election shall have taken
14 place within ~~three months~~ 120 days before a meeting of the General Convention,
15 evidence thereof shall be laid before each House of the General Convention, . . .
16 [remainder unchanged].

17 Canon III.23.6(b): (b) If the said election has taken place more than ~~three~~
18 ~~months~~ 120 days before a meeting of the General Convention, the above process
19 may be adopted, or the following instead thereof, . . . [remainder unchanged].

Explanation

These amendments correct discrepancies among the Canons regarding obtaining consent to the election of a Bishop when the election is held shortly before a meeting of the General Convention. Canon III.22.4 requires consent by a majority of the Standing Committees of the several Dioceses if the election is more than 120 days before a meeting of the General Convention, while Canon III.22.3 and Canon III.23.6(a) and (b) require the consent of the House of Deputies if the election occurs within three months before a meeting of the General Convention. Thus no guidance is given for elections occurring between 91 and 119 days before a meeting of the General Convention. Experience has shown that it takes 120 days to get all the consents returned.

Resolution A031 Amend Certain Canons in Title IV

Resolved, the House of _____ concurring, That the following Canons are hereby amended as follows:

Canon IV.1.1(h)(1): the second sentence thereof is amended to read: (1) . . . Unless the Charge by the Bishop and the Presentment by the ~~Standing Committee~~ Diocesan Review Committee comply with the foregoing provisions, no finding of a violation based on an act of disregarding a Pastoral Direction or of failing to obey the Bishop having authority over the person charged may be made.

Canon IV.1.2(d) is amended to read: (d) Any Priest or Deacon against whom a Temporary Inhibition has been issued, modified, or extended may request a hearing concerning the Temporary Inhibition before the ~~Standing Committee~~ Diocesan Review Committee, which shall hear the same at the earliest possible time, but not later than fourteen days after the date of receipt of the request. The ~~Standing Committee~~ Diocesan Review Committee by a two-thirds vote may dissolve or modify the Temporary Inhibition. The Bishop and the Church Attorney shall be given notice of such hearing and shall be permitted to attend and be heard or to designate a representative to attend and be heard.

Canon IV.1.2(f) is amended to read: (f) A Temporary Inhibition shall continue in force and effect until the earlier of (i) the issuance of an Inhibition as otherwise permitted by this Title, (ii) the withdrawal of the Charge or the allegations, (iii) the refusal of the ~~Standing Committee~~ Diocesan Review Committee to make a Presentment on the Charges alleged, (iv) dissolution of the Temporary Inhibition, (v) imposition of Sentence following a voluntary submission to discipline under Canon IV.2, or (vi) a period of ninety days measured from the date of service of the Temporary Inhibition; *Provided, however*, the ninety day period may be extended by the Bishop for additional ninety day periods upon good cause.

Canon IV.1.3 is amended by deleting therefrom the words, “Standing Committee” and inserting in place thereof the words, “Diocesan Review Committee”, so that it reads, in pertinent part: Sec 3. If a Presentment has been made by the ~~Standing Committee~~ Diocesan Review Committee against a Priest or Deacon . . . [remainder unchanged]

Canon IV.3.1 is amended to read: Sec 1. In each Diocese there shall be a Diocesan Review Committee, and it shall be the duty of each Diocese to provide by Canon for the establishment of such Diocesan Review Committee. The Canon of a Diocese establishing the Diocesan Review Committee shall provide that the Diocesan Review Committee shall (i) include lay persons and Priests or Deacons, the majority of the Committee to be Priests or Deacons (but by no more than one), and (ii) annually elect from its members a Presiding Officer within two months following the Diocesan Convention. A Presentment to the Ecclesiastical Trial Court may be issued only by the ~~Standing Committee~~ Diocesan Review Committee as provided in this Canon.

Canon IV.3.2 is amended to read: Sec 2. A Charge against a Priest or Deacon shall be in writing, verified and addressed to the ~~Standing Committee~~

44 Diocesan Review Committee of the Diocese wherein the Priest or Deacon is
45 canonically resident, except as otherwise expressly provided in this Title. It shall
46 concisely and clearly inform as to the nature of and facts surrounding each
47 alleged Offense.

48 Canon IV.3.5 is amended to read: Sec 5. Whenever the Bishop has sufficient
49 reason to believe that any Priest or Deacon canonically resident in that Diocese
50 has committed an Offense and the interests and good order and discipline of the
51 Church require investigation by the ~~Standing Committee~~ Diocesan Review Com-
52 mittee, the Bishop shall concisely and clearly inform the ~~Standing Committee~~
53 Diocesan Review Committee in writing as to the nature of and facts surround-
54 ing each alleged Offense but without judgment or comment upon the allegations,
55 and the ~~Standing Committee~~ Diocesan Review Committee shall proceed as if a
56 Charge had been filed.

57 Canon IV.3.8 is amended to read: Sec. 8 Any Charge against a Priest or
58 Deacon shall be promptly filed with the ~~President of the Standing Committee~~
59 Presiding Officer of the Diocesan Review Committee.

60 Canon IV.3.9 is amended to read: Sec 9. Upon the filing of a Charge with
61 the ~~Standing Committee~~ Diocesan Review Committee, the Committee shall
62 promptly communicate the same to the Bishop and the Respondent.

63 Canon IV.3.10 is amended to read: Sec 10. In a case of a Priest or Deacon
64 convicted in a criminal Court of Record in a cause involving immorality, or
65 against whom a judgment has been entered in a civil Court of Record in a cause
66 involving ~~Immorality~~ immorality, the Priest or Deacon shall notify the Ecclesi-
67 astical Authority of the Diocese in which the Priest or Deacon is canonically
68 resident, in writing, of such conviction or entry of judgment, within thirty days
69 thereof, whether or not any time for appeal has expired. It shall be the duty of
70 the Ecclesiastical Authority to give notice of the conviction or entry of judg-
71 ment to the ~~Standing Committee~~ Diocesan Review Committee of the Diocese in
72 which the Priest or Deacon is canonically resident in which case, or if the ~~Stand-~~
73 ~~ing Committee~~ Diocesan Review Committee shall otherwise have knowledge
74 of such conviction or judgment, it shall be the duty of the ~~Standing Committee~~
75 Diocesan Review Committee to institute an inquiry into the matter. If the con-
76 viction or judgment be established, the ~~Standing Committee~~ Diocesan Review
77 Committee shall issue a Presentment against the Priest or Deacon for Trial. The
78 time periods specified in Canon IV.14.4 shall be tolled until the Priest or Deacon
79 provides the required notification to the Ecclesiastical Authority. Nothing in this
80 section shall prevent Charges from being filed against the Priest or Deacon based
81 on the conviction, judgment, or underlying acts pursuant to Sections 3 or 4.

82 Canon IV.3.11 is amended to read: Sec 11. Within thirty days after the filing
83 of a Charge, other than a Charge alleging a conviction in a criminal Court of
84 Record in a cause involving immorality or alleging the entry of a judgment in a
85 civil Court of Record in a cause involving immorality, the ~~Standing Committee~~
86 Diocesan Review Committee shall convene to consider the Charge. If after such

consideration the ~~Standing Committee~~ Diocesan Review Committee determines that an Offense may have occurred if the facts alleged be true, the ~~Standing Committee~~ Diocesan Review Committee shall prepare a written general statement of the Charge and the facts alleged to support the Charge and transmit the same to the Church Attorney.

Canon IV. 3.13 is amended to read: Sec. 13. Within sixty days after receipt of the statement from the ~~Standing Committee~~, Diocesan Review Committee, unless delayed for good and sufficient cause stated, the Church Attorney shall render a confidential Report to the ~~Standing Committee~~ Diocesan Review Committee of the findings of that investigation and as to whether or not an Offense may have been committed if the facts disclosed by the investigation be found to be true upon Trial, and with a recommendation as to the matter in the interest of justice and the good order and discipline of this Church and based upon such other matters as shall be pertinent. The report of the Church Attorney shall be confidential for all purposes as between the Church Attorney and the ~~Standing Committee~~ Diocesan Review Committee, *Provided, however*, the ~~Standing Committee~~ Diocesan Review Committee shall share the report of the Church Attorney with the Bishop of the Diocese.

Canon IV.3.14 (a), (b), and (c) are amended to read: (a) Within thirty days after the receipt of the report of the Church Attorney, the ~~Standing Committee~~ Diocesan Review Committee shall convene to consider the report and whether or not a Presentment shall issue.

(b) In its deliberations, the ~~Standing Committee~~ Diocesan Review Committee may consider the Church Attorney's report, responsible writings or sworn statements pertaining to the matter, including experts' statements, whether or not submitted by the Church Attorney. To assist in its deliberations, the ~~Standing Committee~~ Diocesan Review Committee may itself, or through a subcommittee of its members or others appointed by the ~~Standing Committee~~ Diocesan Review Committee, provide an opportunity to be heard to the Respondent, the alleged Victim, the Complainant or other persons and receive additional evidence which it in its sole discretion deems appropriate.

(c) The ~~Standing Committee~~ Diocesan Review Committee may issue a Presentment for an Offense when the information before it, if proved at Trial, provides Reasonable Cause to believe that (i) an Offense was committed, and (ii) the Respondent committed the Offense.

Canon IV.3.15 is amended to read: Sec. 15 (a) The vote of a majority of All the Members of the ~~Standing Committee~~ Diocesan Review Committee shall be required to issue a Presentment. If the provisions of Canon IV.7.1 apply, the consent of a majority of All the Members of the ~~Standing Committee~~ Diocesan Review Committee of the Diocese in which the Offense is alleged to have occurred must be obtained. No member shall disclose his or her vote or the vote of any member to any person not a member of the ~~Standing Committee~~ Diocesan Review Committee.

130 (b) In the event that, due to members who have been excused or vacan-
131 cies in office, the ~~Standing Committee~~ Diocesan Review Committee does not
132 have sufficient voting members to meet the requirements of Sec. 15(a), the action
133 of the ~~Standing Committee~~ Diocesan Review Committee shall be postponed until
134 such time as there are sufficient members in office to fulfill the voting require-
135 ments of this Section.

136 Canon IV.3.16 is amended to read: Sec. 16. If a Presentment be issued, it
137 shall be in writing, dated, and signed by the President or the Secretary of the
138 ~~Standing Committee~~ Diocesan Review Committee on behalf of the ~~Standing~~
139 ~~Committee~~ Diocesan Review Committee, whether or not that officer voted in
140 favor of the Presentment. In the event that there be no President or Secretary,
141 or they be absent, a member of the ~~Standing Committee~~ Diocesan Review Com-
142 mittee appointed for that purpose shall sign the Presentment. The Presentment
143 also shall contain (i) a separate accusation addressed to each Offense, if there
144 be more than one, and (ii) a plain and concise factual statement of each separate
145 accusation sufficient to clearly apprise the Respondent of the conduct which is
146 the subject of the Presentment.

147 Canon IV.3.17 is amended to read: Sec. 17. Promptly after the issuance of a
148 Presentment, the ~~Standing Committee~~ Diocesan Review Committee shall cause
149 the original to be filed with the President of the Ecclesiastical Trial Court with a
150 true copy thereof served upon the Bishop, the Respondent, the Church Attorney
151 and each Complainant, and, unless waived in writing, the alleged Victim, and
152 the Ecclesiastical Authority of the Diocese in which the Respondent is canonically
153 resident, in which the Respondent is licensed, and in which the Respondent
154 resides.

155 Canon IV.3.18 is amended to read: Sec. 18. If the ~~Standing Committee~~
156 Diocesan Review Committee votes not to issue a Presentment, then that decision
157 shall be in writing and shall include an explanation. A copy shall be served upon
158 the Bishop who shall file it with the Secretary of the Convention of the Diocese,
159 the Respondent, the Church Attorney, each Complainant, and, unless waived in
160 writing, the alleged Victim.

161 Canon IV.4.17 is amended to read: Sec. 17. In all Ecclesiastical Trials, the
162 Church Attorney shall appear on behalf of the ~~Standing Committee~~ Diocese,
163 which shall then be considered the party on one side and the Respondent the
164 party on the other. Each Complainant and alleged Victim shall be entitled to
165 be present throughout and observe the Trial, and each may be accompanied by
166 counsel and another person of his or her own choosing.

167 Canon IV.4.18 is amended to read: Sec. 18. Before a vote is taken on the
168 findings and in the presence of the Respondent and counsel, counsel for the par-
169 ties may submit requested proposed instructions. The Presiding Judge of the
170 Ecclesiastical Trial Court, after consultation with the Lay Assessors, shall declare
171 which of the proposed instructions shall be issued and shall instruct the mem-
172 bers of the Court as to the elements of the Offense and charge them (i) that the
173 Respondent must be presumed not to have committed the Offense alleged until

established by Clear and Convincing evidence, and unless such standard of proof be met the Presentment must be dismissed, and (ii) that the burden of proof to establish the Respondent's commission of the Offense is upon the Church Attorney in the name of the ~~Standing Committee~~ Diocese.

Canon IV.4.39 is amended to read: Sec. 39. The Presiding Judge of the Court of Review of the Province having jurisdiction, within ninety days but not less than sixty days after having received the Record on Appeal, shall appoint a time and place within such Province for the hearing of the appeal. At least thirty days prior to the day appointed, the Presiding Judge shall give written notice of such time and place to the other members of the Court, and also to the Respondent, and to the Bishop and ~~Standing Committee~~ Diocesan Review Committee of the Diocese in which the Ecclesiastical Trial was held.

Canon IV.4.41 is amended to read: Sec 41. The ~~Standing Committee~~ Diocesan Review Committee of the Diocese which issued the Presentment shall be deemed to be the opposite party for the purpose of this appeal.

Canon IV.4.51 is amended to read: Sec 51. The concurrence of five members of a Court of Review shall be necessary to pronounce a judgment. The judgment or decision of the Court shall be in writing, signed by the members of the Court concurring therein, and shall distinctly specify the grounds of the decision and shall be attached to the record. If the concurrence of five of the members cannot be obtained, that fact shall be stated in the record, and the determination or Judgment of the Trial Court shall stand as affirmed except as to any reversal in part in which there has been concurrence. Immediately after the determination of the appeal, the Presiding Judge of the Court shall give notice thereof in writing to the appellant and appellee and to the Bishop and the ~~Standing Committee~~ Diocesan Review Committee of the Diocese in which the Trial was had. Upon the determination of the appeal, the original record upon which the appeal was heard, together with the record of the Court of Review, certified by the Presiding Judge and the Secretary or Clerk, shall be remitted to the Bishop or the ~~Standing Committee~~ Diocesan Review Committee of the jurisdiction in which the Trial was had and to the Archives of The Episcopal Church. All records remitted as herein provided shall be deposited and be preserved among the Archives of the jurisdiction to which they are sent.

Canon IV.11.1 is amended to read: Sec. 1. If a Priest or Deacon has engaged in any secular calling or business without the consent of the Bishop of the Diocese in which the Priest or Deacon is canonically resident as provided in Canon III.15, it shall be the duty of the ~~Standing Committee~~ Diocesan Review Committee of the Diocese, upon the case being brought to ~~their~~ its attention by the written statement of the Bishop, to institute an inquiry into the matter. If in the judgment of the ~~Standing Committee~~ Diocesan Review Committee there is sufficient reason for further proceedings, it shall be the duty of the ~~Standing Committee~~ Diocesan Review Committee to Present the offending Priest or Deacon for Trial for violation of Ordination vows and these Canons.

Canon IV.11.2 is amended to read: Sec 2. If a Priest or Deacon has substantially and materially abandoned the work of the ministry of this Church and the exercise of the office to which ordained without having given reasons satisfactory to the Bishop of the Diocese wherein the Priest or Deacon is canonically resident, or without renouncing the ministry as provided in Canon III.18 or without seeking to be released from the obligations of the office pursuant to Canon III.14.4(c), it shall be the duty of the ~~Standing Committee~~ Diocesan Review Committee of the Diocese, upon the case being brought to ~~their~~ its attention by the written statement of the Bishop, to institute an inquiry into the matter. If in the judgment of the ~~Standing Committee~~ Diocesan Review Committee there is sufficient reason for further proceedings, it shall be the duty of the ~~Standing Committee~~ Diocesan Review Committee to Present the offending Priest or Deacon for Trial for violation of Ordination vows and these Canons.

Canon IV.11.3(a) is amended to read: (a) Whenever a Priest or Deacon of this Church shall have been absent from the Diocese for a period of more than two years and has failed to make the annual report required by Canon I.6.1, the Bishop shall bring the case to the attention of the ~~Standing Committee~~ Diocesan Review Committee by written statement, whereupon the ~~Standing Committee~~ Diocesan Review Committee may institute an inquiry into the matter. If in the judgment of the ~~Standing Committee~~ Diocesan Review Committee there is sufficient reason for further proceedings, the ~~Standing Committee~~ Diocesan Review Committee shall Present the offending Priest or Deacon for Trial for violation of Ordination vows and these Canons.

Canon IV.14.4 is amended by deleting the words, “Standing Committee” and inserting in place thereof the words, “Diocesan Review Committee” so that it read, in pertinent part, as follows: Sec. 4. Limitations of Actions.

(a)(1) No Presentment shall be made for any Offense that constitutes Crime, ~~Immorality~~, immorality, or Conduct Unbecoming a Member of the Clergy, unless the Offense was committed within, or continued up to, ten years immediately preceding the time of receipt of a Charge by the ~~Standing Committee~~ Diocesan Review Committee or the Presiding Bishop except:

(i) [unchanged]

(ii) [unchanged]

(iii) [unchanged]

(iv) if the Offense is not discovered or its effects realized during the ten years immediately following the date of the Offense, the time within which the Charge shall be received by the ~~Standing Committee~~ Diocesan Review Committee shall be extended to two years after the disability ceases or the alleged Victim discovers or realizes the effects of the occurrence of the Offense; *Provided, however*, in the case of clauses (iii) or (iv) above, the time within which the Charge shall be received by the ~~Standing Committee~~ Diocesan Review Committee shall not be extended beyond fifteen years from the date the Offense was committed or continued.

(2) [unchanged].

267 (3) [unchanged]

268 (4) [unchanged]

269 (b) No Presentment shall issue for any Offense specified in Canon
270 IV.1.1(c), (d), (e), (f), (g), (h) and (i) unless the Offense was committed within,
271 or continued up to, two years immediately preceding the time the Charge is filed
272 with the ~~Standing Committee~~ Diocesan Review Committee.

273 (c) Unchanged.

274 (d) Unchanged.

275 Canon IV.14.5 is amended to read: Sec. 5. Materiality. In order for the
276 Offenses specified in Canon IV.1.1(d), (e), (f) and (g) to be considered for Pre-
277 sentment, the Offense complained of must be intentional, material and meaning-
278 ful as determined by the ~~Standing Committee~~ Diocesan Review Committee or
279 Review Committee.

280 Canon IV.14.7 is amended to read: Sec. 7. Quorum. In all cases in this Title
281 where a Canon directs a duty to be performed or a power to be exercised, by a
282 ~~Standing Committee, Diocesan Review Committee, by the Review Committee,~~
283 ~~by a Trial Court, or by any other body consisting of several members, a majority~~
284 ~~of the members, the whole having been duly cited to meet, shall be a quorum;~~
285 ~~and a majority of the members present when a quorum exists shall be competent~~
286 ~~to act, unless otherwise expressly required by Canon.~~

287 Canon IV.14.9 is amended to read: Sec. 9. Influencing proceedings. No
288 person subject to the authority of this Church may attempt to coerce or by any
289 other means improperly influence, directly or indirectly, the actions of a ~~Standing~~
290 ~~Committee, Diocesan Review Committee, the Review Committee, an Ecclesiastical~~
291 ~~Trial Court, any other Court provided for in these Canons, or any member~~
292 ~~thereof, or any person involved in such proceedings in reaching the issuance of~~
293 ~~any Presentment or the findings, Judgment or Sentence of any Trial Court or any~~
294 ~~review thereof. The foregoing provisions shall not apply with respect to (i) state-~~
295 ~~ments and instructions given by the Church Attorney, the Respondent, or counsel~~
296 ~~for a Respondent to the Standing Committee Diocesan Review Committee~~
297 ~~prior to Presentment or to the Ecclesiastical Trial Court, or by Lay Assessors of~~
298 ~~any Court, (ii) sworn testimony or instruments submitted by witnesses or experts~~
299 ~~during the course of any disciplinary proceedings, or (iii) statements given by~~
300 ~~Complainants, alleged Victims or their Advocates as provided for in this Title.~~

301 Canon IV.14.13 is amended to read: Sec. 13. Relationship to parties. Any
302 member of any ~~Standing Committee Diocesan Review Committee, Review Com-~~
303 ~~mittee or any Court provided for in this Title (i) who is related to the Respon-~~
304 ~~dent by blood or marriage, (ii) who has knowledge of essential facts involved~~
305 ~~in the matter, (iii) who has a close personal or professional relationship with~~
306 ~~the Respondent, any alleged Victim, or any witness in the matter, or (iv) who~~
307 ~~reasonably believes himself or herself unable to render a fair and independent~~
308 ~~judgment, shall be disqualified and excused from service in connection with the~~
309 ~~matter.~~

310 Canon IV.14.16 is amended to read: Sec 16. Burden of Proof. The burden of
311 proof to establish an Offense by a Respondent is upon the Church in the Case of
312 Bishops and the ~~Standing Committee~~ Diocesan Review Committee in the Case
313 of Priests or Deacons.

314 Canon IV. 14.17 is amended to read: Sec. 17. Duty to Appear, Respond and
315 Give Testimony. Except as otherwise provided in this Title, it shall be the duty
316 of all Members of this Church to appear and testify or respond when duly served
317 with a Notice or Citation by a ~~Standing Committee~~, Diocesan Review Commit-
318 tee, Review Committee, or Ecclesiastical Trial Court in any matter arising under
319 this Title.

320 Canon IV.14.20 is amended by deleting the words, “Standing Committee”
321 and inserting in place thereof the words “Diocesan Review Committee”, so that
322 it reads, in pertinent part, as follows: Sec 20. Service of Notices and Citations.

323 (a) A Notice or Citation permitted by any law of the Church to any
324 Member to appear, at a certain time and place for the investigation of a Charge
325 before a ~~Standing Committee~~ Diocesan Review Committee or Review Commit-
326 tee, for deposition in an Ecclesiastical Trial Court, or for a Trial of an Offense,
327 shall be deemed to be duly served if a copy thereof be delivered to the person to
328 be served, be left at the person’s usual place of abode within the United States
329 as to Members of the Clergy Canonically resident in the United States and non-
330 Clergy Members resident in the United States, or as to Members of the Clergy
331 Canonically resident or non-Clergy Members resident in countries or territories
332 other than the United States at the place of abode within the country or territory
333 of Canonical residence or residence, as the case may be, with a person of suitable
334 age and discretion, or be mailed by certified mail return receipt requested to the
335 person’s usual place of abode within the United States or by similar mail service
336 if mailed in a country other than the United States, at least sixty days before the
337 day of appearance named therein, and in case the Member of the Clergy or non-
338 Clergy Member has departed from the United States or other country or terri-
339 tory of Canonical residence or residence, as the case may be, and has not been
340 duly served, if a copy of the Citation be published once a week for four succes-
341 sive weeks in such newspaper printed in the jurisdiction in which the Member of
342 the Clergy or non-Clergy Member is cited to appear as the ~~Standing Committee~~,
343 Diocesan Review Committee, Review Committee or Ecclesiastical Court shall
344 designate, the last publication to be three months before the day of appearance.
345 Acceptance of service will render unnecessary any further process of Citation.

346 (b) [unchanged]

347 (c) A notice or Citation to appear may be issued by a ~~Standing Commit-~~
348 ~~tee~~ Diocesan Review Committee, Review Committee or Ecclesiastical Court.

349 Canon IV.14.22 is amended to read: Sec 22. Alternate Ecclesiastical Trial
350 Court. In the event that a Diocese cannot convene an Ecclesiastical Trial Court
351 due to vacancies, declinations to act, absences, resignations, challenges or other-
352 wise or due to the determination by the ~~Standing Committee~~ Diocesan Review
353 Committee for good cause shown that change in venue is needed, the Eccle-

353 siastical Authority shall arrange for the Trial to be held by an Ecclesiastical
 354 Trial Court of another Diocese of that Province reasonably convenient for the
 355 parties. The reasonable expenses of the alternate Ecclesiastical Trial Court shall
 356 be the responsibility of the Diocese from which the Presentment has issued. If
 357 the person against whom the Charge or Complaint is made is a Member of the
 358 Diocesan Review Committee or if the Diocesan Review Committee is not able
 359 to consider a Charge or a Complaint, the Ecclesiastical Authority shall arrange to
 360 have the Charge or Complaint reviewed by the Diocesan Review Committee of
 361 another Diocese of that Province reasonably convenient to both parties.

362 The definitions of Church Attorney, Citation, Limitation of Actions and Pre-
 363 sentment in Canon IV. 15 are amended to read as follows:

364 **Church Attorney** shall mean (i) as to proceedings concerning Priests and
 365 Deacons, a duly licensed attorney, appointed to investigate matters of ecclesiastical
 366 discipline on behalf of the ~~Standing Committee~~ Diocesan Review Commit-
 367 tee, to represent the Church in the prosecution of Presentments against Priests
 368 and Deacons and to represent the Church in an appeal to the Court of Review of
 369 a Trial of a Priest or Deacon; (ii) as to proceedings concerning Bishops, a duly
 370 licensed attorney, appointed to investigate matters of ecclesiastical discipline
 371 on behalf of the Review Committee, to represent the Church in the prosecution of
 372 Presentments against Bishops and to represent the Church in an appeal to the
 373 Court of Review of a Trial of a Bishop pursuant to Canon IV.5.9, and appointed
 374 by the Presenters pursuant to Canon IV.5.13. The Church Attorney need not
 375 reside in or be a member of the Diocese proceeding under this Title.

376 **Citation** shall mean a written direction from a ~~Standing Committee~~ Diocesan
 377 Review Committee, Review Committee or Ecclesiastical Court to a member
 378 of this Church or person subject to the jurisdiction of this Church to appear and
 379 respond to a ~~Standing Committee~~ Diocesan Review Committee or Review Com-
 380 mittee or give testimony before an Ecclesiastical Court.

381 **Limitations of Actions** shall mean the time within which a Charge must be
 382 filed with a ~~Standing Committee~~ Diocesan Review Committee in a matter con-
 383 cerning a Priest or Deacon or filed with the Presiding Bishop in a matter concern-
 384 ing a Bishop as provided for in Canon IV.14.4.

385 **Presentment** shall mean the writing under Canon IV.3.21(c) or of a ~~Stand-~~
 386 ~~ing Committee~~ Diocesan Review Committee or Review Committee to an Eccle-
 387 siastical Trial Court that there are reasonable grounds to believe (i) an Offense
 388 has been committed which is triable, and (ii) the person named therein has com-
 389 mitted it.

Explanation

The proposed amendments to Title IV that establish a “Diocesan Review Committee” harmonize the Canons pertaining to the discipline of Priests and Deacons with those for the discipline of Bishops. The amendments would give the “Diocesan Review Committee” a similar role and responsibility regarding the discipline of Priests and Deacons as the Review Committee has with respect to the discipline of Bishops. The Standing Committee of a Diocese will be freed to exercise its fundamental role as the Council of Advice

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without apprehension of a conflict of interests or of having to refuse the advisory role in disciplinary matters. The role of the Standing Committee in Title IV remains unchanged when it is acting as the Ecclesiastical Authority in a Diocese without a Bishop (e.g., Canon IV.5.28(a)) and when the Standing Committee is acting in its Constitutional role as advisor to the Bishop (e.g., Canon IV.13.2).

Resolution A032 Amend Certain Canons in Title IV

1 *Resolved*, the House of _____ concurring, That the following Canons are
2 hereby amended as follows:

3 Canon IV.3.14(d): Change ~~Canon IV.1.2(a)~~ to Canon IV.3.2 in line 1.

4 Canon IV.4.46: Strike Federal from line 1.

5 Canon IV.6.13: Strike Federal from line 1.

6 Canon IV.12.1(c)(3): Delete in toto

Comments: These are technical amendments to the cited Canons. Canon IV.12.1(c)(3) is deleted because it duplicates Canon IV.2.6. The other changes are self-explanatory.

7 Canon IV.3.42 is amended to read: Sec. 42. Within ~~sixty one~~ hundred twenty
8 days after receipt of the statement of the Review Committee, unless delayed for
9 good and sufficient cause stated, the Church Attorney shall render a confidential
10 report to the Review Committee of the findings of that investigation and as to
11 whether or not an Offense may have been committed, . . . [Remainder of section
12 unchanged].

Comment: Given the necessity of a full and impartial investigation of a Charge, experience has shown that sixty days is not sufficient time.

13 Canon IV.3 is amended by adding thereto a new Section 51 to read as follows:
14

15 Sec 51. The necessary expenses of the Review Committee, including but
16 not limited to, the necessary fees, costs, disbursements and expenses of the
17 Members, Clerks, Church Attorney, Lay Assessors and Reports shall be charged
18 upon the General Convention and shall be paid by the Treasurer of General Con
19 vention upon the order of the President of the Review Committee. The Review
20 Committee shall have the authority to contract for and bind the General Conven
21 tion to payment of these expenses.

22 Canon IV.6 is amended by adding thereto a new Section 22 to read as follows:
23

24 Sec 22. The necessary expense of the Court of Review of the Trial of a
25 Bishop, including but not limited to the necessary fees, costs, disbursements and
26 expenses of the Judges, Church Attorneys, Clerks, Reporters and Lay Assessors,
27 shall be charged upon the General Convention and shall be paid by the Treasurer
28 of General Convention upon the order of the Presiding Judge of the Court. The

29 Court shall have the authority to contract for and bind the General Convention to
 30 payment of these expenses.

Comment: These additions provide clarification of the process for ensuring reimbursement for the work of the Review Committee and Court of Review that is currently missing from the Canons.

31 Canon IV.3.17 is amended by adding a sentence at the end of the present
 32 Section 17 to read as follows: The proceeding commences with the filing of the
 33 Presentment with the President of the Ecclesiastical Trial Court.

34 Canon IV.3.47 is amended to read: Sec. 47. Promptly after issuance of a
 35 Presentment, the Review Committee shall cause the original to be filed with the
 36 Presiding Judge of the Court for the Trial of a Bishop Presiding Bishop with a
 37 true copy thereof served upon the Presiding Bishop, the Respondent, each Com-
 38 plainant, and, unless waived in writing, the alleged Victim. The proceeding com-
 39 mmences with the filing of the Presentment with the Presiding Judge of the Court
 40 for the Trial of a Bishop.

41 Canon IV.3.48 is deleted and the number reserved: Sec. 48. When a Present-
 42 ment is filed with the Presiding Bishop, the Presiding Bishop shall at once trans-
 43 mit the Presentment to the Presiding Judge of the Court for the Trial of a Bishop.
 44 [reserved]

Comment: The Canons at present do not specify the point in time at which a “proceeding” commences. Since this point triggers certain responsibilities, it is important to be precise about the commencement of a proceeding. The Resolution clarifies that a proceeding commences with the filing of the Presentment with the President of the Ecclesiastical Trial Court in the case of a Priest or Deacon, and with the Presiding Judge of the Court for the Trial of a Bishop in the case of a Bishop.

45 Canon IV.14.12 is amended to read: Sec. 12. Former jeopardy. No Member
 46 of the Clergy may be Presented or tried a second time under this Title for the same
 47 Offense, or after Waiver and Voluntary Submission to discipline upon which
 48 a Sentence has been imposed and pronounced, or as to any matters expressly
 49 set forth in the agreed upon report of a Conciliator under IV.16.4 without the
 50 Member of the Clergy’s consent.

51 Effect of Prior Proceedings. A Member of the Clergy shall be liable for Pre-
 52 sentment and Trial for an Offense set out in Canon IV.1.1. unless the specific
 53 accusation or Charge has previously been included in a Presentment against that
 54 Member of the Clergy or has been expressly set forth in the Member of the
 55 Clergy’s Waiver and Voluntary Submission to Discipline upon which a Sentence
 56 has been imposed and pronounced or in the report of a Conciliator under Canon
 57 IV.16.4.

Comment: This Section has been rewritten to read in the affirmative to clarify how one may determine whether an accused Member of the Clergy who was once charged with an Offense may again be charged with similar conduct.

58 The definitions of Advocate, Clerk of the Court, Church Attorney, Concili-
59 ator, Consultant, Lay Assessor and Reporter in Canon IV.15 are amended to read
60 as follows:

61 **Advocate** shall mean a person, lay or clergy, designated to support and
62 assist a Complainant or an alleged Victim in any proceeding contemplated by
63 this Title. The Advocate need not reside in or be a member of the Diocese pro-
64 ceeding under this Title or of the Diocese of the person or body designating the
65 person as Advocate.

66 **Clerk of the Court** shall mean that person appointed by an Ecclesiastical
67 Court to keep the account of the proceedings of the Court. The Clerk of the Court
68 need not reside in or be a member of the Diocese or Province of the Ecclesiasti-
69 cal Court appointing the Clerk of the Court.

70 **Church Attorney** shall mean (i) as to proceedings concerning Priests and
71 Deacons, a duly licensed attorney, appointed to investigate matters of ecclesiasti-
72 cal discipline on behalf of the Standing Committee, to represent the Church in
73 the prosecution of Presentments against Priest and Deacons and to represent the
74 Church in an appeal to the Court of Review of a Trial of a Priest or Deacon;
75 (ii) as to proceedings concerning Bishops, a duly licensed attorney, appointed to
76 investigate matters of ecclesiastical discipline on behalf of the Review Commit-
77 tee to represent the Church in the prosecution of Presentments against Bishops
78 and to represent the Church in an appeal to the Court of Review of a Trial of a
79 Bishop pursuant to Canon IV.5.9, and appointed by the Presenters pursuant to
80 Canon IV.5.13. The Church Attorney need not reside in or be a member of the
81 Diocese proceeding under this Title.

82 **Conciliator** shall mean an adult person, ~~lay or clergy~~, appointed to seek
83 the conciliation under Canon IV.16. The Conciliator need not reside in or be a
84 member of the Diocese proceeding under Canon IV.16.

85 **Consultant** shall mean a priest, pastoral counselor, chaplain, an attorney-
86 at-law or other person familiar with the procedures, alternatives, requirements
87 and consequences of this Title and who is made available to a Member of the
88 Clergy pursuant to Canon IV.14.8. The Consultant need not reside in or be a
89 member of the Diocese proceeding under Canon IV.14.8.

90 **Lay Assessor** shall mean a duly licensed attorney to advise in matters of
91 law, procedure and evidence affecting a Court or Review Committee in its pro-
92 ceedings. The Lay Assessor need not reside in or be a member of the Diocese or
93 Province of the Court the Lay Assessor advises.

94 **Reporter** shall mean that person charged with the responsibility of taking
95 the recording of the proceedings. The Reporter need not reside in or be a member
96 of the Diocese or Province in which proceedings are held under this Title.

Comment: The purpose of the proposed revisions to Canon IV.15 is to clarify that certain roles in a Title IV proceeding may be filled by persons outside the diocese in which the Title IV proceeding is taking place. The roles for which the clarification is being proposed are Advocate, Church Attorney, Clerk of the Court, Conciliator, Consultant, Lay Assessor and Reporter. Many dioceses are concerned that they do not have people with the necessary background, experiences, perceived objectivity and availability to fill all these roles. In addition, it may not be necessary for each diocese to go through the effort and expense of recruiting and training a full cadre of Title IV personnel if regional, provincial or even national rosters can be used to supply them when the need arises. The Commission therefore encourages people to serve in these roles in dioceses other than their own. The Commission also encourages provincial or other regional recruitment, training and sharing of personnel for Title IV matters. The Commission also suggests the establishment of regional, provincial and national rosters of trained and experienced personnel. These steps should reduce the overall burden of recruitment, training and maintenance of personnel for Title IV matters and increase the competency of persons serving in these roles.

APPENDIX: REPORT ON TITLE IV SURVEY

Background and Purpose of Survey

The new Title IV became effective on January 1, 1996. While it has received a great deal of attention from many parts of the church, no comprehensive record keeping has been attempted concerning its use and impact. The Standing Commission on Constitution and Canons decided in early 1999 to survey the church to determine how much use is being made of Title IV and its various parts, how much effort was being put into preparation for Title IV proceedings, and whether the Bishops and Chancellors of the various dioceses perceived Title IV as working well or not.

Methodology

Questionnaires were mailed to each of the 105 Bishops Diocesan and diocesan Chancellors in early August, 1999. The survey asked for information only since January 1, 1999.

Responses were received from 53 Bishops Diocesan, representing 50% of the total, and from 30 Chancellors, representing 29% of the total. Both the Bishop and the Chancellor responded in the case of 16 dioceses, so the total number of dioceses from which at least one response was received was 67, or 64% of all dioceses.

Because Title IV uses ordinary words in carefully defined ways—Charges, Offenses, Temporary Inhibition, Voluntary Submission, and many others are precise terms of art in Title IV, we cannot be certain that all of the respondents were using the terms in their technical sense. In addition, it is apparent from some of the responses that not all of the procedural niceties of Title IV were present in the minds of the respondents as they completed the questionnaires. For example, several respondents listed matters in which a Voluntary

Submission to Discipline had been made, but the questionnaire indicated that no Sentence had been pronounced by the Bishop. While possible, this situation is unlikely. What is more likely is that the respondent thought of the pronouncement of sentence as part of a court proceeding, and that a Voluntary Submission, being a negotiated outcome, somehow does not involve the pronouncement of a sentence.

It should also be noted that in many cases reported matters were ongoing, so that the later stages of the proceedings—presentment, trial, sentence—were not known because the matters had not progressed that far.

Because of these technical questions, it would be well not to take the survey results as accurate in any accounting or auditing sense, but rather as an indication of the general magnitude of Title IV usage.

Title IV Usage

General. Twenty-three dioceses (34% of those responding) reported with evident relief that they had not had occasion to use Title IV in any disciplinary matters. Of the 45 dioceses that did report Title IV matters, eight (12% of the total) reported four or more matters in the time period covered. The remaining 41 dioceses reported from one to three separate matters.

A total of 104 separate Title IV matters were reported. Of these, 60 (or 58%) never had Charges asserted.

Offenses Alleged. Because only 42% of the total number of matters reported involved the making of a Charge in the technical sense, it is difficult to categorize the offenses alleged. Respondents were asked to do so, however, and in most cases they did. Most matters described involved allegations of more than one offense. A total of 146 allegations of offenses were described, although this number must be taken as unreliable. With respect to each matter, respondents were asked only to categorize the kind of offense alleged, not the number of offenses; consequently, if a matter involved three separate occasions of Violations of Ordination Vows, for example, the survey would only show one offense—Violation of Ordination Vows—as being involved.

Of the 146 offenses identified in the 104 matters reported, the following is the breakdown among the various offenses chargeable under Title IV:

Offense	Number of Matters
Crime	7
Immorality	48
Doctrine	1
Rubrics	2
Violation of Ordination Vows	22
Violation of Canons	3
Neglect of Office	1
Conduct Unbecoming	58
Unspecified	4

Temporary Inhibitions. Temporary Inhibitions were reported to have been issued in 51 of the matters reported (49%). In 24 of those matters, no charges are reported to have been made, indicating that the Temporary Inhibition was issued in at least that many instances in the absence of formal Charges.

Voluntary Submissions. Seventy matters—a full 67% of all matters reported—ended in a Voluntary Submission to Discipline. Most of these (50) were matters in which formal charges were not made. Since only 60 matters in total were reported in which formal charges were not made, it appears that 83% of them (50) were resolved by Voluntary Submission. In those matters (44) reported in which Charges were made, only 20, or 45%, resulted in Voluntary Submissions.

Trials. In 27 matters, a Church Attorney's investigation and report took place, and in 19 matters the Standing Committee issued a presentment. It appears that some 41 offenses were included in the 19 presentments, broken down as follows:

Offense	Number of Presentments
Crime	4
Immorality	15
Doctrine	1
Rubrics	1
Violation of Ordination Vows	5
Violation of Canons	2
Conduct Unbecoming	13

Ten trials were reported. All of them resulted in persons being found to have committed offenses, although there seems to have been some confusion by those responding to the survey as to whether this item was limited to the results of trials or not. As a result, the number of offenses indicated in response to this item exceeds the number presented. In any event, the trial outcomes reported were:

Offense	Number of Times
Crime	3
Immorality	16
Doctrine	1
Rubrics	1
Violation of Ordination Vows	10
Violation of Canons	2
Conduct Unbecoming	15

Sentences. Sentences imposed by Courts were reported as follows:

Sentence	Number of Times
Admonition	0
Suspension	2
Deposition	7
Unspecified	1

Sentences pronounced by Bishops was intended to include not only the results of trials, but also voluntary submissions and renunciations. It is not clear that all respondents understood this. The reported sentences as pronounced by Bishops were:

Sentence	Number of Times
Admonition	16
Suspension	20
Deposition	31
Unspecified	4

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The above indicates that 70% of court sentences were depositions, and 44% of sentences imposed by Bishops were depositions. Admonition was not used at all by the reported courts, and in only 23% of the cases by Bishops.

Appeals. Only one appeal was reported, and it is in progress so no details were reported.

Preparedness

Title IV Personnel. Each diocese was asked to indicate which of the various players under Title IV it had in place and ready to act. Of the 67 dioceses responding, the following are their responses:

Position	<u>In Place</u>		<u>Not in Place</u>	
	No.	%	No.	%
Church Attorney	48	72	17	25
Ecclesiastical Trial Court	64	96	1	1
Lay Assessors	25	37	38	57
Consultants	38	57	26	39
Advocates	37	55	26	39
Conciliators	21	31	41	61
Defense Counsel	12	18	51	78

With respect to defense counsel, the survey was not clear that a positive response was requested only if defense counsel were provided at diocesan expense; consequently, it may be that some of the 12 dioceses indicating that defense counsel were in place only meant that they were available, but not necessarily at diocesan expense.

Training. Twenty-three dioceses (34%) indicated that they had training programs for at least some of the Title IV positions. The responses indicated, however, that many of these were *ad hoc* training efforts on an individual, as needed basis or were generalized training sessions such as the more common sexual misconduct sessions generally available, or information sessions on Title IV generally that have been made available over the past few years. At best, it appears that most dioceses have no training programs in place.

Budgets. Only 18 dioceses (27%) responded affirmatively to the question of whether they have a budget line item for Title IV matters. Several of these indicated that the budget item in question was actually for broader purposes, such as pastoral care of clergy, but could be used for Title IV expenses. Many respondents indicated an awareness that a Title IV proceeding could have disastrous financial consequences for the diocese. Annual budgeted amounts ranged from \$1,000 to \$40,000 among the 18 dioceses.

Evaluation of Title IV

Each respondent was asked whether he or she thought Title IV worked well, and to explain the response. Each was also asked if they had recommended changes for Title IV.

Bishops Diocesan. Fifteen of the responding Bishops indicated that they had no experience with Title IV and so could not comment. Of those with experience, 20 (38% of the total Bishops responding and 53% of the experienced Bishops responding) said they thought Title IV worked well. Ten (19% of the overall number and 26% of the experienced Bishops) thought it did not work well. Three Bishops gave ambiguous answers, three declined to express an opinion, and one said it was too soon to tell.

The Bishops who expressed the opinion that Title IV has worked well cited the following in support of that opinion: 1) that the process is clear and appropriate, 2) that it is fair, 3) that it establishes boundaries and definitions, 4) that the Bishop, Canon to the Ordinary and Chancellor can handle many situations informally, and that the temporary inhibition process promotes a pastoral resolution, and 5) that it has helped the church to focus on what is acceptable behavior.

The Bishops who said that Title IV had not worked well most often cited an inability to respond pastorally because of Title IV responsibilities. In addition, they said that Title IV 1) is too complicated and “muddy”, 2) is difficult, expensive, judicial and cumbersome, 3) is too legalistic, 4) is oriented to conflict, not reconciliation, and 5) does not provide for effective aftercare to congregations. One Bishop felt that some of the title IV appointments (Consultants, Advocates etc.) should be made *ad hoc* rather than be standing positions. One expressed an interpretive problem relating to renunciations.

The following comments were made in response to a request for recommendations for changes to Title IV:

- Title IV needs an articulated theological foundation
- It should be put aside and start over
- Change from a criminal to a licensing model; have hearings, not trials
- Adopt a corporate disciplinary process, with clearly defined violations and penalties; have nothing resembling a court
- Bishop should have more opportunity to react pastorally and quickly
- Most clergy are not equipped to preside at trials
- Pretrial mediation guides would be helpful
- Authority to inhibit is too limited
- Need a procedural flow chart to help understand the process
- There is a problem relating to convening a court to try a Priest who is in prison far from the diocese.

Chancellors. Of the 30 Chancellors who responded, 14 said they had no experience and could not voice an opinion. Eleven (37% of the total and 78% of those voicing an opinion) said Title IV worked well. Three (10% of the total and 22% of those expressing an opinion) said it did not work well. The other two did not express an opinion.

Among the Chancellors who felt Title IV has worked well, the following explanations were given: 1) there is a clear sense of due process, and 2) the threat of Title IV proceeding encourages Voluntary Submission to Discipline.

Those Chancellors who felt Title IV has not worked well cited the following: 1) the Bishop’s role is unclear, and not pastoral, 2) there are too many “advocates” requiring too much *pro bono* legal work for the church, 3) there is confusion and consternation among the clergy, 4) Title IV is based on the wrong model, and 5) appeal proceedings and *pro se* proceedings take too long and are very difficult and unclear.

The responding Chancellors made the following recommendations for changes:

- Chancellors to prosecute actions
- Title IV should be completely reworked
- More definite rules of procedure would be helpful
- Separate the provisions of Title IV into 1) Priest & Deacons, 2) Bishops and 3) appeals, with procedural and evidentiary matters in a separate place.

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- Make time limits shorter, with sanctions
- Local rules can be adopted to improve the process.
- Bishop needs broader discretion to act before forwarding charges to Standing Committee
- Deal with the cost of defense counsel
- Bishop's role should be clarified
- Rewrite completely based on a professional discipline model such as lawyers and doctors have
- Require each diocese to train and pay for the services of all required personnel
- One memorandum received made specific recommendations with respect to confidentiality/public disclosure, pro se proceedings, the duty to appear and give testimony, permissible sentences, and involuntary statements, all arising out a particular proceeding.

Standing Commission on Domestic Mission and Evangelism

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The Rt. Rev. James M. Coleman, West Tennessee, IV (2000)
The Rt. Rev. Michael W. Creighton, Central Pennsylvania, III (2003)
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THE VISION AND THE IMPERATIVE

The focus of our work as the Standing Commission on Domestic Mission and Evangelism is stated immediately because of its urgency and potential for the Episcopal Church.

20/20: A CLEAR VISION: A Domestic Mission Imperative for the Episcopal Church

Called to restore all people to unity with God and each other in Christ, we will, with God's help, double our baptized membership by the year 2020. We will do this through:

- Creative strategies of evangelism
- Prayer and spiritual development.
- Recruiting and equipping innovative leaders
- Strengthening congregational life

We invite all members and communities of the Episcopal Church to embrace this Domestic Mission Imperative. We issue this challenge so that we may be a healthy, dynamic, inviting church, reflective of the diversity of our society, deeply rooted in faith and the

gospel, so that we live out our baptismal promise to be disciples who make disciples of Jesus Christ.

This Standing Commission believes that this Domestic Mission Imperative is achievable and that its elements are fundamental to the mission effectiveness of the church. The remainder of this report tells how the Commission came to this imperative, why the Episcopal Church is called to it, how we can achieve it, and where we believe this imperative leads us.

The Standing Commission on Domestic Mission and Evangelism was newly formed by the 1997 General Convention. Its existence stems from the desire of that Convention to have the structure of the church more clearly reflect the mission of the church. Its creation evidences the necessity for the Episcopal Church to focus creatively and boldly on domestic mission and evangelism. The Commission was charged to report on the present context of the church's domestic mission, strategies of evangelism, and the status of congregational life, and to prepare policies relating to the same. Our work included historical reflection, reading of the present context, and conversation with people throughout the church, and the development of a prayerful vision for the future. The Commission continues to envision the future of mission and evangelism in the Episcopal Church. The result is the Domestic Mission Imperative and its call to the Episcopal Church.

Reading the Present Realities of Domestic Mission: "What it looks like now."

The Standing Commission used several means to read the present context of the Episcopal Church and the world that we serve. These included: meetings throughout the country; conference participation ["Congregations in Ministry: the Next 8 Years," St. Louis and "A Clear Vision of One Church," Diocese of Texas, 1998 and 1999]; "The Episcopal Network for Evangelism" homepage; considering recent research and publications in domestic mission, such as the Episcopal Church Foundation's "Zacchaeus Project."

We became aware of the following realities of our present context, strategies of evangelism, and status of congregational life:

- There is deep spiritual hunger and persistent spiritual seeking present in the people of our society.
- The society in which we serve continues to change rapidly and dramatically.
- There is a general questioning of religious structures. Traditional assumptions regarding American religious life do not hold true in our increasingly multi-cultural society.
- Many church members experience vitality in their local congregations but question institutions and structures beyond their congregational experience.
- We are becoming a more diverse church, but we do not yet reflect the diversity of our culture.
- North America is recognized as a significant mission field requiring the focused attention of the church. There is a growing body of research and reflection focused on domestic mission.
- New modes and strategies of evangelism are necessary if the church is going to be effective in our present context.

- There is great potential for evangelism among those who are unchurched/unreached.
- The church must find ways of recruiting and training leaders who can continue to read the reality of our changing context.
- Many dioceses, national church entities, and seminaries are seeking to be resources to congregations, and to support their effectiveness in evangelism, service, and mission.
- More than 40 Episcopal dioceses are strategizing and planning for congregational development and vitality and church planting.
- A growing community of dioceses is collaborating for evangelism in organized, comprehensive, and enthusiastic ways.
- There are new attempts to reach out to groups within society with whom the Episcopal Church has not historically been effective, especially people of color and young adults.
- There is a renewed interest in the planting and formation of new congregations in many sectors of the Episcopal Church.
- There is increasing desire to grow in faith, mission, and membership throughout the Episcopal Church.

Reading these realities convinces us that there is a readiness, indeed a sense of urgency, for the creation of new strategies for domestic mission and evangelism. These realities are the foundation from which we developed the Domestic Mission Imperative. This imperative is a vision and approach for our effective mission as we begin the next millennium.

The Domestic Mission Imperative: “What must we do?”

The Domestic Mission Imperative calls the church to grow. The vision at the heart of the Domestic Mission Imperative is one of life-giving mission for the church. We envision:

- A church taking new directions in mission and evangelism
- A church celebrating and enhancing the life and vitality of its local congregations
- A church realizing the faithful announcement of the Good News of God’s love and actively inviting others into that love.

The Commission intentionally proposes a vision and imperative that has growth at its very core. Growth gives a weight of reality to the call and stretches the church to achieve an actual goal. The vision of “doubling the baptized membership of the Episcopal Church” by the year 2020 can be achieved. The efforts of many dioceses and congregations, renewed focus on congregational life and evangelism by the national church and other institutions, the vitality of many congregations within the church, and the anticipated growth of the American population makes this goal achievable.

The goal of growth in mission is essential to the Episcopal Church as one means of focusing our attention on primary matters of mission. To grow the Episcopal Church during the next two decades will bring energy and commitment to the life of our church. It will bring commonality of purpose and cohesiveness of action to our efforts.

The vision and imperative for growth of the Episcopal Church are not fantasy, but the growth will not happen without focus on critical areas of the church's mission. Work has already begun in various quarters. However, more work and effort are required for the Episcopal Church to be effective in domestic mission and evangelism. We believe that there are four key areas that are essential for the growth and mission of the church:

Creative Strategies for Evangelism

We observe growing interest and effectiveness in evangelism in the Episcopal Church. Congregations are implementing intentional strategies of evangelism and hospitality, inviting people into relationship with God and into the life of the church. Dioceses are setting new goals and providing new resources for evangelism. Seminaries are focusing on ministries of evangelism.

Yet, there is a gap. The Episcopal Church must be much more active and creative in evangelism. We have been reticent to invite people with whom we are less familiar or who do not fit the "typical Episcopalian" profile. Evangelism and welcome for young adults, singles, various minority groups, and youth have been insufficient and at times half-hearted and ineffectual.

The Domestic Mission Imperative calls the Episcopal Church to focus renewed energy on effective strategies for evangelism. It affirms current initiatives in the church, and resources developing in, and being shared among, local faith communities. It calls for greater consistency of development, provision, and distribution of resources.

Each congregation of the church is called to announce the Good News of the love of God and invite people into that love and into the community of faith. This dimension of the imperative calls the local congregation to this primary work. How is invitation and incorporation of people a part of the ministry of the local congregation? How are congregational members being equipped to witness to the gospel in their own everyday settings? Is the gospel proclaimed with vitality and hope in the congregation? How many unchurched/unreached people have been reached? How is the transformation of lives measured?

Prayer and Spiritual Development

We observe real spiritual hunger in our society. We also observe growing spiritual awareness in the life of the Episcopal Church and our people. There is general awareness of the role of the church in human spiritual development. Congregations and institutions are developing models of spiritual practice and enrichment. New forms of prayer are being tried, and ancient forms rediscovered. Several organizations for spiritual renewal and prayer already exist within the Episcopal Church: such as monastic communities, retreat centers, Cursillo, the Anglican Fellowship of Prayer, Daughters of the King, and the Brotherhood of St. Andrew among them.

Yet, there is a gap. Much prayer and spiritual development is seen as personal and private, isolating people from each other instead of contributing to their relationships with others. We are an action-oriented church where program proliferates in place of spiritual development. We resist new forms of prayer and worship that intersect more directly with the lives and spirits of contemporary people. Much of our worship is historically "culturally specific" with little attention to forms that reach different cultures and honor specific needs and contributions.

The Domestic Mission Imperative affirms the centrality of prayer for the effective mission of the church. It calls for focus on development of spiritual practices and resources in local congregations. The imperative envisions new resources of prayer that reflect the rich multitude of cultures in our church and society. It envisions worship and spiritual development as primary means of evangelism. The imperative for growth in baptized members is at its heart an imperative for growth in prayer and spirit.

The mission of the church is built on the solid foundation of prayer and spiritual life. This dimension of the imperative asks how the local congregation is developing its own climate and practices of worship, prayer, and spiritual life. Is there attention to the vitality of prayer and worship in the congregation, including the use of traditional forms and new forms that speak in new ways about the Spirit of God? Does the congregation encourage members to develop their own practices of prayer and spiritual life? Is there a climate of reverence and spiritual depth that invites members and newcomers into the heart of God? Is more time spent in prayer? How is the prayer life of the congregation measured?

Recruiting and Equipping Effective Leaders

Leadership is essential to the mission and growth of the church. The St. Louis Conference, Zacchaeus Project, and our observations of the present context demonstrate that interest in leadership grows daily in the church. The good news for the Episcopal Church is that outstanding organizations affiliated with the church are focusing on equipping innovative and capable leaders: Indigenous leadership initiatives in Minnesota, The Clergy Leadership Project of Trinity Parish (Wall Street), the Church Pension Fund, The Cornerstone Project, Trustee Leadership Development, the Seabury Institute, the Alban Institute, Province VI Life University for Teenagers, and Acts 29 Leadership Training in Seminaries.

Yet, there is a gap. The vast majority of Episcopal clergy are over 50 years of age, and the number of young people entering ordained leadership is dangerously low. The leadership organizations of the church do not coordinate their resources for effective ministry. Inadequate resources are directed to equipping lay leadership. Seminaries do not have the financial resources to bring their expertise in leadership formation to bear widely in the church.

The Domestic Mission Imperative recognizes that leadership is essential for the church's growth in mission. It calls the church to recruit and equip creative and able leaders and to consolidate resources and organizations for leadership development and education. The imperative requires the church to make leadership education available in dioceses and congregations throughout the Episcopal Church.

Leadership is utterly essential to the effective mission of each congregation. This dimension of the imperative asks how the local congregation is developing and equipping leaders. Are vision and entrepreneurial action encouraged? Is there a plan to develop clergy and vestry leadership? Are there opportunities for congregational members to discover their own gifts for leadership and to develop those gifts? How is transformation of people for leadership accomplished in the congregation? Who in your congregation has been raised up for leadership, lay or ordained?

Strengthening Congregational Life

The “mainline” Christian context is one of congregational focus and awareness. The Episcopal Church is no exception. The Zacchaeus Project reports that Episcopalians generally find energy and hope in their congregational life. In the past decade, several programs for congregational development began within the Episcopal Church: the Congregational Development Institute, The Episcopal Church Building Fund, the Alban Institute, and the Seabury Institute. Several dioceses, especially Alaska, Maryland, Minnesota, Nebraska, North Carolina, Northern Michigan, Texas, Virginia, Washington, D. C., and Western Massachusetts, are developing structures for congregational development. There is focus and vitality for congregations and their ministries.

Yet, there is a gap. Congregational focus can degenerate to suspicion and hostility toward other dimensions of church life. Organizations working in congregational development often do not communicate with each other. Dioceses committed to congregational development are only now beginning to collaborate. Most organizations focusing on congregational development are self-funded, with little assistance from national church structures. The Episcopal Church needs to hasten the transition from “lower unit serving the higher unit” to “higher unit serving the lower unit.”

The Domestic Mission Imperative recognizes the essential and central reality of congregational development and vitality for the life of the Episcopal Church. It calls the church to commit energy and finances to resource local congregations. It calls the church to identify and encourage congregations taking innovative and unique steps for congregational development. The imperative seeks communication and collaboration among dioceses and organizations that are providing resources and learning for congregational development. Vital congregations are fundamental to the goal of growing the church.

Local congregations and their diocesan leaders need to be informed and intentional about their own vitality and development. This dimension of the imperative asks how the congregation focuses on the dynamics and strategies of its own congregational life and ministry. Is it connected with the congregational development resources within the Episcopal Church? Do congregational leaders understand the dynamics of size and life cycle as means of planning the mission of the congregation? Is there an ongoing planning and evaluation process for congregational mission? Does your congregation desire growth and action? Is the congregation working to understand its history, articulate its mission, and review its context? Are you living in the reality of the present while planning for your future?

All four of these areas are essential for the effective mission and growth of the church. We call for structures that provide greater commitment of resources in these areas. We call for communication and collaboration among entities that focus on these areas. Our domestic mission will be realized through our commitment, in faith, to grow. Growth will be supported by effective and creative strategies for evangelism, equipping of leaders, strong congregational life, and deep prayer and spiritual development. The result, within God’s grace and blessing, will be a church that is healthy, dynamic, inviting, and deeply rooted in faith and the gospel.

The Present Work of the Local Congregation

The Domestic Mission Imperative raises specific issues for the local congregation in each of the four key areas described in the imperative. The Domestic Mission Imperative is a vision that makes maximum use of national, regional, institutional, and local assets for mission. It has a very real and immediate relationship to the ministry of local congregations and contains important elements for the work of local congregations in the present moment.

In a primary way, it calls upon each local congregation to ask questions about its own vision for the future. Does the congregation image itself engaged in creative, faithful, and effective mission? Is the congregation willing to risk and to grow in the gospel and in mission and ministry? Does the local congregation desire [hope for] a future of growth and action? Is the congregation doing its work of understanding its history, articulating its mission, reviewing its context, and planning for its future? Are diocesan leaders supporting their congregations in these areas?

A Biblical and Theological Foundation for the Domestic Mission Imperative: "Why?"

The Mission Imperative emerges from our reading of Scripture, Tradition, and Reason. God's people have been commissioned and must be equipped to undertake a mission of restoration, reconciliation, and renewal. Holy Scripture tells a powerful story of mission as the work of the People of God. The Hebrew Scriptures describe a people who have been created for the Work of God in the world, a people who have been empowered by God's Word and Spirit to be a beacon and light of the purposes of God within the world. The New Testament relates the mission journey of Jesus the Messiah and of the early Christian community. The message is clear and direct. The church has been called to proclaim the gospel—that is, to announce the reign and rule of God coming near in the life, death, and resurrection of Jesus. The church has been equipped through the gift of the Holy Spirit to continue that mission, to proclaim the gospel, and to invite people into the love of God.

The mission of the church has universality, as it is mission to the whole world. Simultaneously our mission has particularity, expressed in local communities of faith, in numerous and varied times and places. In Anglicanism, mission has always been focused on the local as well as the universal. A strong sense of domestic mission emerged early in the Episcopal Church, reflected in the "Domestic and Foreign Missionary Society" as the identity of this church, and in creative domestic mission undertaken by the Episcopal Church in the nineteenth century. The present Domestic Mission Imperative is rooted in the tradition of domestic mission that energized the Episcopal Church throughout our history.

North American Christianity is experiencing renewed theological vitality as well as a practical sense of domestic mission. God calls us to mission: to announce God's Reign and Rule; to invite people to restoration and reconciliation in the love of God; to create lively and devoted communities of faith in the localities and context of North America. The Book of Common Prayer defines our mission in this way: "The mission of the church is to restore all people to unity with God and each other in Christ." (BCP, p. 855.) Restoration is the work of the church -- it is its mission and its evangelical task.

The Domestic Mission Imperative is a manifestation of both our tradition and present call to mission and evangelism for the Episcopal Church. Its goals are effective mission

and inspired evangelism. Its primary objective is continued transformation of the church: growth in faith, servanthood, and membership. It contains the vision of creative and faithful local communities of faith joined together and served by other units and entities of the church. The ingredients for effectiveness are found within the tradition of faith and mission through the centuries: inspired proclamation and evangelism, strong congregations, able and dedicated leaders, and vitality in spiritual practice and life. The Domestic Mission Imperative is a visible sign of the call to conversion and renewal of life expressed in our baptism.

The Great Commission (Matthew 28:16-20) commands us to “Go,” rather than wait. We are to “make disciples of all nations,” embracing change as we carry the gospel. St. Paul gave us a pattern of incarnating the gospel in particular, concrete communities, no two of them exactly alike, yet tied together by sacrament (“baptizing them in the name of the Father, and of the Son, and of the Holy Spirit”) and word (“teaching them to obey everything I have commanded you.”)

Why Us? Why Now?

The Decade of Evangelism brought an end to the sharp decline in the Episcopal Church. From a peak of 3.4 million members in 1965, we lost almost a million members by the early nineteen nineties. Between 1993 and 1997 we experienced a 2.4% increase in average Sunday attendance. Now is the time to build on this beginning of a turn around.

Now is the moment for the Episcopal Church to focus on domestic mission and evangelism. As leaders, we have the responsibility to understand present realities, ask hard questions, and prepare an inspired vision for the future. It is the role and responsibility of General Convention to offer leadership to the church for its mission. This is our opportunity to chart a course for the future that will involve growth and effective mission. The General Convention must set priorities, structures, and vision for mission.

It is the belief of the Standing Commission on Domestic Mission and Evangelism that this is the *kairos*, the essential and vibrant time, for the Episcopal Church to define and embrace an imperative for mission and evangelism. We live in a pluralistic culture which actively questions and challenges structures, ideas, and information. This culture is grounded in change, and actively seeks to be more inclusive. As Anglicans, we have a particular way of incarnating the gospel that speaks clearly to this culture. Our ethos is one of challenge and question, as we move toward the *Via Media*. We hold together a wide variety of piety and belief, a foundational strength in openness to diversity in many forms. Yet our common liturgy has history, beauty, and depth, providing a place of rootedness in the midst of change.

Our report describes the impetus, resources, and interests that coincide at this present moment, calling us to embark on a journey in mission and evangelism. The Episcopal Church possesses the gifts to engage this imperative. Our gifts connect with the necessity and readiness in our culture for our domestic mission. The imperative is rooted in the gospel’s call to mission and to announcement of the gospel. Now is the time for the Episcopal Church to move forward in mission.

How the Domestic Mission Imperative Can Be Accomplished: “What we can do today.”

This vision of growth in the Episcopal Church is achievable. Growth is a matter of using the gifts that God has given us for mission. The resources and ingredients for success exist within the church. Some of our gifts are institutional. Some are financial. Some are strategic. All of our gifts flow from the primary gift of the Good News of God’s love given freely and abundantly to humankind.

RESOLUTIONS**Resolution A033 “20/20: A Clear Vision”**

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
2 Convention adopt the following domestic mission imperative:
3 Called to restore all people to unity with God and each other in Christ, we
4 will, with God’s help, double our baptized membership by the year 2020. We will
5 do this through:
- 6 • Creative strategies for evangelism
 - 7 • Prayer and spiritual development
 - 8 • Recruiting and equipping innovative leaders
 - 9 • Strengthening congregational life
- 10 We invite all members and communities of the Episcopal Church to embrace
11 this Domestic Mission Imperative. We issue this challenge so that we may be
12 a healthy, dynamic, inviting church, reflective of the diversity of our society,
13 deeply rooted in faith and the gospel, so that we live out our baptismal promise
14 to be disciples who make disciples of Jesus Christ.

Explanation

The Domestic Mission Imperative is an invitation to become more fully those who are sent. (Jn 20:21.) All ministers, lay and ordained, are called to “represent Christ and his church,” and to “work, pray, and give for the spread of the kingdom of God.” (BCP 355-6.) Evangelism, leadership, and congregational development are skills that can be learned and practiced.

Resolution A034 Rebuilding the Church

- 1 *Resolved*, the House of _____ concurring, That to achieve the goal of
2 doubling the baptized membership of the Episcopal Church by the year 2020,
3 the Executive Council invest in diocesan and congregational mission and evangelism with 10% of the aggregate income of the Domestic and Foreign Missionary Society derived from diocesan support and investment income. Funds will be
4 dispersed equally to the Provinces. This funding shall be employed by the Synod
5 of each Province to create a provincial mission and evangelism incubation center
6 that will provide for initiatives in:
- 9 • Creative strategies for evangelism;
 - 10 • Prayer and spiritual development;
 - 11 • Recruiting and equipping innovative leaders;
 - 12 • Strengthening congregational life.

- 13 Priority will be given to proposals that focus on people who were born after
14 1964 and/or are people of color. The center will also foster networking, com-
15 munication, and training for evangelism within the Province. The Synod of each
16 Province will determine its own goals in accordance with the four purposes con-
17 tained in this resolution. The Executive Council of the Domestic and Foreign
18 Missionary Society will evaluate each Provincial center in terms of progress
19 toward the achievement of its goals according to the following questions:
- 20 • Creative strategies for evangelism, to be evaluated by asking, “What is the
21 rate of growth in membership and average Sunday attendance?”
 - 22 • Prayer and spiritual development, to be evaluated by asking, “Is more time
23 spent in prayer?”
 - 24 • Recruiting and equipping innovative leaders, to be evaluated by asking,
25 “Will our leadership ethnically, racially, and in age profile look like the
26 national population in 2020?”
 - 27 • Strengthening congregational life, to be evaluated by asking, “Is there more
28 ministry and mission?”
- 29 This evaluation will be the basis for each subsequent triennium’s funding.

Explanation

In the Parable of the Talents, Jesus taught that accountability is part of Christianity. This resolution makes possible action towards restoring “all people to unity with God and each other in Christ,” (BCP 855) and implements mechanisms for accountability.

Resolution A035 Recruiting Leadership for the New Church

- 1 *Resolved*, the House of _____ concurring, That the Executive Council
2 assure funding of \$500,000 annually in matching funds to parishes and dioceses
3 in each year of the 2001-2003 Triennium to be used for:
- 4 • Recruiting, educating, and training evangelists and church planters who
5 were born after 1964 and/or are people of color;
 - 6 • Training of lay and ordained leaders in second language skills and cross-
7 cultural sensitivity;
- 8 and be it further
- 9 *Resolved*, That these matching funds be awarded and monitored by a com-
10 mittee of the provincial field officers and the nine provincial presidents.

Explanation

By 2020, 70% of present clergy will be eligible for retirement. The average age of graduating seminarians is 45, and these new leaders will be 65 in 2020. Currently there are only 355 clergy under the age of 35 serving in the Episcopal Church. The majority of clergy in the Episcopal Church are non-Hispanic whites. The Census Bureau mid-level forecasts indicate that the non-Hispanic white population will decrease from 72% of the population in 1999, to 53% of the population by 2050. During this same period the Hispanic population will increase from 12% to 24%, the African-American population will increase from 13% to 15%, the Asian and Pacific Islander population will increase from 4% to 9%, and

the foreign-born population will increase from 10% to 13%. This resolution specifically addresses the need for clergy and lay leadership equipped to serve the Episcopal Church in 2020.

Resolution A036 Creation of New Fund for Ministry and Mission

1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
2 vention approve creation of “The Alleluia Fund—Build my Church” proposed
3 by the Standing Commission on Stewardship and Development as follows:

4 “The Alleluia Fund—Build My Church” is a new initiative in planning,
5 giving, and spiritual transformation throughout the dioceses of the Episcopal
6 Church, centered in the Easter season.

7 The national Office of Stewardship will provide leadership for this initia-
8 tive. By September 1, 2001, the office will provide materials and resources to
9 each diocese to assist the diocese with the visioning process and with the recep-
10 tion of the offerings. These materials shall be grounded in the teaching of Chris-
11 tian stewardship, mission, and in the meaning of the Easter season.

12 Using the materials provided, each diocese will identify mission possibili-
13 ties that are not presently funded, but which, if funded, would assist with:

- 14 • New church development
- 15 • Revitalization of existing congregations
- 16 • Reaching children and youth
- 17 • Ministering to those in need

18 During the Season of Epiphany 2002, each diocese will announce and pub-
19 licize the goals that have been identified and commit to complete those goals as
20 money is provided. At the same time, the diocese will announce the creation of
21 “The Alleluia Fund – Build My Church” to be the recipient of offerings received
22 during the Great Fifty Days of Easter and presented on the Day of Pentecost
23 2002. This fund shall continue annually for a period of ten years throughout the
24 dioceses of this church; and be it further

25 *Resolved*, That \$100,000.00 per year during the next triennium is appropri-
26 ated through the Office of Stewardship to provide staff leadership and materials
27 for this fund.

Explanation

[See also the report of the Standing Commission on Stewardship and Development.]
The Alleluia Fund is a new stewardship initiative designed to invite Episcopalians to offer special gifts during the Easter season for new mission opportunities envisioned by our dioceses. It is a response to God’s call to build the church: by providing new congregations, the revitalization of existing congregations, reaching children and youth, and ministry with those in need. The Alleluia Fund will be supported by leadership and materials from stewardship and will be administered by each individual diocese.

Resolution A037 Expand Ministry to Singles

- 1 *Resolved*, the House of _____ concurring, That \$50,000 per year be
2 provided for planning, communications, travel, and training for diocesan and
3 parish personnel in singles ministry and evangelization, to be administered by
4 the Church Center Evangelism Office; and be it further
5 *Resolved*, That seed money of \$20,000 be provided in each 2001, 2002,
6 2003, and 2004 to expand regional conferences for singles such as Solo Flight,
7 administered by the Church Center Evangelism Office; and be it further
8 *Resolved*, That \$12,000 per year be provided over the 2001-2003 triennium
9 to the Church Center Evangelism Office for development, publication, and print
10 and electronic distribution of a quarterly newsletter addressing needs, goals, and
11 methods of singles evangelization and ministry.

Explanation

Singles in many stages of life—never married, divorced, and widowed—represent 44% of Americans over the age of 18, and 57% of those between the ages of 18 and 35. This resolution plants the seed of a serious effort in the Episcopal Church to engage in intentional ministry with this sizeable segment of the American population. A proven and successful conference model exists in the annual Solo Flight and related diocesan events. Significant expansion of similar programs around the country through start-up funds for each new location and some discretionary funds for scholarships are included in the monetary figures of this resolution. Each site should become financially self-sufficient after two years of conferences.

Notes:

The website of the SCDME may be found at <http://members.aol.com/SCDME2020>. The website of the Episcopal Network for Evangelism may be found at <http://members.aol.com/ENE2020>.

Standing Commission on Ecumenical Relations

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MEMBERSHIP

Bishops

The Rt. Rev. William G. Burrill (Rochester) 2000
The Rt. Rev. Christopher Epting (Iowa), *Executive Council liaison*
The Rt. Rev. Leo Frade (Honduras) 2003
The Rt. Rev. Edwin F. Gulick, Jr. (Kentucky) 2000
The Rt. Rev. Carolyn Tanner-Irish (Utah) 2003
The Rt. Rev. David B. Joslin (Central New York) 2000
The Rt. Rev. Rustin Kimsey (Eastern Oregon) 2000, *chair*

Presbyters

The Rev. S. Albert Kennington (Central Gulf Coast) 2000
The Rev. Charles D. Krutz (Louisiana) 2003
The Rev. Lucinda R. Laird (Kentucky) 2000
The Rev. Dr. Alfred Moss (Virginia) 2000

ECUMENICAL RELATIONS

The Rev. Sandra Richardson (Michigan) 2003

The Rev. Canon David L. Veal (Northwest Texas) 2000

Lay Persons

Ms. Margaret J. Faulk (New Hampshire) 2003, *secretary*

The Hon. Paul Game, Jr. (Southwest Florida) 2000

Ms. Marjorie D. Gross (South Dakota) 2000

Mr. John L. Harrison, Jr. (Pennsylvania) 2003

Dr. Alda M. Morgan (California) 2000, *vice chair*

Ms. Elizabeth Noland (Rio Grande) 2003

Adjunct

The Rev. Canon Robert Miner (Connecticut), *EDEO liaison*

Staff

The Rev. Canon David W. Perry, Ecumenical Officer

Ms. Midge Roof, Associate Deputy for the Ecumenical Office

The Rev. Dr. William A. Norgren, consultant to the Ecumenical Office

The Rev. Canon Robert Wright, consultant to the Ecumenical Office

INTRODUCTION

On the pages which follow, the reader will discover an impressive accounting of the Episcopal Church's interactions with a wide variety of faith communities. The value of these sharings and visions are many, but I would cite two. The first is that by so honestly engaging others in a dialogue which strives for unity, we allow God's grace to both affirm our gifts and open us to new understandings of faith and witness. The second value is that we are establishing friendships within the dialogues which, according to John 15:15, may be the bedrock of the nature and personality of the Universal Church. So, as you read, imagine faces alive with anticipation and hearts longing for whatever is necessary that we might be one...in Christ.

Rustin R. Kimsey Chair, SCER

CHURCHES IN FULL COMMUNION

Old Catholic Churches

Since 1934 and 1940, on the basis of the Bonn Concordat of 1931, the Episcopal Church has been in communion with the Old Catholic Churches of the Union of Utrecht. The Episcopal Church has participated in the Anglican-Old Catholic International Theological Conference during the triennium. The only Old Catholic Church in the United States in the Union of Utrecht is the Polish National Catholic Church. The relationship of full communion between the Polish National Catholic Church and the Episcopal Church was suspended in 1987 by the PNCC. Nonetheless, annual conversations between the two churches have taken place during the triennium, Bishop David Joslin serving as the Episcopal Church's co-chair. The SCER has encouraged the cordial and growing relationships locally between Episcopal and PNCC congregations.

Philippine Independent Church

The Philippine Independent Church and the Episcopal Church share full communion. This relationship continues to grow and develop in the United States between the two churches. The Rt. Rev. Vic Esclamado is the PIC bishop in charge for the United States and Canada. Plans are underway for a meeting of the Joint Council of the two churches early in the new triennium.

Mar Thoma Church and Churches of Bangladesh, India and Pakistan

The Mar Thoma Syrian Church of Malabar, with congregations in the U.S., has an agreement with the Presiding Bishop and the House of Bishops about assistance to Mar Thoma people. The Church of South India also has congregations in the U.S., for which the Moderator-Bishop has responsibility. To the best of our knowledge, the Church of North India, the Church of Bangladesh, and the Church of Pakistan do not have congregations in the U.S.. These churches are part of the Anglican Communion Primates Meeting, the ACC, and Lambeth Conference.

OFFICIAL DIALOGUES

Anglican-Methodist

United Methodist Church - Episcopal Church

The mandate for a United Methodist-Episcopal dialogue is found in resolution A029s of the 1994 General Convention, which calls for "...the development of relationships between congregations of the Episcopal Church and those of our sister churches in the Consultation on Church Union for the purpose of common worship and study along with joint efforts in behalf of the mission of the Church...."

The 1998 Lambeth Conference, in resolution IV.17, recommends that member churches of the Anglican Communion engage with their Methodist counterparts in study and the search for unity. Specifically, the Lambeth resolution recommends that a Joint Working Group with the World Methodist Council "prepare, in full accordance with the principles set out in the report of the Anglican-Methodist International Commission, guidelines for moving beyond acknowledgement to the reconciliation of churches and, within that, the reconciliation of ordained ministries and structures for common decision making.

In 2000, a joint Methodist-Episcopal steering committee established the goals, timetable, personnel, and budget for the dialogue. The ecumenical officers of Province 2 and in North Carolina have offered to provide an arena for local Methodist-Episcopal dialogues.

African-American Methodist Episcopal Churches and the Episcopal Church

Conversations with those churches and the Episcopal Church regarding mutual celebration of Absalom Jones and Richard Allen have taken place. An SCER goal for the 1997-2000 triennium was to "to resume, in 1998, conversations between the Episcopal Church and the historic black Methodist Episcopal Churches (African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal) with the goal of establishing formal and regular dialogue...." The African-American Methodist Episcopal churches have declined opening formal dialogue at this time, focusing their resources instead on the Consultation on Church Union conversations.

Anglican-Oriental Orthodox

News of the death of Karekin I, Supreme Patriarch and Catholicos of all Armenians, was met with sorrow and with celebration of his life and ecumenical witness. Presiding Bishop Griswold issued a statement of thanksgiving for his life and witness for the cause of Christian unity.

The Anglican-Oriental International Commission is scheduled to meet in 2000. No formal U.S. Oriental Orthodox-Episcopal dialogues are scheduled at this time. Cordial and abiding friendships, locally and nationally, suggest the wisdom of beginning such conversations again.

Anglican-Orthodox Dialogue

The Standing Conference of Canonical Orthodox Bishops of America (SCOBA) and the Episcopal Church have agreed to resume the official dialogue between the Orthodox churches and the Episcopal Church in November 2000. Although there have been ecclesiological tensions in recent years, there have also been significant agreements in the past. The conversations have been encouraged in most recent visits of the Presiding Bishop to the Patriarch of Moscow, Alexy II, and with the Ecumenical Patriarch, Bartholomew I (July 1999) and by the International Anglican-Orthodox Commission. (Bishop Mark Dyer is the Anglican co-chair of this Commission.) The Orthodox-Anglican dialogue is one of the oldest ecumenical relationships. "The new conversations will continue, deepen and honor the tradition of that friendship."

Anglican-Roman Catholic Dialogue

The Anglican-Roman Catholic dialogue met four times during the triennium. These meetings deepened the conversation on several critical issues, pressing forward with areas of agreement while continuing to struggle with the problems and challenges. In 2000, the ARCUSA dialogue celebrated its 50th meeting at the College of Preachers, Washington, D.C., celebrating 33 years of the dialogue relationship.

With the appointment of Presiding Bishop Griswold as the Anglican co-chair of ARCIC, Bishop Griswold named the Rt. Rev. Edwin Gulick to fill his place as the Episcopal co-chair for ARCUSA. ARCUSA was diminished by the death of the Rev. Dr. Charles Price (1999), long-time member of the dialogue and frequent contributor to the papers presented in the conversation.

In November 1999, ARCUSA issued its thirteenth joint statement, "An Agreed Report on the Local/Universal Church" (See the Episcopal Church website or request from the Office of Ecumenical and Interfaith Relations). This statement will be reviewed by SCER in the new triennium.

In May 2000 an international gathering of Anglican Primates and senior Roman Catholic Archbishops met in Toronto to discuss the more practical and pastoral issues of Anglican and Roman Catholic relations at the national and local level. (A report of this meeting was not available at the time of this publication.)

ARCIC issued "The Gift of Authority" (Authority III) in May of 1999. The Lambeth Conference, the Presiding Bishop, and the SCER commended the document to our churches for deep reflection and discussion. Study of the document is expected to continue for the next several years. SCER will make an official response to the statement in the new triennium.

nium (See the Episcopal Church website or order from Church Publishing). ARCUSA also has underway a long-term study of the question of authority.

The SCER and the Office of the Presiding Bishop continued its affirmation and support of the Anglican Centre in Rome. The Rt. Rev. John Baycroft was installed by Bishop Griswold (who serves as the chair of the Centre) as the new Director. During his days in Rome, the Presiding Bishop met in an informal visit with Pope John Paul II.

Consultation on Church Union/Churches Uniting in Christ

For nearly forty years, member churches of the Consultation on Church Union (COCU) have met together seeking ways to make full communion possible: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, the Episcopal Church, International Council of Community Churches, Presbyterian Church (U.S.A.), United Church of Christ, and United Methodist Church.

In January 1999, COCU held its first plenary meeting in ten years, recommending that the churches enter into a new relationship to be called Churches Uniting in Christ, to be inaugurated and celebrated during the Week of Prayer for Christian Unity in the year 2002. The document identifies nine marks of Churches Uniting in Christ (see Recommendation of the Executive Committee printed below) and calls for dialogue whose goal is full reconciliation of ministry by 2007. The plenary also approved “A Call to Christian Commitment and Action to Combat Racism.”

While supporting enthusiastically the anti-racism initiative, the Episcopal delegation made it clear that the Episcopal Church cannot enter into a relationship that includes the mutual recognition of ordained ministry, unless it has assurance that future reconciliation will include bishops in historic succession and a common and fully interchangeable three-fold ministry which the Presbyterian Church has rejected.

In its February 1999 session, the SCER resolved:

Resolved, that the SCER instructs its representation to the Executive Committee of the Consultation on Church Union: 1) to convey its congratulations to our partner churches who have firmly voted to proceed with the mutual recognition of their ordained ministries as the basis for inauguration of the Churches Uniting in Christ in the year 2002 as provided in the Report of the Eighteenth Plenary adopted by them at St. Louis in January of 1999, and 2) to seek a meeting as soon as possible with representatives of our partner churches in order to ascertain whether they can include the Episcopal Church in that inauguration on the basis of an agreed plan for the future reconciliation of ministries that includes a commitment to the ministry of bishops in historic succession and a common and fully interchangeable three-fold ministry along the lines that were specified in the first draft of the St. Louis document and more fully agreed by most of them in chapter seven of the COCU Consensus.

Following the Plenary session, a theological roundtable was convened to seek to address the problems of the Plenary document. As a result of their discussions, the Executive Committee of COCU passed the “Recommendation to the Churches for a New Relationship, Churches Uniting in Christ” (printed below).

RECOMMENDATION TO THE CHURCHES FOR A NEW RELATIONSHIP, CHURCHES UNITING IN CHRIST

The Executive Committee of the Consultation on Church Union (COCU), acting on the mandate given by the Consultation’s Eighteenth Plenary (St. Louis, January, 1999), commends to the member churches the following proposal for a new relationship among them, to be called Churches Uniting in Christ, and requests that they approve this proposal in their appropriate decision-making bodies in order that they together may inaugurate Churches Uniting in Christ through public declaration and liturgical celebration during the Week of Prayer for Christian Unity in the year 2002.

This proposal for inauguration of Churches Uniting in Christ is excerpted from the full report of the Eighteenth Plenary. It is also dependent upon, and intended to be fully consistent with, COCU’s other foundational documents: The *COCU Consensus* and *Churches in Covenant Communion*. These texts, in turn, are deeply indebted to work done in other parts of the ecumenical movement, especially the World Council of Churches’ text, *Baptism, Eucharist and Ministry*.

Entering into Churches Uniting in Christ means that the participating churches will express their relationship with one another through the following visible marks:

Mutual recognition of each other as authentic expressions of the one church of Jesus Christ.

Specifically this means that the participating churches will publicly recognize the following in one another:

- faith in one God who through Word and in the Spirit creates, redeems, and sanctifies;
- commitment to Jesus Christ as Savior and as the incarnate and risen Lord,
- faithfulness to the Holy Scripture, which testifies to Tradition and to which Tradition testifies, as containing all things necessary for our salvation as well as being the rule and ultimate standard of faith,
- commitment to faithful participation in the two sacraments ordained by Jesus Christ, Baptism and the Lord’s Supper;
- commitment to the evangelical and prophetic mission of God and to God’s reign of justice and peace;
- grateful acceptance of the ministry which the Holy Spirit has manifestly given to the churches.

Mutual recognition of members in one Baptism.

This also implies a recognition of the ministry which all believers share in the common priesthood and from which God calls those members who will be ordained.

Mutual recognition that each affirms the apostolic faith of Scripture and Tradition which is expressed in the Apostles' and Nicene Creeds, and that each seeks to give witness to the apostolic faith in its life and mission.

Provision for celebration of the Eucharist together with intentional regularity.

This recognizes that the sacrament is at the heart of the church's life. Shared celebration of the Lord's Supper is a sign of unity in Christ. As Christians gather in all their diversity at one Table of the Lord, they give evidence that their communion is with Christ, and that they are in communion with one another in Christ. When Christians are unable or unwilling to partake together of the one Eucharist, they witness against themselves and give a visible demonstration of the brokenness of Christ's body and the human community.

Engagement together in Christ's mission on a regular and intentional basis, especially a shared mission to combat racism.

The church engages in Christ's mission through worship, proclamation of the gospel, evangelism, education, and action that embodies God's justice, peace, and love. The commitment made by the members of Churches Uniting in Christ includes all of these, so that hearts and minds may be changed. The participating churches will also recognize, however, a particular and emphatic call to "erase racism" by challenging the system of white privilege that has so distorted life in this society and in the churches themselves. Indeed, this call is a hallmark of the new relationship.

Intentional commitment to promote unity with wholeness and to oppose all marginalization and exclusion in church and society based on such things as race, age, gender, forms of disability, sexual orientation, and class.

Appropriate structures of accountability and appropriate means for consultation and decision making.

While some provision must be made for effecting the marks of the new relationship and for holding the churches mutually accountable to the commitments they have made, the structures developed for these purposes should be flexible and adapted to local circumstances. Apart from ongoing structures, the members of Churches Uniting in Christ may want to assemble from time to time in order to consider pressing issues and to bear witness together on matters of common concern.

An ongoing process of theological dialogue.

Such dialogue will specifically attempt:

- to clarify theological issues identified by the members of Churches Uniting in Christ in order to strengthen their shared witness to the apostolic faith;
- to deepen the participating churches' understanding of racism in order to make an even more compelling case against it;
- to provide a foundation for the mutual recognition and reconciliation of ordained ministry by the members of Churches Uniting in Christ by the year 2007.

As we undertake the dialogue regarding ministerial recognition and reconciliation, the following paragraphs will serve as the framework and starting point for our discussions.

Mutual recognition of ordained ministry means "that the participating churches will publicly recognize that one another's ordained ministries are given by God as instruments of God's grace, that these ministries seek to be faithful to Jesus Christ, and that these ministries possess not only the inward call of the Spirit but also Christ's commission through this body, the church" (St. Louis Plenary Report, par. 43). Mutual reconciliation following and building on such recognition, means additionally that "the ordained ministries of each covenanting church become one ministry of Jesus Christ in relation to all" such that "the ministry of one may function, whenever invited, as a ministry to all" (CCC, ch. 4, par. 21).

Chapter 7 of the *COCU Consensus* makes clear the intention of COCU members to adopt the three-fold ministry of bishop, presbyter, and deacon as part of the process of ministerial reconciliation "in ways appropriate to the differing traditions of the uniting churches and to future needs of their common mission" (CC, ch.7, par. 44). The text notes that the churches may use different nomenclature (par. 42), but the three-fold ordering must be sufficiently evident that the ministries of the churches are fully interchangeable.

The *COCU Consensus* and *Churches in Covenant Communion* also affirm that a reconciled ministry shall include bishops who "stand in continuity with the historic ministry of bishops as that ministry has been maintained through the ages" (CC, ch. 7, par. 48). This historic succession is understood as one sign of the apostolicity the churches confess. The churches thus seek to be reconciled in such a way that the wider Christian world can understand their relationship to be what is commonly known as full communion.

The documents insist that "uniformity among several church polities is not essential to covenant communion" (CCC, ch. 4, par. 19) and that it is the responsibility of each of the participating churches "to determine how its present categories of ordained ministry relate to the historic categories [of the three-fold ministry] set forth in the *COCU Consensus*, chapter 7" (par. 28). The purpose of dialogue would be to explore how much diversity is possible consistent with the framework for reconciliation set forth in the COCU docu-

ments. This is particularly important since, in an earlier phase of the Consultation, it was anticipated that “the ordering of ministry outlined in chapter 7 will begin first to appear concretely in the councils of oversight [later called covenanting councils]” (“Note on the Function of Chapter 7,” first edition). Since covenanting councils per se are not envisioned as part of Churches Uniting in Christ, this will obviously need to be reconsidered.

The reconciled ministry we seek should also embody a commitment to justice, peace, and the integrity of creation;

- be a demonstrable renunciation of the sins of racism and sexism;
- provide adequate means for preaching and teaching the gospel, presiding over the liturgical and sacramental life of the congregations, and assembling, equipping, and watching over the community (CC, ch. 7, par. 31);
- recognize and value the ministry of laypersons, including the full equality of both women and men;
- enable the church to carry out its mission of service and witness.

The relationship expressed through the visible marks of Churches Uniting in Christ will not be structural consolidation but a unity in diversity among churches that, though many, will understand themselves to be one community in Christ. From the moment of inauguration, the life of these churches will be visibly intertwined as never before. From the moment of inauguration, their relationship, with God’s help, will not be one of friendly coexistence and consultation but of binding community that actively embodies the love of Christ which ties them to one another.

The commitment of the churches to these marks of relationship, and to the ongoing process of theological dialogue, will enable the churches to inaugurate Churches Uniting in Christ while yet confessing that their work is not completed. The Executive Committee is confident that, guided by the Holy Spirit, the churches will be able to respond to God’s call

- to witness more credibly to the apostolic faith,
- to oppose the sin of racism, and
- to move toward the day when their ordained ministries are mutually recognized and reconciled in a relationship of full communion.

It is the strong hope of the Executive Committee that the reconciliation of ministry can be accomplished by the time of the Week of Prayer for Christian Unity in 2007.

The Executive Committee of the Consultation on Church Union,
October 19, 1999

At its meeting in Chicago in October 1999, the SCER discussed the revised proposal from the COCU Executive committee and voted affirmatively to support the next steps in the work of COCU/CUIC and urges that the General Convention enact the following resolve:

Resolution A038 Consultation on Church Union

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Convention
2 of the Episcopal Church receives with enthusiasm the proposal of the Executive
3 Committee of the Consultation on Church Union (COCU), “Recommendation
3 to the Churches for a New Relationship, Churches Uniting in Christ,” October
4 19, 1999; and commits itself to the inauguration of Churches Uniting in Christ
5 (CUIC) in 2002; and be it further
6 *Resolved*, That the 73rd General Convention of the Episcopal Churches
7 acknowledges with appreciation the intention of COCU members “to adopt the
8 three-fold ministry of bishop, presbyter and deacon as part of the process of min-
9 isterial reconciliation” (Recommendation, p. 3); and be it further
10 *Resolved*, That we reiterate our commitment to the Chicago-Lambeth Quad-
11 rilateral and commend, as a basis of theological dialogue in CUIC, the following
12 documents: *Baptism, Eucharist, and Ministry*; *COCU Consensus*; *Churches in*
13 *Covenant Communion*; and “Called to Common Mission.”

Explanation

This action moves the process forward, encouraging the member churches of the COCU partnership to explore more deeply the means of reconciliation of ministries toward full communion with one another. Following these discussions, the Episcopal Church will be asked to affirm the shared understandings of the COCU/CUIC churches prior to the realization of the CUIC vision.

Dialogue With the Presbyterian Church (U.S.A.) and the Episcopal Church

Following the Plenary and Executive Committee actions, the SCER further discussed the advisability of engaging in a formal dialogue with the Presbyterian Church (U.S.A.), particularly focused on the historic episcopate. The SCER agreed to bring this resolution calling for a dialogue authorized by the General Convention.

Resolution A039 Dialogue with the Presbyterian Church (U.S.A.) and the Episcopal Church

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention of the Episcopal Church, authorizes the Ecumenical Office to enter into
3 a bilateral dialogue with the Presbyterian Church (U.S.A.).

Explanation

Both the Episcopal Church and the Presbyterian Church (U.S.A.) are members of the Consultation on Church Union (COCU). In view of the new hope envisioned in the proposed inauguration of Churches Uniting in Christ (CUIC) in 2002, members of the Executive Committee of COCU have particularly encouraged our two churches to enter into this conversation. Furthermore, the Presbyterian Church (U.S.A.) and the Evangelical Lutheran Church in America have entered into full communion. In light of “Called to Common Mission,” a bilateral conversation seems especially timely and propitious. The SCER endorses this dialogue.

COCU and Anti-Racism

The SCER members participated in special anti-racism training and discussion at its February 1999 meeting. Following this activity and further discussion of the COCU initiated anti-racism statement, the SCER endorsed the following resolution directed to the Executive Council of the Episcopal Church:

Moved that the Standing Commission on Ecumenical Relations commend to the Executive Council Section 6 of the Report of the Eighteenth Consultation on Church Union Plenary together with the document "Call to Christian Commitment and Action to Combat Racism", and to send the two documents to the Executive Council with the recommendation that a conference be convened by the Episcopal Church with representatives from our partner churches together with our partners from the Evangelical Lutheran Church of America and the Roman Catholic Church to discuss these documents and prepare recommendations to all their churches with regard to catechesis and baptismal preparation. The hope of this recommendation is that the churches, in this way, can move toward common action and witness.

SCER further requests that this conference be expanded to include other racial and ethnic groups, including Hispanics, Native Americans, and Asian Americans."

Evangelical Lutheran Church in America and the Episcopal Church

From Philadelphia to Denver

Following three series of Lutheran-Episcopal Dialogues (1969 – 1991) and the Lutheran-Episcopal Agreement of 1982, intensive study of *Implications of the Gospel and Toward Full Communion and Concordat of Agreement* began throughout the Episcopal Church. The text of *Concordat of Agreement* was transmitted to Provinces of the Anglican Communion for advisory responses. (See *Report to the 72nd General Convention*, Standing Commission on Ecumenical Relations, 1997.)

The 72nd General Convention voted to accept *Concordat of Agreement* and to approve on first reading two constitutional changes necessary to implement full communion with the Evangelical Lutheran Church in America (ELCA):

1997-A018 Concordat of Agreement

Resolved, That the 72nd General Convention of the Episcopal Church accepts, as a matter of verbal content as well as in principle, the *Concordat of Agreement*, as set forth below; and be it further

Resolved, That the 72nd General Convention of the Episcopal Church agrees to make those legislative, canonical, constitutional, and liturgical changes necessary to implement full communion between the two churches, as envisioned in the *Concordat of Agreement*.

1997-A019a Enact Temporary Suspension of Ordinal

Resolved, That the 72nd General Convention of the Episcopal Church, having affirmed in the *Concordat of Agreement* the full authenticity of existing ordained ministries in the Evangelical Lutheran Church in America, having reached fundamental agreement in faith with the same church, and having agreed that the threefold ministry of Bishops, Presbyters, and Deacons in historic succession will be the future pattern of the one ordained ministry shared corporately within the two churches in full communion, hereby enacts a temporary suspension, in this case only, of the seventeenth century restriction that “no persons are allowed to exercise the offices of Bishop, Priest, or Deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by Bishops who are themselves duly qualified to confer Holy Orders,” as set forth in the Preface to the Ordination Rites (Book of Common Prayer, 510); and be it further

Resolved, That this resolution shall take effect on January 1, 2001, after adoption on second reading at the 73rd General Convention; and be it further

Resolved, That this resolution be sent within six months to the Secretary of the Convention of every diocese, to be made known to the Diocesan Convention at its next meeting.

1997-A020 Amend Constitution, Article VIII: Requisites for Ordination, First Reading

Resolved, That the 72nd General Convention of the Episcopal Church adds a paragraph to the Constitution, Article VIII, as follows:

A bishop may permit a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church; and be it further

Resolved, That this resolution shall take effect on January 1, 2001, after adoption on second reading at the 73rd General Convention; and be it further

Resolved, That this resolution be sent to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting.

At the ELCA Churchwide Assembly in August 1997, the *Concordat of Agreement* fell a half-dozen votes short of the two-thirds required for passage. Instead the assembly adopted the following resolutions on relations with the Episcopal Church:

ELCA Resolution One:

WHEREAS, while a solid majority (66.1 percent) voted for the adoption of the *Concordat of Agreement*, that was not sufficient for the required two-thirds majority, and

WHEREAS, despite the sadness among us and within the church at large, our church remains committed to the ultimate goal of full communion with the Episcopal Church

and other churches, and

WHEREAS, we recognize our need at the Evangelical Lutheran Church in America to understand our own doctrine, creeds, and polity and that of the Episcopal Church; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America in Churchwide Assembly, hereby,

Request that the bishop, Church Council, Department for Ecumenical Affairs, and Conference of Bishops create opportunities for dialogue and teaching within the Evangelical Lutheran Church in America concerning the possible avenues for full communion with the Episcopal Church;

Request that educational opportunities be created in consultation with the Episcopal Church for members of the faculties of ELCA colleges and seminaries, the Conference of Bishops, clergy, and laity designed to communicate the history, theology, and ecclesiology of both the Episcopal Church and the Evangelical Lutheran Church in America, and that those materials will be made available to all ELCA congregations and rostered persons during the two-year period before the next Churchwide Assembly;

Call for discussion in the 1997-1999 biennium within our church of the process toward full communion and the implications of full communion with the Episcopal Church; and

Aspire to ratification of an agreement for full communion with the Episcopal Church at the 1999 Churchwide Assembly.

ELCA Resolution Two:

RESOLVED, that the Evangelical Lutheran Church in America seek conversations with the Episcopal Church, building on the degree of consensus achieved at this assembly and addressing concerns that emerged during consideration of the *Concordat of Agreement*. The aim of these conversations is to bring to the 1999 Churchwide Assembly a revised proposal for full communion; and, be it further

RESOLVED, that the 1982 agreement for "Interim Eucharistic Sharing" continue to guide joint ministry efforts in worship, education, and mission; and, be it further

RESOLVED, that the 1997 Churchwide Assembly direct the bishop of the Evangelical Lutheran Church in

America to communicate this request to the presiding bishop of the Episcopal Church.

Following the Churchwide Assembly, Presiding Bishop Anderson prepared a set of options describing possible ways to continue the conversation on full communion with the Episcopal Church. He shared these options with the Conference of Bishops at its October 1997 meeting and the Church Council at its November 1997 meeting. Having received the advice of the Conference of Bishops, the Church Council voted in November 1997:

To request that the Office of the Presiding Bishop of the Evangelical Lutheran Church in America work with the counterpart in the Episcopal Church in developing a revised and rewritten *Concordat of Agreement*, using clear, down-to-earth language and including the rationale for its conclusions and recommendations; and

To authorize the presiding bishop, in consultation with the Executive Committee of the Church Council, to appoint a small drafting team to be informed by a panel of advisors in that endeavor, with the understanding that an effort will be made in the composition of the team and panel to reflect the diversity of opinion on this matter within this church.

The Presiding Bishop, in accord with that resolution, appointed the following Lutheran members of the drafting team: the Rev. Dr. Martin E. Marty, chair; the Rev. Dr. Todd W. Nichol; and Dr. Michael J. Root.

The Presiding Bishop of the Episcopal Church appointed the following members to the drafting team: The Rt. Rev. C. Christopher Epting (co-chair), the Rev. Dr. William A. Norgren, and the Rev. Canon Dr. J. Robert Wright. Ten Lutherans and five Episcopalians were appointed to serve on the Lutheran advisory panel. The Rev. Canon David W. Perry of the Office of Ecumenical and Interfaith Relations and staff of ELCA Department for Ecumenical Affairs supported the drafting team and the advisory panel.

The drafting team met on December 18-19, 1997, January 14-15, 1998, February 17-18, 1998, March 23-24, 1998, and April 6-8, 1998; the advisory panel met with the drafting team on December 18, 1997, and April 6, 1998.

In April 1998, the text of the revised document, "Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*," was provided to the Church Council as information. Essays by the drafting team also were presented as part of the Church Council's in-depth study and discussion of the proposal. The council took the following actions at its April 1998 meeting:

To express appreciation to the advisory panel and to the drafting team that prepared the document "Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*," in response to action taken by the 1997 Churchwide Assembly and by the Church Council in November 1997;

To call on members and congregations of the Evan-

gelical Lutheran Church in America to review this proposal for full communion with the Episcopal Church within the framework of the statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," as adopted by the 1991 Churchwide Assembly;

To ask members and congregations to review this draft in light of the following questions, which were developed by the Conference of Bishops:

How will this proposal for full communion serve the mission, common witness, and service of the church?

Does the revised proposal clearly set the ministry of bishops in the wider context of the ministry of all the baptized?

Does the revised proposal demonstrate a Lutheran understanding of the one office of the ministry of Word and Sacrament?

Does the revised proposal effectively and adequately present a Lutheran understanding of the historic episcopate for the North American context?

What other areas of concern need to be addressed?

To encourage members of the Evangelical Lutheran Church in America to strengthen and renew efforts to listen carefully and respectfully to each other as they review this draft;

To call on members and congregations of the Evangelical Lutheran Church in America to take advantage of the opportunities for dialogue and study of available resources for greater understanding of the history, theology, and ecclesiology of this church and the Episcopal Church and to deepen and intensify their conversations on full communion with our sisters and brothers in the Episcopal Church; and

To invite and encourage members of the Evangelical Lutheran Church in America to respond to this draft, thereby participating in the ongoing development of a revised proposal for full communion, which will be available for review in November 1998, prior to consideration by the 1999 Churchwide Assembly.

Responses from synodical assemblies, seminary faculties, and numerous individuals and congregations were gathered by staff of the Department for Ecumenical Affairs and distributed to the members of the advisory panel and drafting team. The advisory panel met on October 13, 1998, with members of the drafting team, to analyze the responses and to provide advice to the drafting team. The drafting team met October 14-15, 1998, in order

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to prepare a second draft, with substantial revisions, of “Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*.”

The Church Council, at the November 1998 meeting, adopted a resolution related to the process for transmittal and discussion of the revised document, “Called to Common Mission.” The council voted:

WHEREAS, the action by the Church Council of the Evangelical Lutheran Church in America to transmit “Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*” to the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America responds to the mandate of the 1997 Churchwide Assembly “to bring to the 1999 Churchwide Assembly a revised proposal for full communion” with the Episcopal Church; and

WHEREAS, the members of the Church Council reflect a diversity of views on particulars of “Called to Common Mission,” we nonetheless reaffirm our commitment to the action of the 1997 ELCA Churchwide Assembly that “our church remains committed to the ultimate goal of full communion with the Episcopal Church and other churches;” and

WHEREAS, the text of “Called to Common Mission” transmitted to the 1999 Churchwide Assembly reflects significant changes that respond to criticisms and suggestions related to the three-fold ministry of Word and Sacrament and the concept of “bishop for life;” and

WHEREAS, changes to the constitution and bylaws of this church and to the approved Rite for the Installation of a Bishop will be provided at the time of the publication of “Called to Common Mission”; and

WHEREAS, while “Called to Common Mission” may not be a document acceptable to the entire membership of the Evangelical Lutheran Church in America, it nevertheless provides a basis for articulating a vision of a shared common mission with the Episcopal Church; therefore, be it

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America offers thanks to the members of the drafting team and the members of the advisory panel, as well as to all who provided written responses with comments and suggestions, and to those who signed petitions; and be it further

RESOLVED, that the Church Council seeks to promote further discussion, continued education, and prayer

related to the proposal to establish full communion with the Episcopal Church; and be it further

RESOLVED, that the Church Council urges that this process of discussion, continued education, and prayer leading to and following the 1999 ELCA Churchwide Assembly be conducted with honesty, mutual respect, and pastoral care for all persons in the Evangelical Lutheran Church in America and the Episcopal Church.

To facilitate widespread study, discussion, and understanding among members and throughout the congregations and synods of the Evangelical Lutheran Church in America, including the 1999 synodical assemblies, the Church Council of the ELCA acted on November 15, 1998, to convey the revised proposal, "Called to Common Mission," to the 1999 Churchwide Assembly. The council voted:

To transmit the following resolution to the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America for action.

Recommendation for Assembly Action:

RESOLVED, that this Churchwide Assembly of the Evangelical Lutheran Church in America accepts "Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*" as set forth below as the basis for a relationship of full communion to be established between the Episcopal Church and the Evangelical Lutheran Church in America; and be it further

RESOLVED, that this Churchwide Assembly of the Evangelical Lutheran Church in America requests that Presiding Bishop H. George Anderson of the Evangelical Lutheran Church in America convey this action to Presiding Bishop Frank T. Griswold of the Episcopal Church.

The Church Council at its April 10-12, 1999 meeting voted to receive and transmit to the 1999 Churchwide Assembly as information a resolution of understanding and expectation adopted by the Conference of Bishops at its March 3-9, 1999 meeting concerning "Called to Common Mission." The text of the resolution had been submitted to staff members in the Department for Ecumenical Affairs of the ELCA to confirm the accuracy of the statements made. Similarly, consultation was conducted with Episcopal members of the drafting team and staff of the Office of Ecumenical and Interfaith Affairs of the Episcopal Church who likewise affirmed that the text was an accurate interpretation of the text of "Called to Common Mission" for the ELCA.

The Church Council at its meeting in August 1999 recommended to the Churchwide Assembly that a sentence be added to paragraph 3 of Called to Common Mission: "In adopting this document, the Evangelical Lutheran Church in America and the Episcopal Church specifically acknowledge and declare that it has been correctly interpreted by the resolution of the Conference of Bishops of the Evangelical Lutheran Church in America, adopted at Tucson, Arizona, March 8, 1997."

The Churchwide Assembly, meeting August 16-22, 1999 in Denver, Colorado, gave extended consideration to “Called to Common Mission.” Included were addresses and plenary discussion, questions to resource people, hearings, and formal debate. Episcopal Church resource people were members of the drafting team and included the Rev. Canon David W. Perry and Ms. Midge Roof.

The assembly adopted the amendment mentioned above. Three other amendments were adopted following consultation with the Episcopal Church resource people, one of which was accompanied by careful explanation of its rationale. In paragraph 20, the word “regularly” was inserted in the phrase stipulating that a bishop “shall *regularly* preside and participate in the laying-on-of-hands at the ordination of all clergy.” The rationale is minuted as follows: “The use of ‘regularly’ establishes the ELCA’s intent to adhere to the same standard of ordination by a bishop as practiced by the Episcopal Church in the U.S.A. ‘Regularly’ does not imply the possibility of planned exception but allows for pastoral discretion in emergencies.”

The Churchwide Assembly accepted Called to Common Mission as amended by a more than two-thirds majority vote (716-317). Further, the assembly voted (802-152) the needed and appropriate amendments to the Constitution, Bylaws, and Continuing Resolutions, contingent on approval of “Called to Common Mission” by both churches. The appropriate sections will read as amended:

(10.31.a.9) As the synod’s pastor, the bishop shall:...
Exercise solely this church’s power to ordain (or provide for ordination by another synodical bishop of) approved candidates...

(10.81.01) The presiding bishop of this church, or a bishop appointed by the presiding bishop of this church, shall provide for the installation into office, in accord with the policy and approved rite of this church, of each newly elected synodical bishop.

The following changes in the Rite of Installation Of a Bishop in *Occasional Services*—A Companion to Lutheran Book of Worship were reported as information to the Churchwide Assembly pending acceptance of “Called to Common Mission” by the General Convention:

P: The Lord be with you.

C: And also with you.

P: Let us pray.

Following silent prayer, the presiding minister lays both hands on the head of the bishop-elect. Other bishops present also shall be invited to lay on hands as well as representatives of churches with which a relationship of full communion has been established with this church.

P: God the Father of our Lord Jesus Christ, it is your Spirit that sustains the Church. By the power of the Spirit

you call, gather, enlighten, and sanctify the whole Church. Pour out your spirit upon N to empower *his/her* ministry as a bishop in your Church. Sustain *him/her* as a shepherd who tends the flock of Christ with love and gentleness, and oversees the ministry of the Church with vision and wisdom. Uphold *him/her* as a faithful steward of your holy Word and life-giving Sacraments and a strong sign of reconciliation among all people. Give courage and fortitude for this ministry. We ask this through Jesus Christ, your son, through whom glory and power and honor are yours in your holy Church now and forever.

C: Amen

Inserted in the “Notes on the Service” would be the following:

The laying on of hands and prayer for the Holy Spirit is not repeated for a bishop who has already received installation as a bishop in this church [in accord with paragraph 18 in “Called to Common Mission”].

Three bishops in historical succession join in the laying on of hands in conformity with the canons of the Council of Nicaea. Other bishops and representatives of churches with which a relationship of full communion has been established with this church may participate in the laying on of hands.

Procedures on the availability and service of ordained ministers of other churches in full communion were previously adopted by the Churchwide Assembly. If the Episcopal Church accepts “Called to Common Mission” it will need to adopt appropriate parallel procedures.

The Standing Commission on Ecumenical Relations at its October 1999 meeting, having studied the successive drafts of “Called to Common Mission,” received the text as accepted by the Churchwide Assembly and unanimously approved the following resolutions and explanations for presentation to the 73rd General Convention:

Resolution A040 Acceptance of “Called to Common Mission”

- 3 *Resolved*, the House of _____ concurring, That this 73rd General Con-
4 vention of the Episcopal Church accepts “Called to Common Mission: A Lutheran
5 Proposal for a Revision of the *Concordat of Agreement*” as set forth below as the
6 basis for a relationship of full communion to be established between the Episco-
7 pal Church and the Evangelical Lutheran Church in America; and be it further
8 *Resolved*, That this 73rd General Convention of the Episcopal Church
9 requests that The Most Rev. Frank T. Griswold, Presiding Bishop and Primate of
 the Episcopal Church, convey this action to Presiding Bishop H. George Ander-
 son of the Evangelical Lutheran Church in America.

Explanation

The form and content of this resolution parallels the resolution accepted in 1999 by the Churchwide Assembly of the Evangelical Lutheran Church in America. The agreements in faith, sacraments, and ministry in “Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*” [printed below] are substantially the same as in the *Concordat of Agreement* accepted by the 72nd General Convention. The basis for full communion with the Episcopal Church remains that of the Chicago-Lambeth Quadrilateral, including the intention and commitment of the ELCA to enter the historic episcopate. “Called to Common Mission” provides that full communion begins when both churches have accepted this document.

Resolution A041 Enact Temporary Suspension of Ordinal, Second Reading (A019a)

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
2 tion of the Episcopal Church for the sake of full communion with the Evangeli-
3 cal Lutheran Church in America and pursuant to that certain document “Called
4 to Common Mission” hereby enacts a temporary suspension, in this case only, of
5 the seventeenth-century restriction that “no persons are allowed to exercise the
6 offices of Bishop, Priest, or Deacon in this Church unless they are so ordained,
7 or have already received such ordination with the laying on of hands by Bishops
8 who are themselves duly qualified to confer Holy Orders,” as set forth in the
9 Preface to the Ordination Rites (Book of Common Prayer, p. 510); and be it fur-
10 ther
11 *Resolved*, That this resolution shall take effect on January 1, 2001.

Explanation

The operative clause of this constitutional change (beginning with the words “hereby enacts...”), now at its second reading, remains the same in wording as that which was passed at the first reading in 1997, although its prefatory language relating to the rationale of the change has been deleted as confusing. The purpose of this constitutional change still remains to permit the full interchangeability and reciprocity of pastors ordained in the Evangelical Lutheran Church in America or its predecessor bodies as priests or presbyters within the Episcopal Church without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction is precisely in order to secure the future implementation of the ordinals’ same principle in the sharing of ordained ministries. Thus there will be a sharing of the one ordained ministry between the two churches in a common pattern for the sake of common mission. The original 1997 form of the *Concordat of Agreement* accepted by the 72nd General Convention already stipulated that the ELCA was not required to ordain its diaconal ministers at any time in the future. Nor is this required by “Called to Common Mission,” as passed by the ELCA in 1999. Some diaconal functions can still be shared in both churches, and the ordained diaconate of the Episcopal Church is still fully recognized.

**Resolution A042 Amend Constitution, Article VIII: Requisites for Ordination,
Second Reading (A020a)**

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Conven-
 2 tion of the Episcopal Church adds a paragraph to the Constitution, Article VIII,
 3 as follows:
 4 A bishop may permit a minister ordained in the Evangelical Lutheran
 5 Church in America or its predecessor bodies who has made the promise of con-
 6 formity required by that Church in place of the foregoing declaration to officiate
 7 on a temporary basis as an ordained minister of this church; and be it further
 8 *Resolved*, That this resolution shall take effect on January 1, 2001.

Explanation

The third resolution provides that no additional declarations be required of Evangelical Lutheran Church in America pastors who officiate temporarily in the Episcopal Church.

Educational materials regarding “Called to Common Mission” have been widely distributed throughout the Episcopal Church, including *A Commentary on “Called to Common Mission”* and *Questions Addressed* (available through the Office of Ecumenical and Interfaith Relations).

**An Agreement of Full Communion
Called to Common Mission:**

A Lutheran Proposal for a Revision of the *Concordat of Agreement*

As amended and adopted by a more than two-thirds majority vote (716-317) as a relationship of full communion with the Episcopal Church by the 1999 Church-wide Assembly of the Evangelical Lutheran Church in America on August 19, 1999, at Denver, Colorado.

Introduction

Our churches have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in Word and Sacrament. Our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church’s life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.

Many years of thorough and conscientious dialogue have brought our churches to this moment. The history of how far our churches have already traveled together is significant. It guides us on a common path toward the unity for which Christ prayed.

The purpose of this *Concordat of Agreement* is to achieve full communion between the Evangelical Lutheran Church in America and the Episcopal Church. Our churches have set this goal in response to our Lord’s prayer that all may be

one. Our growing unity is urgently required so that our churches will be empowered to engage more fully and more faithfully the mission of God in the world.

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me (John 17:20-21).

The *Concordat* is the latest stage in a long history of ecumenical dialogue between the two churches. Although the issues that gave rise to the Protestant Reformation in England and on the European continent were dissimilar in some respects, Anglicans and Lutherans have long recognized something of themselves in each other, and our churches have never issued condemnations against one another. Liturgical and sacramental worship has always figured largely in the identity and character of each tradition. Moreover, the architects of reformation, both in England and on the continent, were concerned to uphold the catholic faith. Thus it is no surprise that official ecumenical conversations between Lutherans and Anglicans date back to the late nineteenth century.

The first official conversation in this century involving Anglicans and Lutherans in the U.S.A. took place in December 1935, between the Episcopal Church and The Augustana Evangelical Lutheran Church, a church with roots in Sweden. In 1969, the first of three rounds of Lutheran-Episcopal Dialogue began. Periodic reports were submitted to the Evangelical Lutheran Church in America and its predecessor bodies and to the Episcopal Church. Two final reports, *Implications of the Gospel* and *Toward Full Communion and Concordat of Agreement*, were submitted in 1988 and 1991 respectively.

Lutheran-Episcopal Dialogue was coordinated through the Lutheran World Federation and the Anglican Consultative Council with the Anglican-Lutheran International Conversations, the European Regional Commission, and the other national and local dialogues. Consultations were held as well with other churches and traditions in dialogue with Lutherans and Anglicans.

In 1996, the Nordic and Baltic Lutheran and the British and Irish Anglican churches entered communion on the basis of agreement in The Porvoo Common Statement. Earlier, in 1988, the Evangelical Lutheran Church in Germany and the Church of England agreed on steps to closer relations on the basis of The Meissen Declaration. Anglican and Lutheran churches in Canada, in Southern and Eastern Africa, and in Asia have initiated dialogue and begun to share in mission. These actions, and those that follow, help to prepare us and, indeed, other churches committed to the ecumenical movement, to move from our present separation into a relationship of full communion.

OFFICIAL TEXT

Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*

1. The Lutheran-Episcopal Agreement of 1982 identified as its goal the establishment of “full communion (*communio in sacris*/altar and pulpit fellowship)”

between the Episcopal Church and the churches that united to form the Evangelical Lutheran Church in America. As the meaning of full communion for purposes of this *Concordat of Agreement*, both churches endorse in principle the definitions agreed to by the (international) Anglican-Lutheran Joint Working Group at Cold Ash, Berkshire, England, in 1983, which they deem to be in full accord with their own definitions given in the Evangelical Lutheran Church in America's policy statement "Ecumenism: The Vision of the Evangelical Lutheran Church in America" (1991), and in the "Declaration on Unity" of the Episcopal Church (1979). This agreement describes the relationship between our two church bodies. It does not define the church, which is a gift of God's grace.

2. We therefore understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith. Within this new relation, churches become interdependent while remaining autonomous. Full communion includes the establishment locally and nationally of recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life, and service. Diversity is preserved, but this diversity is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and his mission. They are together committed to a visible unity in the church's mission to proclaim the Word and administer the Sacraments.

3. The Episcopal Church agrees that in its General Convention, and the Evangelical Lutheran Church in America agrees that in its Churchwide Assembly, there shall be one vote to accept or reject, as a matter of verbal content as well as in principle, the full set of agreements to follow. If they are adopted by both churches, each church agrees to make those legislative, canonical, constitutional, and liturgical changes that are needed and appropriate for the full communion between the churches. In adopting this document, the Evangelical Lutheran Church in America and the Episcopal Church specifically acknowledge and declare that it has been correctly interpreted by the resolution of the Conference of Bishops of the Evangelical Lutheran Church in America, adopted at Tucson, Arizona, March 8, 1999.

A. Agreements

Agreement in the Doctrine of the Faith

4. The Evangelical Lutheran Church in America and the Episcopal Church recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered *Augsburg Confession*, the *Small Catechism*, and The Book of Common Prayer of 1979 (including "Ordination Rites" and "An Outline of the Faith"), and also as it is summarized in part in *Implications of the Gospel and Toward Full Communion and Concordat of Agreement*, "(containing the reports of Lutheran-Episcopal Dialogue III), the papers and official conversations of Lutheran-Episcopal Dialogue III, and the statements formulated by Lutheran-Episcopal Dialogues I and II. Each church also promises to encourage its people to study each other's basic documents.

5. We endorse the international Anglican-Lutheran doctrinal consensus which was summarized in *The Niagara Report* (1989) as follows:

“We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the church’s year.

“We accept the Niceno-Constantinopolitan and Apostles’ Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son, and Holy Spirit.

“Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium* [the consensus of the faithful]. We have many hymns, canticles, and collects in common.

“We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the one, holy, catholic and apostolic church, and confers the gracious gift of new life.

“We believe that the Body and Blood of Christ are truly present, distributed, and received under the forms of bread and wine in the Lord’s Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God’s service.

“We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God’s justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to ‘good works’; authentic faith issues in love.

“Anglicans and Lutherans believe that the church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God’s saving action in Word and Sacraments. We believe that the church is sent into the world as sign, instrument, and foretaste of the kingdom of God. But we also recognize that the church stands in constant need of reform and renewal.

“We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution.

“We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.

“We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the kingdom are to govern our life in the church and our concern for the world. The Christian faith is that God has made peace through

Jesus 'by the blood of his cross' (Colossians 1:20) so establishing the one valid center for the unity of the whole human family."

Agreement in Ministry

6. The ministry of the whole people of God forms the context for what is said here about all forms of ministry. We together affirm that all members of Christ's church are commissioned for ministry through baptism. All are called to represent Christ and his church; to bear witness to him wherever they may be; to carry on Christ's work of reconciliation in the world; and to participate in the life, worship, and governance of the church. We give thanks for a renewed discovery of the centrality of the ministry of all the baptized in both our churches. Our witness to the gospel and pursuit of peace, justice, and reconciliation in the world have been immeasurably strengthened. Because both our churches affirm this ministry which has already been treated in our previous dialogues, it is not here extensively addressed. Both churches need more adequately to realize the ministry of the baptized through discernment of gifts, education, equipping the saints for ministry, and seeking and serving Christ in all persons.

7. We acknowledge that one another's ordained ministries are and have been given by God to be instruments of God's grace in the service of God's people, and possess not only the inward call of the Spirit, but also Christ's commission through his body, the church. We acknowledge that personal, collegial, and communal oversight is embodied and exercised in both our churches in a diversity of forms, in fidelity to the teaching and mission of the apostles. We agree that ordained ministers are called and set apart for the one ministry of Word and Sacrament, and that they do not cease thereby to share in the priesthood of all believers. They fulfill their particular ministries within the community of the faithful and not apart from it. The concept of the priesthood of all believers affirms the need for ordained ministry, while at the same time setting ministry in proper relationship to the laity. The Anglican tradition uses the terms "presbyter" and "priest" and the Lutheran tradition in America characteristically uses the term "pastor" for the same ordained ministry.

8. In order to give witness to the faith we share (see paragraphs 4 and 5 above), we agree that the one ordained ministry will be shared between the two churches in a common pattern for the sake of common mission. In the past, each church has sought and found ways to exercise the ordained ministry in faithfulness to the apostolic message and mission. Each has developed structures of oversight that serve the continuity of this ministry under God's Word. Within the future common pattern, the ministry of pastors/priests will be shared from the outset (see paragraph 16 below). Some functions of ordained deacons in the Episcopal Church and consecrated diaconal ministers and deaconesses in the Evangelical Lutheran Church in America can be shared insofar as they are called to be agents of the church in meeting needs, hopes, and concerns within church and society. The churches will over time come to share in the ministry of bishops in an evangelical, historic succession (see paragraph 19 below). This succession also is manifest in the churches' use of the apostolic scriptures, the confession of the

ancient creeds, and the celebration of the sacraments instituted by our Lord. As our churches live in full communion, our ordained ministries will still be regulated by the constitutional framework of each church.

9. Important expectations of each church for a shared ordained ministry will be realized at the beginning of our new relation: an immediate recognition by the Episcopal Church of presently existing ordained ministers within the Evangelical Lutheran Church in America and a commitment by the Evangelical Lutheran Church in America to receive and adapt an episcopate that will be shared. Both churches acknowledge that the diaconate, including its place within the threefold ministerial office and its relationship with all other ministries, is in need of continuing exploration, renewal, and reform, which they pledge themselves to undertake in consultation with one another. The ordination of deacons, deaconesses, or diaconal ministers by the Evangelical Lutheran Church in America is not required by this Concordat.

10. The New Testament describes a laying-on-of-hands to set persons apart for a variety of ministries. In the history of the church, many and various terms have been used to describe the rite by which a person becomes a bishop. In the English language these terms include: confecting, consecrating, constituting, installing, making, ordaining, ordering. Both our traditions have used the term “consecration of bishops” for this same rite at some times. Today the Evangelical Lutheran Church in America uses the term “installation” while the Episcopal Church uses the word “ordination” for the rite by which a person becomes a bishop. What is involved in each case is the setting apart within the one ministry of Word and Sacrament of a person elected and called for the exercise of oversight (*episkope*) wider than the local congregation in the service of the gospel.

11. “Historic succession” refers to a tradition which goes back to the ancient church, in which bishops already in the succession install newly elected bishops with prayer and the laying-on-of-hands. At present the Episcopal Church has bishops in this historic succession, as do all the churches of the Anglican Communion, and the Evangelical Lutheran Church in America at present does not, although some member churches of the Lutheran World Federation do. The Chicago-Lambeth Quadrilateral of 1886/1888, the ecumenical policy of the Episcopal Church, refers to this tradition as “the historic episcopate.” In the Lutheran Confessions, Article 14 of the Apology refers to this episcopal pattern by the phrase, “the ecclesiastical and canonical polity” which it is “our deep desire to maintain.”

12. Commitment and Definition. As a result of their agreement in faith and in testimony of their full communion with one another, both churches now make the following commitment to share an episcopal succession that is both evangelical and historic. They promise to include regularly one or more bishops of the other church to participate in the laying-on-of-hands at the ordinations/installations of their own bishops as a sign, though not a guarantee, of the unity and apostolic continuity of the whole church. With the laying-on-of-hands by other bishops, such ordinations/installations will involve prayer for the gift of the Holy Spirit. Both churches value and maintain a ministry of *episkope* as one of the ways, in the con-

text of ordained ministries and of the whole people of God, in which the apostolic succession of the church is visibly expressed and personally symbolized in fidelity to the gospel through the ages. By such a liturgical statement the churches recognize that the bishop serves the diocese or synod through ties of collegiality and consultation that strengthen its links with the universal church. It is also a liturgical expression of the full communion initiated by this Concordat, calling for mutual planning and common mission in each place. We agree that when persons duly called and elected are ordained/installed in this way, they are understood to join bishops already in this succession and thus to enter the historic episcopate.

13. While our two churches will come to share in the historic institution of the episcopate in the church (as defined in paragraph 12 above), each remains free to explore its particular interpretations of the ministry of bishops in evangelical and historic succession. Whenever possible, this should be done in consultation with one another. The Episcopal Church is free to maintain that sharing in the historic catholic episcopate, while not necessary for salvation or for recognition of another church as a church, is nonetheless necessary when Anglicans enter the relationship of full communion in order to link the local churches for mutual responsibility in the communion of the larger church. The Evangelical Lutheran Church in America is free to maintain that this same episcopate, although pastorally desirable when exercised in personal, collegial, and communal ways, is nonetheless not necessary for the relationship of full communion. Such freedom is evidenced by its communion with such non-episcopal churches as the Reformed churches of *A Formula of Agreement* and most churches within the Lutheran World Federation.

14. The two churches will acknowledge immediately the full authenticity of each other's ordained ministries (bishops, priests, and deacons in the Episcopal Church and pastors in the Evangelical Lutheran Church in America). The creation of a common and fully interchangeable ministry of bishops in full communion will occur with the incorporation of all active bishops in the historic episcopal succession and the continuing process of collegial consultation in matters of Christian faith and life. For both churches, the relationship of full communion begins when both churches adopt this *Concordat*. For the Evangelical Lutheran Church in America, the characteristics of the goal of full communion—defined in its 1991 policy statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America"—will be realized at this time. For the Episcopal Church, full communion, although begun at the same time, will not be fully realized until both churches determine that in the context of a common life and mission there is a shared ministry of bishops in the historic episcopate. For both churches, life in full communion entails more than legislative decisions and shared ministries. The people of both churches have to receive and share this relationship as they grow together in full communion.

B. Actions of the Episcopal Church

15. The Episcopal Church by this Concordat recognizes the ministers ordained in the Evangelical Lutheran Church in America or its predecessor bodies as fully authentic. The Episcopal Church acknowledges that the pastors and bishops of

the Evangelical Lutheran Church in America minister as pastors/priests within the Evangelical Lutheran Church in America and that the bishops of the Evangelical Lutheran Church in America are pastors/priests exercising a ministry of oversight (*episkope*) within its synods. Further, the Episcopal Church agrees that all bishops of the Evangelical Lutheran Church in America who are chosen after both churches pass this Concordat and installed within the ministry of the historic episcopate will be understood by the Episcopal Church as having been ordained into this ministry (see paragraph 18 below).

16. To enable the full communion that is coming into being by means of this Concordat, the Episcopal Church pledges to continue the process for enacting a temporary suspension, in this case only, of the seventeenth-century restriction that “no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on-of-hands by bishops who are themselves duly qualified to confer Holy Orders” (“Preface to the Ordination Rites,” The Book of Common Prayer, p. 510). The purpose of this action, to declare this restriction inapplicable to the Evangelical Lutheran Church in America, will be to permit the full interchangeability and reciprocity of all its pastors as priests or presbyters within the Episcopal Church, without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction, which has been a constant requirement in Anglican polity since the Ordinal of 1662, is precisely in order to secure the future implementation of the ordinals’ same principle in the sharing of ordained ministries. It is for this reason that the Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.

17. The Episcopal Church acknowledges and seeks to receive the gifts of the Lutheran tradition which has consistently emphasized the primacy of the Word. The Episcopal Church therefore endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel, and that the ultimate authority under which bishops preach and teach is the gospel itself (see Augsburg Confession 28. 21-23). In testimony and implementation thereof, the Episcopal Church agrees to establish and welcome, either by itself or jointly with the Evangelical Lutheran Church in America, structures for collegial and periodic review of the ministry exercised by bishops with a view to evaluation, adaptation, improvement, and continual reform in the service of the gospel.

C. Actions of the Evangelical Lutheran Church in America

18. The Evangelical Lutheran Church in America agrees that all its bishops chosen after both churches pass this Concordat will be installed for pastoral service of the gospel with this church’s intention to enter the ministry of the historic episcopate. They will be understood by the Episcopal Church as having been ordained into this ministry, even though tenure in office of the Presiding Bishop and synodical bishops may be terminated by retirement, resignation, disciplinary action, or conclusion of term. Any subsequent installation of a bishop so installed

includes a prayer for the gift of the Holy Spirit without the laying-on-of-hands. The Evangelical Lutheran Church in America further agrees to revise its rite for the "Installation of a Bishop" to reflect this understanding. A distinction between episcopal and pastoral ministries within the one office of Word and Sacrament is neither commanded nor forbidden by divine law (see Apology of the Augsburg Confession 14.1 and the *Treatise on the Power and Primacy of the Pope* 63). By thus freely accepting the historic episcopate, the Evangelical Lutheran Church in America does not thereby affirm that it is necessary for the unity of the church (Augsburg Confession 7.3).

19. In order to receive the historic episcopate, the Evangelical Lutheran Church in America pledges that, following the adoption of this Concordat and in keeping with the collegiality and continuity of ordained ministry attested as early as Canon 4 of the First Ecumenical Council (Nicaea I, A.D. 325), at least three bishops already sharing in the sign of the episcopal succession will be invited to participate in the installation of its next Presiding Bishop through prayer for the gift of the Holy Spirit and with the laying-on-of-hands. These participating bishops will be invited from churches of the Lutheran communion which share in the historic episcopate. In addition, a bishop or bishops will be invited from the Episcopal Church to participate in the same way as a symbol of the full communion now shared. Synodical bishops elected and awaiting installation may be similarly installed at the same service, if they wish. Further, all other installations of bishops in the Evangelical Lutheran Church in America will be through prayer for the gift of the Holy Spirit and with the laying-on-of-hands by other bishops, at least three of whom are to be in the historic succession (see paragraph 12 above). Its liturgical rites will reflect these provisions.

20. In accord with the historic practice whereby the bishop is representative of the wider church, the Evangelical Lutheran Church in America agrees to make constitutional and liturgical provision that a bishop shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy. Pastors shall continue to participate with the bishop in the laying-on-of-hands at all ordinations of pastors. Such offices are to be exercised as servant ministry, and not for domination or arbitrary control. All the people of God have a true equality, dignity, and authority for building up the body of Christ.

21. The Evangelical Lutheran Church in America by this Concordat recognizes the bishops, priests, and deacons ordained in the Episcopal Church as fully authentic ministers in their respective orders within the Episcopal Church and the bishops of the Episcopal Church as chief pastors in the historic succession exercising a ministry of oversight (*episkope*) within its dioceses.

D. Actions of Both Churches

Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer

22. In this Concordat, the two churches declare that each believes the other to hold all the essentials of the Christian faith, although this does not require from either church acceptance of all doctrinal formulations of the other. Ordained min-

isters serving occasionally or for an extended period in the ministry of the other church will be expected to undergo the appropriate acceptance procedures of that church respecting always the internal discipline of each church. For the Evangelical Lutheran Church in America, such ministers will be expected to preach, teach, and administer the sacraments in a manner that is consistent with its “Confession of Faith” as written in chapter two of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. For the Episcopal Church, such ministers will be expected to teach and act in a manner that is consistent with the doctrine, discipline, and worship of the Episcopal Church. Ordained ministers from either church seeking long-term ministry with primary responsibility in the other will be expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.

Joint Commission

23. To assist in joint planning for mission, both churches authorize the establishment of a joint commission, fully accountable to the decision-making bodies of the two churches. Its purpose will be consultative, to facilitate mutual support and advice as well as common decision making through appropriate channels in fundamental matters that the churches may face together in the future. The joint commission will work with the appropriate boards, committees, commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and liturgical matters as may arise, always subject to approval by the appropriate decision-making bodies of the two churches.

Wider Context

24. In thus moving to establish, in geographically overlapping episcopates in collegial consultation, one ordained ministry open to women as well as to men, to married persons as well as to single persons, both churches agree that the historic catholic episcopate can be locally adapted and reformed in the service of the gospel. In this spirit they offer this Concordat and growth toward full communion for serious consideration among the churches of the Reformation as well as among the Orthodox and Roman Catholic churches. They pledge widespread consultation during the process at all stages. Each church promises to issue no official commentary on this text that has not been accepted by the joint commission as a legitimate interpretation thereof.

Existing Relationships

25. Each church agrees that the other church will continue to live in communion with all the churches with whom the latter is now in communion. The Evangelical Lutheran Church in America continues to be in full communion (pulpit and altar fellowship) with all member churches of the Lutheran World Federation and with three of the Reformed family of churches (Presbyterian Church [U.S.A.], Reformed Church in America, and United Church of Christ). This Concordat does not imply or inaugurate any automatic communion between the Episcopal Church and those

churches with whom the Evangelical Lutheran Church in America is in full communion. The Episcopal Church continues to be in full communion with all the Provinces of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. This Concordat does not imply or inaugurate any automatic communion between the Evangelical Lutheran Church in America and those churches with whom the Episcopal Church is in full communion.

Other Dialogues

26. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both churches agree to take each other and this Concordat into account at every stage in their dialogues with other churches and traditions. Where appropriate, both churches will seek to engage in joint dialogues. On the basis of this Concordat, both churches pledge that they will not enter into formal agreements with other churches and traditions without prior consultation with each other. At the same time both churches pledge that they will not impede the development of relationships and agreements with other churches and traditions with whom they have been in dialogue.

E. Conclusion

27. Recognizing each other as churches in which the gospel is truly preached and the holy sacraments duly administered, we receive with thanksgiving the gift of unity which is already given in Christ.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Colossians 1:15-20).

28. Repeatedly Christians have echoed the scriptural confession that the unity of the church is both Christ's own work and his call to us. It is therefore our task as well as his gift. We must "make every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3). We pray that we may rely upon, and willingly receive from one another, the gifts Christ gives through his Spirit "for building up the body of Christ" in love (Ephesians 4:16).

29. We do not know to what new, recovered, or continuing tasks of mission this Concordat will lead our churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, "so that God may be all in all" (1 Corinthians 15:28). Entering full communion and thus removing limitations through mutual recognition of faith, sacraments, and minis-

ECUMENICAL RELATIONS

tries will bring new opportunities and levels of shared evangelism, witness, and service. It is the gift of Christ that we are sent as he has been sent (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen (Ephesians 3:20-21).

(OFFICIAL DIALOGUES CONTINUED)

Moravian-Episcopal Dialogue

In 1997 the General Convention established an official Episcopal-Moravian dialogue with the Moravian Church in America (A021). A steering committee initiated the process. Members were the Rev. Canon David L. Veal, chair; Dr. Alda Marsh Morgan; the Rev. Robert H. Crewdson; the Rev. Jane B. Teter. The steering committee met once in the summer of 1999 with a Moravian counterpart group and prepared a report for SCER suggesting goals, personnel, and a timetable for the dialogue.

The goals derive from the 1997 General Convention resolution establishing the dialogue: "...to reaffirm those things we hold in common, to explore the possibilities of full communion, mutual recognition of ministries, and shared mission and evangelism."

REPORTS RECEIVED BY THE STANDING COMMISSION

Episcopal Diocesan Ecumenical Officers

The mission of the Episcopal Diocesan Ecumenical Officers (EDEO) is "to provide support and training for diocesan ecumenical officers, to encourage ecumenical activity within parishes and dioceses, to enhance communication throughout the Episcopal Church about ecumenism, and to encourage liaison among all those whose ministries have, or should have, an ecumenical dimension." The 1991 General Convention passed Resolution A040 encouraging all dioceses to appoint and support their ecumenical officers for work within the dioceses and as members of EDEO.

EDEO holds its annual meeting in the context of the National Workshop on Christian Unity held each spring. Participants attend plenary sessions and seminars, attend lectures and addresses by prominent people in the field of ecumenics, participate in workshops and discussions, attend EDEO business sessions, and have an opportunity to meet and network with fellow ecumenists. Usually about 100 members of EDEO attend, constituting about twenty-five percent of the workshop's participants. EDEO provides some financial aid to potential attendees to provide the widest possible participation.

In conjunction with the NADEO (Roman Catholic Ecumenical Officers), EDEO prepared a study titled *Serving Unity: Exercising the Gift of Authority*. "The report displays on the pastoral level the exercise of authority on behalf of Christian unity, making more visible the *koinonia* given by the Spirit."

EDEO has, in past years, sponsored Ecumenical Institutes to assist in education for ecumenism. These institutes have met with varying degrees of success. Presently, EDEO compiles and shares with its members a list of educational offerings, both in the United States and abroad. Funds have been set aside to provide a source for scholarship assistance to enable ecumenical officers to avail themselves of these opportunities.

EDEO is a sponsor of the National Workshop on Christian-Jewish Relations, the premier interfaith meeting in this country.

Three times a year EDEO publishes a newsletter which is sent to ecumenical officers and associates, SCER members, bishops, Episcopalians on ecumenical agency staffs, and other friends. It is a source of news and an opportunity to share resources and documents. On-line publication is being explored currently.

The Rev. Canon Robert J. Miner, president

Mr. Arthur Geissler, vice president

The Rev. Canon Henry Male, Jr., secretary

The Rev. James J. English, treasurer

Episcopal - Russian Orthodox Church Joint Coordinating Committee

During the triennium the joint coordinating committee met twice and continues to develop partnerships in ministry projects as well as to create opportunities for theological reflection and discussion. During the July 1999 visit of Presiding Bishop Griswold and Alexy II, Patriarch of Moscow and All Russia, the mandate for the joint coordinating committee was renewed and received the blessing of both primates.

The cooperation of the Rt. Rev. Charles Keyser, Suffragan Bishop for the Armed Forces and Bishop Saava, appointed Bishop to the Armed Forces of Russia continued with energy and activity. Bishop Saava was present for the consecration of Bishop Keyser's successor, the Rt. Rev. George Packard.

PARTICIPATION IN COUNCILS OF CHURCHES

National Council of Churches of Christ, USA

The National Council of Churches during the past three years continued and brought to fruition the transformation process. The necessary restructuring and re-organization process was not without pains and challenges. In observing the 50th Anniversary of its founding (of which the Episcopal Church was a key partner) in November 1999 in Cleveland, the Council also reaffirmed its commitment to a fresh vision and structure for implementing the work that member churches do together as a national Council.

The Rt. Rev. Craig B. Anderson served as the President for the NCCC during this period of change and renewal. Dr. Pamela Chinnis served as a member of the Executive Committee for the NCCC, which shepherded the renewal process. The financial instability of the Council has been corrected by the decisions taken by the Assembly and the Executive Board. Episcopalians were active contributors to this re-ordering. The Executive Council of the Episcopal Church approved a contribution to the re-establishment of the Council's financial stability (January 2000).

ECUMENICAL RELATIONS

After many years of faithful service, Dr. Joan Brown Campbell concluded her term of office and a new General Secretary for the NCCC was selected. The Rev. Dr. Robert Edgar assumed the post of General Secretary in January 2000.

In the new quadrennium of the NCCC, the Rev. Canon Patrick Mauney will serve as the President of Church World Service and Witness, a major component in the work of the NCCC. Faith and Order, education, peace and justice, interfaith relations, and other ecumenical partnerships form the heart of the work of the NCCC.

The Episcopal Church has been represented by a gifted delegation serving on the Assembly board for the NCCC. The role and work of that Assembly has been developed into a more participatory body.

The SCER adopted the following resolution commending the participation of the Episcopal Church in the National Council of Churches of Christ:

As representatives of a founding Church that is an integral part of the National Council of Churches of Christ in the United States, we send greetings to the Assembly on the occasion of the 50th anniversary of our life together. We celebrate the vision of unity and cooperation that is embodied in the work of the NCCC. We offer thanks to God for the prophetic voice of the NCCC in the public forum; for many services provided by the NCCC to the world's hungry, impoverished, and distressed; and, for the visible unity nurtured through the insights of the Faith and Order Commission of the NCCC. With the National Council of Churches, the life and witness of Christian churches in the United States is enhanced. Without the National Council of Churches, our future life together would be diminished. We pledge our support to a renewed and revitalized National Council of Churches of Christ in the United States.

World Council of Churches

During the past triennium, the World Council of Churches focused much of its energy on re-structuring and re-ordering its life. The work accomplished on "Toward A Common Understanding and Vision of the World Council of Churches" formed the basis for that renewal of the WCC.

The 10th Assembly, held in Harare, Zimbabwe, affirmed that vision and delegates recommitted themselves to live out that vision. The Episcopal Church's delegation included representation of a wide spectrum of the church. A report of the reflections of the delegation's members is available from the Ecumenical Office, Episcopal Church Center.

Dr. Pamela Chinnis has served as a member of the Central Committee of the WCC, currently participating as a member of the Program and Finance committees for the Central Committee.

SCER Proposed Common Date for Easter

In its February 1999 meeting following a discussion of the search for a common date of Easter, the SCER recommended the following action which would seek to establish that common date.

Resolution A043 Proposed Common Date for Easter

- 1 *Resolved*, the House of _____ concurring, That the 73RD General Con-
 2 vention, in response to Lambeth Conference Resolution IV.8: “A Common Date
 3 for Easter” endorses the proposal of the World Council of Churches that the fol-
 4 lowing procedures for achieving a commonly recognized date for the celebration
 5 of Easter, as the day of resurrection of our Lord Jesus Christ, should be agreed
 6 upon by all Christian Churches:
- 7 1. Maintain the Nicene norms that Easter fall on the Sunday following the first
 8 vernal new moon;
 - 9 2. Calculate the date of the vernal equinox from the data provided by the most
 10 accurate scientific and astronomical methods;
 - 11 3. Use as the basis of reckoning the meridian of Jerusalem, the place of Christ’s
 12 death and resurrection; and be it further
- 13 *Resolved*, That this endorsement be communicated to the Secretary of the
 14 Anglican Consultative Council by the Feast of the Nativity, AD2000.

Explanation

The celebration of Easter on the same day by all Christians is a major step toward the unity in Christ to which we are called. The Lambeth Conference of 1998 has asked the churches of the Anglican Communion to approve a plan to achieve that end.

INTERFAITH RELATIONS

The Presiding Bishop’s Advisory Committee on Interfaith Relations was not reconstituted during the 1997-2000 triennium. Rather, a task force composed of some members of Executive Council and some members of SCER examined the place of interfaith relations in the Episcopal Church, how those relations should be structured, and what the goals should be.

At the October, 1999, meeting of the SCER, the task force proposed that interfaith relations be lodged in the SCER; that SCER forward names to the Presiding Bishop for his consideration for an Interfaith Relations Committee of SCER; that the Committee be charged with any programmatic items, to be reported to SCER; and that the Committee’s Blue Book report be included with SCER’s. The SCER approved the task force’s proposal unanimously.

The Episcopal Church has been a strong supporter of the Interfaith Relations component of the National Council of Churches of Christ, seconding a staff person to that office for the past eight years. At the NCCC’s 1999 plenary, members adopted unanimously a policy statement giving a theological rationale for interfaith work (copies of that policy are available from the Office of Ecumenical and Interfaith Relations). The NCCC’s Interfaith Commission maintains that, theologically, it is crucial to connect interreligious work to Christian Unity. For that reason, and because for many years any connection between ecumenical and interfaith relations was resisted in our church, one of the first tasks of the Episcopal Interfaith Relations Committee will be to explicate clearly the theological reasons for linking interfaith relations with the search for Christian unity.

ECUMENICAL RELATIONS

It is expected that the network of Episcopal Diocesan Ecumenical Officers (EDEO) will continue with its interest in interfaith relations, and will continue to provide the vital links with dioceses and parishes across the country.

BUDGET APPROPRIATION FOR THE STANDING COMMISSION ON ECUMENICAL RELATIONS

	2001	2002	2003
Travel and meetings	30,000	30,000	30,000

Resolution A044 Standing Commission on Ecumenical Relations Budget

Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated from the
- 2 Budget of General Convention, the sum of \$90,000 for the triennium for the meet-
- 3 ing and travel expenses of the Standing Commission on Ecumenical Relations.

EPISCOPAL CHURCH REPRESENTATIVES

The World Council of Churches

Central Committee

Dr. Pamela Chinnis

Commission on Education

Mr. Thomas Chu

8th Assembly, Harare Delegation

Dr. Owanah Anderson

Dr. Pamela Chinnis

The Rt. Rev. Jean Duracin

Ms. Sonia Francis

The Most Rev. Frank T. Griswold (unable to attend at the last moment)

The Rev. Hector Monterroso

The Rev. Canon David W. Perry for Bishop Griswold

The Rev. Sandra Richardson

Mr. Aldo Rincon

The Rev. Canon David Veal

The Rev. Keith Yamomoto

World Council of Churches USA Board

The Rev. Nancy Ferriani

The Rev. Canon David W. Perry

The National Council of Churches of Christ, USA

Vice President NCCC

The Rev. Canon Patrick Mauney (Pres. CWSW) (2000)

Executive Committee

Dr. Pamela Chinnis (1997-1999)

Ms. Ginger Paul (2000)

The Rev. Canon David W. Perry

Assembly Delegation 1997-2000

The Rt. Rev. Craig B. Anderson
Dr. Pamela Chinnis (Executive Committee)
Ms. Sonia Francis
The Most Rev. Frank T. Griswold
The Rev. Canon John Kitagawa
The Rt. Rev. Henry Louttit
Dr. Alda Marsh Morgan
Ms. Cheryl Parris
The Rev. Canon David W. Perry
Dr. Diane Porter (1998)
Ms. Gladys Rodriguez
Ms. Erma Vizenor (Executive Committee) (1999)

Anglican-Roman Catholic Dialogue (ARC-USA)

The Rev. Dr. Michael Battle
Dr. Marsha Dutton
Dr. Rozanne Elder, ARCIC
Dr. R. William Franklin
The Most Rev. Frank T. Griswold, *chair* 1997-98
The Rt. Rev. Edwin Gulick, *chair* 1999-
The Rt. Rev. Barry Howe
The Rev. Dr. Ruth Meyers
The Rev. Dr. Charles Price
The Rev. Dirk Reinkin, *secretary*
The Rev. Dr. Ellen Wondra
The Rev. Canon David Veal, EDEO *representative*
Staff:
The Rev. Canon David W. Perry
The Rev. Dr. J. Robert Wright, *consultant*

Episcopal Moravian Dialogue

The Rev. Dr. Alyson Barnett-Cowan, *Anglican Church of Canada observer*
The Rt. Rev. Gary Gloster, *chair*
The Rev. Dr. Marion Hatchett
Ms. Elizabeth Mellen
The Rev. Dr. Thomas Rightmeyer
Staff:
Ms. Midge Roof
The Rev. Jane B. Teter
The Rev. Canon David Veal, SCER *liaison*

Polish National Catholic Church-Episcopal Church Conversation

The Rev. Robert Anthony
The Very Rev. Richard Hamlin

ECUMENICAL RELATIONS

The Rt. Rev. David Joslin, *chair*
Dr. BettyJo McGrade

Consultation on Church Union

Plenary (January 1999)

Dr. Pamela Chinnis
The Rev. Dana Colley
Dr. R. William Franklin
The Hon. Paul Game
The Most Rev. Frank T. Griswold
The Rt. Rev. Ted Gulick (Executive Committee)
The Rt. Rev. Rustin Kimsey
The Rev. Dan Krutz
The Rev. Lucinda Laird (Executive Committee)
Dr. Rena Karefa-Smart
The Rev. Canon J. Robert Wright

Episcopal-Russian Orthodox Church Joint Coordinating Committee

Ms. Suzanne Massie
The Rev. Canon David W. Perry
The Rt. Rev. Roger White, *co-chair*
The Rev. Canon J. Robert Wright

Episcopal-Evangelical Lutheran Church in America Drafting Team, “Called to Common Mission”

Drafting Team

The Rt. Rev. Christopher Epting
The Rev. Dr. William Norgren
The Rev. Canon David W. Perry
The Rev. Canon J. Robert Wright

Advisory Team

The Rt. Rev. Rustin Kimsey
The Rev. Dr. Alfred Moss
The Rev. Sandra Richardson
Ms. Midge Roof
The Rev. Canon David Veal

The Executive Council

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MEMBERSHIP

Ex-Officio Members

The Most Rev. Edmond L. Browning, D.D., Presiding Bishop through 1997, DFMS President & *Chair*

The Most Rev. Frank T. Griswold, D.D., Presiding Bishop from 1998, DFMS President & *Chair*

Dr. Pamela P. Chinnis, President of the House of Deputies, *Vice Chair*

Mrs. Patricia C. Mordecai, *Vice President*

The Rev. Canon Donald A. Nickerson, *followed by* the Rev. Rosemary Sullivan,

EXECUTIVE COUNCIL

Secretary

Mr. Stephen C. Duggan, *Treasurer*

Elected by General Convention to serve until General Convention 2000

Mr. R.P.M. Bowden, Sr. (Atlanta, IV)

Ms. Virginia Doctor (Alaska, VIII), *followed by* Frank Oberly (Oklahoma, VII)

Mrs. Diana Frade (Honduras, IX)

Ms. Virginia Paul (Western Louisiana, VII)

Mrs. Hatsune Sekimura (Hawaii, VIII)

Mr. Ralph Spence, Jr. (Montana, VI)

The Rev. Reynolds S. Cheney II (West Tennessee, IV)

The Rev. Carmen Guerrero, *followed by* the Rev. Kathleen J. Cullinane (both of Los Angeles, VIII)

The Rt. Rev. Christopher Epting (Iowa, VI)

The Rt. Rev. Franklin Turner (Pennsylvania, III)

Elected by their Provinces to serve until General Convention 2000

I The Rev. Canon Randall Chase, Jr. (Rhode Island)

II The Rev. Dr. Virginia Sheay (New Jersey)

III The Rev. John D. Lane (Southwestern Virginia)

IV Ms. Toni H. McGauley (East Tennessee)

V The Rev. Canon Margaret Sue Reid (Indianapolis)

VI The Very Rev. Sandra A. Wilson (Minnesota)

VII The Very Rev. M. L. Agnew, Jr. (Western Louisiana)

VIII The Rev. Bavi Edna Rivera (California)

IX Ms. Virginia A. Norman (Dominican Republic)

Elected by General Convention to serve until General Convention 2003

The Rt. Rev. Keith L. Ackerman (Quincy, V)

Dr. Thomas R. Bates (Central Florida, IV)

The Hon. James E. Bradberry (Southern Virginia, III)

The Rt. Rev. Robert H. Johnson (Western North Carolina, IV)

Ms. Carole Jan Lee (California, VIII)

Ms. Barbara Mann (South Carolina, IV)

The Rev. Barnum McCarty (Florida, IV)

Mr. Richard E. Miller (Southeast Florida, IV)

The Rev. Benjamin Pao, *R.I.P.*, *followed by* the Rev. David Tsu Hian Chee (both of Los Angeles, VIII)

Dr. Warren C. Ramshaw (Central New York, II)

Elected by Provinces to serve until General Convention 2003

I Ms. Rita Redfield-Cochrane (Maine)

II Mr. Alfred D. Price (Western New York)

III Ms. Iris E. Harris (Washington)

IV The Rev. Robert L. Sessum (Lexington)

V Mrs. Constance Ott (Milwaukee)

- VI Mr. Don Betts (Nebraska)
- VII Mrs. Shelly Vescovo (Dallas)
- VIII Mrs. Nancy T. Salmon (San Joaquin)
- IX The Rev. Francisco Duque (Columbia)

By Invitation

The Very Rev. George Werner (Pittsburgh), Vice President of the House of Deputies
Anglican Church of Canada Partners: The Rev. Arthur Anderson, the Ven. James B. Boyles, Mrs. Dorthy Davies-Flindall
Evangelical Lutheran Church of America Partners: The Rev. Dr. Dan Martensen, the Rev. Karen S. Parker

CALENDAR OF MEETING DATES AND SITES

The Executive Council met on the following dates during the 1997-2000 triennium.

- 1997 New York City, November 6-9
- 1998 San Jose, California, February 13-17
Burlington, Vermont, June 8-12
Oklahoma City, November 2-6
- 1999 Denver, February 12-16
Fond du Lac, Wisconsin, June 14-18
Honduras, October 28-November 1
- 2000 New Orleans, January 17-21
Washington DC, April 27-May 1

INTRODUCTION

Since 1919, the Canons of the Episcopal Church have provided for an Executive Council (in its early years called the National Council), to work with the Presiding Bishop between Conventions to implement and monitor the policies and programs authorized by the Convention. The Council also proposes and exercises oversight of the budget adopted by the General Convention. In its capacity as Board of Directors of the Domestic and Foreign Missionary Society—the church’s legal and financial entity—it directs the disposition of the monies and other property of the Society.

Canon I.4: There shall be an Executive Council of the General Convention (which council shall generally be called simply the Executive Council) whose duty it shall be to carry out the program and policies adopted by the General Convention. The Executive Council shall have charge of the coordination, development, and implementation of the ministry and mission of the Church...

Canon I.4.2(e): The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention, and between sessions of the General Convention may initiate and develop such new works as it may deem necessary...

EXECUTIVE COUNCIL

CANON I.3: The Constitution of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1821, and since amended at various times.

ARTICLE I This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church.

ARTICLE II The Executive Council, as constituted by Canon, shall be its Board of Directors...

For eighty years, the Council has sought to carry out this mandate and at each Convention has offered, as required by the canon, “a full published report concerning the work with which it is charged.”

The Presiding Bishop serves *ex officio* as Chair of the Council, and the President of the House of Deputies serves *ex officio* as Vice-Chair. They preside over the Council of 38 members, 20 of whom are elected by the General Convention and 18 by the nine provinces. In addition, a Treasurer is elected by the General Convention, and the Secretary of the General Convention is *ex officio* the Secretary of the Council. As DFMS Board, the Council elects a Vice-President (generally the Presiding Bishop’s administrative deputy). The Secretary and Treasurer of Council also serve in those offices for the DFMS. At the invitation of the Presiding Bishop for the triennium, also sitting at the table with voice but no vote has been the Vice-President of the House of Deputies. Although this structure is difficult to chart, it works reasonably well in practice.

Daily worship, bible study and reflection, growing personal trust and sharing provide the framework for the Council’s deliberations and decision-making. The life of the Council is considerably enriched by the active presence of members of two partner churches, the Anglican Church of Canada and the Evangelical Lutheran Church in America. Meeting three times annually during the triennium, once in each of the nine provinces, the Council is able to “carry out the policies and program adopted by the General Convention” with the able support of the staff of the Episcopal Church Center.

This triennium was marked by three significant transitions. The first meeting, in November of 1997, was the last meeting for out-going Presiding Bishop Edmond L. Browning and the first for about-to-be-invested Presiding Bishop Frank T. Griswold. It was a time of farewells and hopeful anticipation. Half the Council had served under Bishop Browning during the previous triennium. Many treasured his calm but firm leadership and wondered how things might change. New Council members, including Bishop Griswold, came to their first meeting without that shared experience but with commitment and enthusiasm for wherever the new triennium might take us.

In June 1998, Council said good-bye to its long-time Secretary, the Rev. Canon Donald A. Nickerson, who served for twelve years as Executive Officer of the General Convention and Secretary of the House of Deputies, of the Convention, of the Executive

Council, and of the Domestic and Foreign Missionary Society. His ability to juggle tasks and remember which hat he was wearing was impressive, and his competent and unflappable manner was always reassuring as we sought to do our work. In November, the Rev. Rosemary Sullivan succeeded Canon Nickerson, the first woman to hold that office in its two-century history. Under her leadership, we began experimenting with alternative methods for providing staff support during Council meetings and reorganizing legislative support activities in the office in preparation for the next General Convention.

Our last meeting, in April 2000, marked the final session for Dr. Pamela P. Chinnis, President of the House of Deputies and Vice-Chair of the Council. We think hers may have been the longest tenure of any Council member: 21 consecutive years of service, first as an elected member, then as vice-president, and for the last nine years as President. All who have served with her remain in her debt, for her great wisdom and humor, her knowledge of the history and polity of this church, and her prophetic vision, so freely shared. Dr. Chinnis is the first woman ever to hold the office of President, and those who follow—men or women—will be hard-pressed to match her contributions, or the love and great esteem in which she is held around the church.

Throughout 1998, the Council worked to discern and honor its evolving identity in a new administration. A new set of subcommittees was adopted, reflecting changes in the way we do business. An Agenda/Design Team plans each meeting, accommodating the unique circumstances of each host diocese, and arranging the daily schedule of worship, reflection, speakers, committee reports, and so forth. Committees for Administration and Finance, Communications, International & National Concerns, Planning & Evaluation, and Congregations in Ministry consider matters referred to them, and bring recommendations forward to the full Council. Their individual reports appear below.

COMMITTEES OF COUNCIL

Administration and Finance Committee of the Executive Council

Members: Dr. Pamela P. Chinnis, *ex officio*; the Very Rev. M. L. Agnew, *chair*; Mr. Stephen C. Duggan, *treasurer*; Ms. Barbara Mann, the Rev. Barnum McCarty, Ms. Toni McGauley, Mr. Richard Miller, Ms. Patricia C. Mordecai, Ms. Ginger Paul, Mrs. Nancy Salmon, the Rev. Robert Sessum, the Very Rev. George Werner. The full committee meets during Executive Council meetings. Its Executive Committee holds additional meetings each year, as needed.

Goals of the Committee: to facilitate the ministry of the Episcopal Church in partnership with other Executive Council committees; to support the work of the Assistant to the Presiding Bishop for Administration and the Office of the Treasurer; to oversee the operation of the Domestic & Foreign Missionary Society; to maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget and Finance.

In accordance with the canons of the church and the goals indicated above, the committee addressed the following agenda items during the triennium:

- financial statements, budgets, and statements of operation for DFMS;
- establishment of various trust funds in accordance with established procedures;
- audit issues;

EXECUTIVE COUNCIL

- termination of the defined benefit pension plan for DFMS lay employees;
- responses of the dioceses to the new asking formula;
- the status of *Episcopal Life*;
- canonical portions of the budget for committees, commissions, agencies, and boards;
- hiring a real estate firm to evaluate and report on the use of the Church Center (see report below)
- the Episcopal Church in Micronesia (Guam), including real estate funding issues;
- establishment of criteria for economic justice loans;
- discussion of the triennial budget development process;
- established priorities as the basis for budget development;
- status of the Bookstore in the Church Center;
- oversight of the church's investments;
- church travel guidelines and travel agents;
- Church Center staff positions;
- Church Center building improvements;
- support for Cuttington College in Liberia, West Africa;
- the revised parochial report forms;
- report from New York State Attorney General on DFMS trust funds;
- Church Center staff salary modifications, revisions of personnel guidelines and organizational consultancy;
- job description for President of the House of Deputies;
- budget for next triennium, for referral to the full Executive Council.

Episcopal Church Center Location

In 1997 General Convention passed Resolution D012s: *Resolved*, That the Executive Council consider a new location for the Episcopal Church Center after having taken into consideration among other factors, the relocation experiences of other denominational bodies, and report to the 73rd General Convention.

Ms. Ginger Paul, Diocese of Western Louisiana, convened a subcommittee, which included the Very Rev. George W. Werner, Diocese of Pittsburgh, the Rev. Robert Sessum, Diocese of Lexington and Mr. Steven Duggan, treasurer. The committee first reviewed the 1994 Blue Book Report, (p. 217), which dealt with the same subject and included a history of Church Center locations.

The following were identified by the present committee as key factors: the experience of denominations who have moved; the reasons why other denominations have remained in the New York City area; cost and convenience of travel to and from an area; cost of housing for staff and visitors; and impact on the mission of the church headquarters.

During the triennium, the subcommittee has focused on issues of financial stewardship in terms of the present headquarters: rising maintenance costs in an aging building; improving use of building space for church activities and the potential for renting space to others; the possibility of realizing economies and mission benefits by combining operations with another Episcopal or non-profit institution; and the rapidly changing real estate

market in mid-town Manhattan. Professional real estate studies and architectural evaluations, together with internal information covering operational costs and maintenance requirements are being assembled and analyzed. Other denominational headquarters staff and people in their pews have been interviewed.

The investigation is proceeding steadily and will likely lead to recommendations by 2001. The subcommittee is committed to doing the job thoroughly, without rushing to meet an arbitrary deadline. Two buildings have served the church in the twentieth century: 65 years at "281" and 37 years at "815." Whatever decision is made now must serve our successors well for decades to come.

The Audit Committee of the Executive Council

Membership: Toni McGauley, *chair* (Standing Committee on Administration & Finance), Art Bjontegard (Joint Standing Committee on Program, Budget & Finance), Carolyn Carlburg (at large), John Keydel (at large), Barbara Mann (Standing Committee on Administration & Finance), the Rt. Rev. Robert Shahan (Joint Standing Committee on Program, Budget & Finance)

Among the tasks accomplished by the Audit Committee was a review and revision of the Committee's Charter (8/21/95, revised 5/7/98) and, according to the Charter, the Committee met four times a year in 1998 and 1999. In summary, the Committee's responsibilities as set forth in the Charter are: Reviewing 1) the quarterly and annual financial statements and the key judgments and estimates underlying those statements; 2) the adequacy of the Society's internal control structure; 3) the administration and activities of the grants auditing function; 4) the performance, with recommendations for appointment, of the external audit firm; 5) the proposed audit approach and scope with the external audit firm; 6) the final audit report on the financial statements and the recommendations to management for improvements in internal control structure that are provided by the external audit firm; 7) and, in concert with the Society's counsel, legal matters that may have an effect on the Society's financial statements. In addition, the Committee is responsible for commencing special investigations, where appropriate, directing and/or performing other special reviews as requested by Executive Council, and meeting separately with the representatives of the independent auditors and with senior executives (the Chief Executive Officer, Chief Operating Officer, and Treasurer) on a quarterly basis.

Audit reports for 1997 and 1998 were received from the independent auditors, Arthur Andersen and Company, and were accepted by the Executive Council on the Audit Committee's recommendation. It is anticipated that the 1999 audit will be received in May 2000, in time for the Audit Committee to recommend its acceptance to the Joint Standing Committee on Program, Budget & Finance at the General Convention. The Committee continues to work closely with Arthur Andersen, which has continued as external auditors for the 1999 fiscal year.

During this triennium (according to the mandate from the last), an in-depth examination of all trust funds was accomplished by the independent auditors to ascertain that the funds have been appropriately administered. No material misstatements were found in the course of this special study.

Because a very large portion of the DFMS budget is expended in the form of grants to non-domestic dioceses, either directly or through the United Thank Offering and the Presiding Bishop's Fund for World Relief, the committee urged the hiring of two grants auditors. A primary focus was taking a pro-active role in assuring that non-domestic dioceses are helped and encouraged, where necessary, to advance their systems of financial management and accounting.

Progress was made at the church center in refining systems controls. The Audit Committee was gratified to receive approbation from the external auditors regarding the level of expertise and professionalism in the offices of both the treasurer and the controller.

The Investment Committee

Membership: Mr. Dall Forsythe (Albany), *chair*; Ms. Maria A Campbell (Alabama), Mr. William W. Cobbs (New York), Mr. Richard Gillons, (Central New York), Ms. Elizabeth Hill (Long Island), Mr. Alfred C. Jones III (Newark), Mr. W. B. McKeown (New York), the Rev. William D Nix, Jr. (Northwest Texas); Ms. Denise Daniel-Mack, *DFMS Assistant Treasurer*; Mr. Stephen C. Duggan (Newark), *DFMS Treasurer*.

The Investment Committee, formerly the Committee on Trust Funds, recommends investment objectives, strategies, and policies for the management of the investment portfolio, which includes the trust funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (DFMS). It reports annually to the Executive Council.

There are approximately one thousand trust funds, which are maintained in a common portfolio, managed by seven investment managers and participating on a pro-rata basis in all returns on that portfolio. DFMS is also trustee for thirty-five charitable trusts, which are separately invested and managed, and are not commingled with any other fund, as required by law.

The endowment portfolio of DFMS consists of the following three types of funds: (1) trust funds which were established by DFMS and for which it is the trustee; (2) trust funds which were established for the benefit of Episcopal and Anglican entities in the United States and abroad, for which DFMS is the trustee; and (3) "custodial" trust funds which are monies managed by DFMS for Episcopal and Anglican entities in the United States and abroad.

In 1996 the Investment committee, along with our Investment Advisor, undertook an extensive review of the trust funds investment management process. They reviewed the trust funds asset allocation, return requirement and acceptable risk tolerance, and determined that the objective of the trust funds is to provide a sustainable and increasing level of income while preserving the real asset value. The asset allocation was revised to 80% stock and 20% bond, which would allow the DFMS to achieve its long term objective at the lowest level of risk.

	Market Value of Endowment portfolio at December 31 (S)	Annualized total return (see notes)* (%)
1994	154,445,571	(3.0)
1995	181,706,358	24.7
1996	201,350,087	13.3
1997	234,560,896	20.2
1998	261,430,101	16.0
1999	328,513,188	28.8

*Annualized figures for 1994 and 1995 calculated by Wellesley Group; 1996 through 1998 calculated by Evaluation Associates.

*Return for 1999 is preliminary pending analysis by Evaluation Associates.

Communications Committee of the Executive Council, including Episcopal Life

Members: Mr. Ralph Spence, Jr., *chair*; the Rt. Rev. Keith L. Ackerman, the Rev. Canon Randall Chase, Jr., the Rev. Francisco Duque, the Rev. John David Lane, Ms. Virginia A. Norman, the Rev. Virginia M. Sheay.

The Communications Committee focused on Resolution 97-B015a: A Comprehensive, Coordinated Communications Strategy and Implementation, to support mission and ministry by disseminating information and building community. Within our church there is already an extensive communications network, but there is also great potential for expansion and improvement, by incorporating constantly developing technologies, and by making more creative and intentional use of time-honored means. Communications staff from the Church Center worked with the committee to articulate a coordinated strategy: Barbara Braver, Sonia Francis, Jerry Hames, Kris Lee, Kathryn McCormick, Pat Mordecai, Richard Serota, James Solheim. The discussions also included an “oversight team,” as specified in the resolution, including Herb Gunn, Diocese of Michigan communicator and President of Episcopal Communicators, Bill Lewellis, Diocese of Bethlehem communicator, and Brian Reid, industry analyst from the Diocese of California. The Committee’s face-to-face work was done in conjunction with Executive Council meetings, and extended primarily through e-mail and use of the World Wide Web between meetings.

The expenditures called for in 97-B015a were not specifically included in the budget adopted by the 1997 General Convention. Funds to provide grants were not available, but Church Center staff were able to use program funds for regional training and consultations to further the goals of the resolution. These included support for several dioceses (Western North Carolina, Quincy, Alaska); workshops for the Conference of Diocesan Executives; web consultations for communications specialists; training for members of the committees, commissions, boards and agencies of the General Convention, both individually and at the Joint Convocation in February 1998; consultation with Forward Movement in developing an on-line ordering system; technical assistance in setting up e-mail “lists,” sometimes mirrored on ECUNET “meetings,” which enable groups such as Executive Council and the

Provincial Leadership Conference to communicate easily with all on-line members; linking members of the Convocation of American Churches in Europe with each other and with others in Province II; support for the Lambeth Conference Communications team; technical support, training and consultation for volunteers and staff who develop and maintain the official ECUSA website: <http://www.ecusa.anglican.org> and its growing set of links to the websites of dioceses, parishes, agencies and church-wide ministries.

The committee first developed a list of existing communication resources and a “Working Draft” for the future, which was circulated widely, in print, via e-mail and on the Web, with a request for suggestions and feedback. This activity took place in an environment of rapid developments in communications technologies. Many times, as a need was identified, the committee found there were already efforts underway to provide a response. New resources and suggestions were incorporated into the “Working Draft” posted on the Web, grouped in three major categories: spreading the gospel in public media, resources, and addresses for networking and information. Responses to the “Working Draft” led to an expanded set of categories: reaching beyond ourselves to spread the gospel; distributing news and information to our members; providing communications training and education materials; building connections for networking ideas and sharing resources; developing new ways to hold meetings and oversee ministry; coordinating access to resources and information.

A survey was circulated in early 1999. It included a list of actions taken, along with the committee’s specific recommendations for improving communication and was intended to inform readers of existing resources, to identify priorities, and to invite additional suggestions and ideas. Throughout this process, suggestions from interested parties through our Internet connections have provided a rich resource for advancing the discussion. Survey results will be presented to the Communications Legislative Committee at the 73rd General Convention.

In the course of the Committee’s work, we heard questions about the Episcopal Church’s role in ECUNET, the ecumenical computer system on the Internet, operated by the Presbyterian Church, which provides individual e-mail and group communication and collaboration. First developed in the early 1980’s, and subsidized by the grants program of Trinity Church, Wall Street, ECUNET has already been through several generations of hardware and software development, and another transition is underway to take advantage of Internet web browsers and standard e-mail software. The 1994 General Convention authorized support of QUEST, the Anglican/Episcopalian sub-set of users among ECUNET’s 20 denominational groups. This support took two forms: a one-time \$20,000 grant to the ECUNET consortium (Presbyterians and Lutherans provided \$550,000); and workshops and training for dioceses, ministry networks, and individuals who wished to use QUEST. A toll-free 800 number was offered to reach a “Quest Helper.” Costs for those activities and the part-time “Helper” staff member were underwritten, and customized software was provided for those who chose to subscribe. Members (or their churches or ministry networks) pay for their own subscription and usage. The “new” ECUNET system will switch from a monthly to an annual membership fee, less than half the price of the current fee structure.

The Committee made extensive use of the Internet, including ECUNET, to collect and share its information. However, our communication strategy includes all media, to insure broad access to information and leadership through overlapping systems. Telecommunications offer many new ways to create connections, which cannot be ignored. However, not everyone has access to the Internet, which is a supplement to, not a replacement for, existing information systems.

The church's communication systems have undergone considerable changes since our last General Convention. New technologies are creating opportunities for building connections and supporting ministry that were previously beyond our dreams. Throughout the church, from the Church Center to the dioceses to individual members, people are at various stages of exploring these opportunities while addressing existing responsibilities. These new tools for communicating have areas of strength as well as weakness when compared with traditional means, and care must be taken to find the right application for each.

There remains a great need to be able to reach the full membership of the church through print publications, Internet, or other means. At the diocesan and national level, developing communications is consistently recognized as a priority, yet communication staff and resources are often targeted for cuts. Communication is not just a means of doing ministry, it is ministry, and the challenges and responsibilities are great! The connections provided through communication tools define the community which is the church, and determine our ability to spread the gospel. Thus it was good news when the Presiding Bishop announced at the November 1999 Council meeting creation of a new position for communications officer/director.

The committee's broad invitation for members to participate in the communication strategy discussion yielded a wealth of ideas and established valuable connections for sharing resources. Church committees and program staff at the local, diocesan, provincial, and national level can develop similar forums for sharing connections and resources. The Communications Committee welcomes news that a task force of Episcopal Communicators will study standards of employment and professional development in church communications, and looks forward to receiving a report of that study in 2001. There is much that we can learn from each other. Using the Internet, print publications, and other means, the church can move beyond simply reporting to members, to invite them into dialogue and action to advance Christ's mission and ministry in our world.

Communication means different things to different people, and the committee's discussion touched upon a variety of issues. A complete discussion of any one issue could easily have consumed all of our time. A "Comprehensive, Coordinated Communication Strategy" includes all of the categories and topics we considered, and there will be many more. The bottom line seems to be that all of us need to listen to each other, respond when needed and be willing to share the blessings and resources that God has provided.

The Committee's survey and other materials may be found under Executive Council Communications Committee on the General Convention website (<http://dfms.org/governance/general-convention>), at the homepage built by the chair (<http://members.aol.com/rspence406/page2/home.htm>), or through an "Executive Council Home Page" created by the committee, on the World Wide Web at (<http://www.episcopal-ec.org>).

EPISCOPAL LIFE

This year *Episcopal Life* marks its tenth anniversary as the church's major monthly publication, challenging Episcopalians to live out their calling to mission and ministry with news that informs and features that excite and inspire. It is worth noting that as of December 1999, households in every diocese receive *Episcopal Life* each month. Subscriptions total more than one-quarter million domestically and throughout the Anglican Communion.

Cooperation with diocesan publications has helped the national newspaper build circulation toward its goal of reaching every Episcopal household. More than 25 percent of the dioceses, a number that has grown steadily during the triennium, now take advantage of the diocesan printing partnership, wrapping their diocesan newspaper around *Episcopal Life*. The combined edition is sent into each household in the diocese at a monthly cost that is less than a first-class postage stamp.

Plans to launch *Episcopal Life* began in 1989, after a study by Executive Council's Communications Committee recommended that Council discontinue financial support for the Philadelphia-based *Episcopalian* and reorganize publishing efforts around a new publication. The first issue rolled off the press in April 1990.

Since then, *Episcopal Life* has been housed with other communications ministries at the Episcopal Church Center in New York. In 1992, the role of the Executive Council's Communications Committee was assumed by a Board of Governors, with one representative elected from each of the nine provinces and one representative from the Executive Council. The Rev. John David Lane served as Council liaison to the Board of Governors in this triennium, maintaining links with the Council Communications Committee. The board reports regularly to the Council.

Periodic surveys help the editorial staff stay in touch with reader interests. In a national sampling of subscribers, clergy and lay, by an independent researcher in 1998, two-thirds of all respondents indicated that they read *Episcopal Life* each month, with 63% saying they spent more than 30 minutes reading it. On average, they gave a "good" rating to the paper in terms of its relevance to their personal interests, its reflection of the church's diversity, and its clarity of writing.

In 1993, an administration and business study authorized by the Board of Governors determined that providing the newspaper free to all Episcopalians would place an excessive financial burden on the national budget. Since then the board has supported efforts to make the publication readily available to all at the most reasonable cost. Complimentary copies are mailed to all bishops and clergy, and cassette versions for the visually impaired are available at the same cost as the print edition.

The board believes that solid, timely, prize-winning communication is worthy of subsidy from the national budget. Year-end figures from the controller's office show progress

in reducing that subsidy. Rate increases begun in January 1999 should further reduce the needed subsidy.

	Expenses	Advertising & Subscription Income	Subsidy
1997	\$1,671,520	\$1,157,993	\$513,527
1998	\$1,630,731	\$1,184,544	\$446,187

Twice in the last triennium, the board has reviewed the publication's mission statement. In October 1999, it reaffirmed the mission statement as follows:

The mission of *Episcopal Life* is to inform, inspire, and involve the people of God by:

- Reporting accurately and fairly events and issues in the church
- Welcoming a healthy exchange of ideas and opinions
- Nurturing the ministry to which our baptism calls us.

Congregations in Ministry Committee of the Executive Council

Members: The Rt. Rev. Robert H. Johnson, chair, Mr. Don Betts, the Very Rev. Kathleen Cullinane, Mr. Frank L. Oberly, Ms. Rita Redfield-Cochrane, the Rev. M. Sue Reid, Mrs. Hatsune Sekimura, Ms. Shelly Vescovo; with the Rev. Arthur Anderson, Canadian partner. Our sincere appreciation and thanks to former chair, the Rev. Carmen Guerrero, who resigned from Council to become Jubilee Officer at the Church Center.

Overview: The Committee exists to support dioceses and congregations in ministry. We do this by working closely with the Episcopal Church Center staff, especially in the areas of congregational ministries, ministry development and ministries with young people. At the June 1999 meeting of the Executive Council, our committee adopted the following as its mission statement:

The Congregations in Ministry Committee serves as Executive Council linkage with the Program Areas of the Church Center and the Standing Committees and Commissions of General Convention related to congregations in ministry. The Congregations in Ministry Committee monitors the response to related resolutions of previous General Conventions.

This is accomplished by:

- receiving regular reports from Church Center program area staff in Ministry Development; Ministries with Young People including Children, Youth, Young Adults and Higher Education; Congregational Ministries including: Women in Mission and Ministry, Native American Ministries, Hispanic Ministry, Black Ministries, Asiamerican Ministry, Rural and Small Community Ministry, Evangelism, Stewardship, Congregational Development;
- reviewing the minutes of program area standing committees and commissions: Church in Small Communities, Domestic Mission and Evangelism, Liturgy and Music, Ministry Development, Stewardship and Development;
- tracking pertinent General Convention resolutions with the help of Church Center Staff.

We participated in the “Conference on Congregations in Ministry: The Next 8 Years” held in St. Louis, Missouri, October 19-21, 1998. Using the opportunity presented by the election of a new Presiding Bishop, the conference looked at how we envision, organize, and coordinate the ministries of congregations and it brainstormed ways to build that capacity for ministry in the church during his term of office. This conference included 162 Episcopalians broadly representative of the church who addressed the question: *How can those of us who devote ourselves to the development of congregations work together and individually to build the capacity for ministry of the gospel through congregations for the next three triennia and into the next century?* We began to plan for that future around the following common themes: leadership development, growth (congregational development, evangelism, stewardship in its broadest sense, and the inclusion of all sorts and conditions of God’s people), diversity, spirituality, worship, outreach, and inclusion.

There was an undercurrent of basic theology throughout the whole experience. The energy around *leadership* most typically relied on images of discipleship and apostleship. Discipleship was named as “living with the teacher.” Apostleship was named as “being sent out in the name of Jesus.” We will be able to measure the authenticity of our leadership development work when we see discipleship and apostleship increase in the ministries of our church. The energy around *growth* frequently found expression in two grounding texts: Mt 28:16-20 and Mt 25:31-46. The energy around *diversity* frequently found expression in the imagery and words of Holy Baptism, Book of Common Prayer pages 298-308. Two questions were repeated in various ways: From those who identified themselves as minorities, the questions might be phrased, “How do we become visible as valid resources in a church of which we are already a part?” From those who identify with the dominant culture, “How do we creatively and honestly engage with each other?”

During the triennium, three informational programs were presented to the Executive Council: reaching out to young adults (18 to 35 years of age); Percept, a demographic tool available to dioceses and congregations; and the varied programs of the Women in Mission and Ministry Office (WIMM).

Our very able staff kept us informed of conferences regarding ministry with young adults. Some of our committee members were able to attend different conferences, both to learn and to show encouragement. One of the most exciting conferences was a young adult festival in May 1999 in San Francisco entitled, “How Do I Go About Living A Life With God?” The Women in Mission and Ministry presentation highlighted women’s too often invisible ministries at every level of the church’s life. Our WIMM Office is the only such office in the entire Anglican Communion.

In June 1999 a packet was mailed to each congregation to tell the mission of each ministry area and how to access resources from the Church Center. In October 1999, another mailing went to congregations with program resources.

We have been kept informed about the work of the Standing Commission for Ministry Development and the Office for Ministry Development which relate so directly to our focus on congregations in ministry. In addition, we emphasized work with small congregations, as well as encouraged the conference, “Start Up and Start Over,” to begin and renew congregational life. We hope to expand on this work.

We have been kept abreast of organizational changes affecting the Congregational Ministries unit at the Episcopal Church Center. It is restructuring itself to improve support of dioceses and congregations throughout the church and to provide services the church wants and needs for its ministries. There will be more “crossing of boundaries” and staff networking, rather than each staff person being designated to meet just one need. This will provide a broader base of support in this important area of our church’s life and ministry. We are blessed with very committed, competent staff people in the area of congregational ministries at the Episcopal Church Center. We are particularly proud of our church’s emphasis on youth and young adult ministries. In fact, we salute the whole staff for their strong Christian commitment and their indefatigable efforts enthusiastically given to renew and refresh our church and our people.

Response to 1997-A053a, on Opposition to the Ordination of Women

The 72nd General Convention, meeting in Philadelphia, adopted the following resolution regarding women and access to the ordained ministry throughout the church:

Resolved, That (a) no members of this church shall be denied access to the ordination process, postulancy, candidacy, ordination, license to officiate in a Diocese, a call to a cure in a Diocese or Letters Dimissory on account of their sex or their theological views on the ordination of women; (b) no members of this church shall be denied a place in the life and governance of this church on account of their sex or their theological views on the ordination of women; it is the mind of this Convention that, notwithstanding the legislative history surrounding the passage of those Title III canons relating to the ordination of women, and notwithstanding subsequent actions of the House of Bishops not in General Convention assembled, the provisions of the canons of the General Convention, insofar as they may relate to the ordination of women and the licensing and deployment of women clergy, are mandatory; and during the next Triennium each Diocese where women do not have full access to ordination and where ordained women are not permitted to carry out their full ministries shall develop and implement a process to implement fully Canons III.8.1, III.16.1(d), III.16.2, and III.17.3 and that status reports on these Diocesan processes be reported to the interim House of Bishops meeting in 1999, the Executive Council in 1999, and the 73rd General Convention through the Executive Council.

To encourage completion of the final directive of this resolution, the Executive Officer of the General Convention wrote to every diocesan bishop in January 1999, requesting a report on compliance with the canons regarding the ordination of women. Responses were received from most, including the three whose dioceses were known to delay implementation—Fort Worth, Quincy, and San Joaquin. The complete text of those three responses, addressed to the Executive Officer, the Rev. Rosemary Sullivan, appears below in the sequence in which they were received.

February 15, 1999

Dear Rosemary,

This letter is in response to your request of January 22, 1999, for a status report from the Diocese of Fort Worth regarding the implementation of General Convention resolution A053a.

This diocese has chosen to deal with the continuing theological differences over the ordination of women to the priesthood by entering into an arrangement with the Diocese of Dallas, which has come to be known as "The Dallas Plan." I explained its provisions in detail to the Joint Committee on Ministry and to the House of Bishops at the 1997 General Convention. Our Executive Council, Standing Committee and Commission on Ministry have endorsed it.

The Dallas Plan is a pastoral and non-legislative arrangement with the Bishop of Dallas, entered into in the summer of 1995, which provides for a workable way to address a divisive issue within our church. It provides for female aspirants to the priesthood in this diocese, following appropriate interviews, to enter the discernment process in the Diocese of Dallas, where they may eventually be ordained and placed by Bishop Stanton. To date, three women have successfully completed this process.

The second element of the arrangement concerns the placement of women priests in congregations of this diocese where their ministry would be welcome. In such a case, I would relinquish my episcopal oversight of that congregation to Bishop Stanton, so that he might license a woman priest to serve there. The congregation would remain fully a part of this diocese, and the woman priest would be fully a part of the Diocese of Dallas, while serving under this special pastoral provision.

We are committed to the principle of "Open Reception" as affirmed by the Lambeth Conference, and to providing pastoral ministry to those on both sides of this issue.

Faithfully in Christ,

The Rt. Rev. Jack Leo Iker, Bishop of Fort Worth

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March 8, 1999

Dear Rosemari,

In your letter of January 22, you requested a report from the Diocese of San Joaquin regarding the manner in which we are implementing resolution A053a of the General Convention.

Officially the Diocese of San Joaquin has never taken a stand concerning the ordination of women to the priesthood. There is a spectrum of views ranging from those who under no circumstances are able to accept such ordinations to those who would welcome them. Following the last General Convention one parish in Fresno requested that a woman priest who had been resident for a few years be allowed to function as an assistant in that parish. Upon meeting with her I discussed the fact that should she want pastoral care from a bishop, the Rt. Rev. Jerry Lamb of the Diocese of Northern California had already agreed to take on this responsibility should she request it. Her response was that she felt comfortable with me and said she doubted she would have to seek outside pastoral care. Indeed this has proven to be the case.

The E.C.W. of the Diocese of San Joaquin requested permission to have this same woman priest as their chaplain. I granted that request.

It seems clear to me that the principle of "Open Reception" as affirmed by the Lambeth Conference is acceptable. An opportunity to minister to those on both sides of this issue without the pressure of legislative enforcement will prove a gentle pastoral way of acknowledging and dealing with opposing theological positions.

Faithfully yours, in Christ,

The Rt. Rev. John-David M. Schofield, Bishop of San Joaquin

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June 8, 1999

Beloved in Christ,

Since General Convention our Standing Committee and Commission on Ministry have taken seriously the recommendation of the Eames Commission and we are actively involved in serious prayer, discernment and conversation.

Sincerely yours in Christ,

The Rt. Rev. Keith L. Ackerman, Bishop, Diocese of Quincy

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The results of the survey were made available to the House of Bishops meeting in September 1999, and to the Executive Council the next month. At the October 1999 meeting, on recommendation of the Congregations in Ministry Committee, the Council voted to ask the House of Bishops' Ministry Committee to forward to Council, by the April 2000 meeting, its response to the survey results. Such a response from the House of Bishops could not be received in time for consideration prior to completion of this report.

At the January 2000 meeting, Council adopted a resolution about continuing to monitor the situation. The text appears at the end of this report, with other A resolutions being sent to General Convention.

Youth and Sexuality

The Congregations in Ministry Committee also introduced a resolution calling for support for congregations to provide a safe and hospitable environment for conversation with youth and young adults about human sexuality. Approved at the January 2000 meeting, its text appears with other Council Resolutions at the end of this report.

International and National Concerns Committee of the Executive Council

Members: The Rev. Reynolds S. Cheney II, *chair*; Mr. R.P.M. Bowden, Ms. Diana Dillenberger-Frade, the Rt. Rev. Christopher Epting, Ms. Carole Jan Lee, Mrs. Constance Ott, the Rt. Rev. Franklin D. Turner, Dr. Thomas R. Bates, the Very Rev. Sandra A. Wilson.

A major portion of the committee's work focused on public policy issues requiring careful examination and reflection. The committee saw its role as helping Council give voice to timely policy issues that might otherwise go unaddressed. Speaking in the name of the church, the Council recognizes that it does not speak for every member, but it is authorized by the General Convention to express official policy which may be passed on to governments and the wider community. Wherever possible, INC considered matters that

had some prior expression from General Convention, and at no time did it or would it consider it appropriate to undermine existing policy established in Convention. The committee introduced and the Council adopted resolutions on the following subjects: Puerto Rican prisoners (two members of INC and a Church Center staff member visited the Diocese of Puerto Rico), Panama waste sites and ammunition dumps, Kosovo, gun control, violence against Christians in India, Sierra Leone civil conflict, Iraq, economic sanctions, Honduran nationals in the United States, and U.S. military use of Vieques, Puerto Rico (for full text of any of these resolutions, contact the General Convention office).

The Committee also formulated a mission statement on Episcopal Migration Ministries, a program which settles more than 3,000 refugees in the United States every year. In 1999, the Episcopal Church resettled 870 Kosovar refugees. This program has received the State Department's number one ranking for all resettlement agencies in 1997 and again in 1999, a source of great pride for all Episcopalians. The mission statement, with a resolution asking the General Convention to endorse it, appears with other Council resolutions at the end of this report.

INC assisted in establishing the Episcopal Partnership for Global Mission (EPGM), bringing forty-five congregations, dioceses, and voluntary agencies dedicated to the global mission of the church under the umbrella of the Domestic and Foreign Missionary Society and the Executive Council. EPGM makes possible a coordinated response of the whole church to global mission, in place of numerous smaller, fragmented efforts.

The Science, Technology, and Faith committee of Executive Council, after a decade of meeting as an ad hoc committee of the church, was approved as a working group by General Convention in 1997. It met at the Episcopal Church Center in November 1998 to develop relations with the office of General Convention and several program desks. The committee also met with the INC committee of Council in June 1998 to explain its participation in the Ecumenical Roundtable on Science, Technology, and the Church. Through the larger body, STF has been part of several roundtables and conferences in different parts of the country, including "Humanity at the Edge: Religion and Science in the 21st Century" at Drew University in November 1999. In June 1999, seven members of the committee participated in "The Presiding Bishop's Consultation on Biomedical Ethics" in Washington D.C. Because of the need for the church to have the ethical expertise of this committee during a time of rapid scientific and technological advances, the Executive Council approved continuation of the committee as a committee of Council through 2006.

The Jubilee Committee sent a small delegation to Council in November 1999, to discuss future directions of this program, established by the 1982 Convention. Of particular concern was the need to create financial resources to support the growing number of Jubilee Centers around the country. Council approves all certification of centers, which are ministries of social service and advocacy being done through congregations and other institutions of the Episcopal Church. Through the November 1999 meeting of Council there were 44 centers certified this triennium, with still more in the pipeline.

Two Episcopal environmentalists from Episcopal Power and Light shared their exciting work with the INC committee, particularly a project to encourage congregations and dioceses to purchase their energy needs from environmentally responsible sources in the coming period of energy de-regulation.

INC received several informational reports on the search for full communion with the Evangelical Lutheran Church in America. These reports were offered by the ELCA partners attending the Council (the Rev. Dr. Dan Martensen and the Rev. Karen Parker) and by the Deputy for Ecumenical Relations, the Rev. Canon David W. Perry. At the November 1999 meeting, they were able to report that in August the ELCA had approved the document Called to Common Mission, which is now to be considered by the 2000 General Convention.

INC received the delegates' reports to the World Council of Churches Assembly meeting in Harare, Zimbabwe, in December 1998. (Report of the delegation will be found in the Blue Book Report of the Standing Commission on Ecumenical Relations.) Periodic updates were also received on other ecumenical dialogues and conversations. Members of INC participated in discussions regarding proposals for a new Interfaith Relations structure for national church activities.

Three members of INC met with the Justice, Peace and Integrity of Creation (JPIC) committee in June 1999 for an update on its work. JPIC was created by Executive Council in 1995 as an umbrella structure for several programs mandated by General Convention. In the current triennium, the JPIC committee provided guidance in the development of resources and hosting of a national conference on Jubilee 2000. The Rt. Rev. Steven Charleston serves as chairperson. INC is charged with reviewing the structure of JPIC and recommending revisions for the next triennium. Reports from the member networks and committees of JPIC have been edited for inclusion here.

Justice, Peace and the Integrity of Creation (JPIC)

Anti-Racism Sub-committee of JPIC, Dr. Sheryl Kujawa, chairperson

The Executive Council Committee on Anti-Racism was formed in March 1999 to further this priority work of the church, as spelled out in several General Convention resolutions, including resolutions A039a, D075, A128, and D040 of the Seventy Second General Convention. To further the committee's work, a multicultural team of committee members was nominated and briefly met at Episcopal Divinity School in May 1999. The primary focus of the committee's work during this triennium was the creation of an active pool of trainers, equipped to use the *National Dialogues On Anti-Racism* resource guide and relevant supplemental material, to conduct anti-racism training in congregations, dioceses, provinces, seminaries, and other settings, as well the monitoring of the trainer certification process. The full committee met in June 1999 and January 2000; committee work was also planned around existing events and conferences.

ACCOMPLISHMENTS

- Sponsoring three events to train anti-racism trainers. All three were held at Episcopal seminaries (EDS, CDSP, ETSW) in an effort to engage students in the training effort. The goal was to train and identify up to 30 certified trainers by the end of the triennium. Persons who did not opt for certification training, but who wanted to participate for their own learning, were also part of these events. As consultants for the training events, the committee contracted with the National Institute for Dialogues on Multiculturalism and Anti-Racism.

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- Monitoring the certification process of persons who participated in the training events, and identifying other trainers available for various levels of anti-racism training throughout the church.
- Sponsoring a leadership summit with representatives of the major racial/ethnic groups before General Convention to identify common concerns.
- Sponsoring an Anti-Racism workshop for the December 1999 Jubilee 2000 conference.

The Council had occasion during the meeting in the Diocese of Fond du Lac in June 1999, to have a hands on experience of materials created for inspiring dialogues among all sectors of the church on the subject of anti-racism. Five models have been developed for use by the Peace and Justice Ministries cluster at the Church Center. These materials are now used in many places throughout the Episcopal Church. Yet the real work of addressing racism in church and society has only just begun. A resolution from the 1991 General Convention called on the church to look intensely at the problems of racism for a nine year period. The Council offers for consideration by the 73rd General Convention a resolution to extend this commitment for another nine years, as recommended by the Anti-Racism Committee. Approved at the January 2000 meeting, its text appears with other Council Resolutions at the end of this report.

Episcopal Ecological Network of JPIC, Mr. Jack Winder, *chairperson*

HISTORY

The 1991 General Convention of the Episcopal Church established environmental stewardship as a priority by allocating funds to the Environmental Stewardship Team. Its mandate was “to educate, motivate and facilitate congregations, dioceses and provinces toward local and regional plans, advocacy, and action.” The curriculum developed by the team for use in small groups in churches and conferences, One God, One Family, One Earth, became part of the central theme of the 1994 General Convention: “By Water and the Holy Spirit, Proclaiming One God, One Family, One Earth.” The integration of concerns about creation, family, and God became part of our language. In 1994, the General Convention overwhelmingly reaffirmed the work of the Environmental Stewardship team and instructed it to continue its work. Following organization of the Peace and Justice Ministries Cluster and the Justice, Peace and Integrity of Creation (JPIC) Committee, the Environmental Stewardship Team became one of the five JPIC subcommittees.

Working to enhance communication among the newly expanded network of environmental workers in the church, the subcommittee funded and facilitated an action-oriented gathering of network leaders and promoted JPIC Provincial Teams. The subcommittee works continually within the church to facilitate a new understanding of stewardship, through supporting conservation in church building projects, networking with other desks at the Church Center, and holding the church accountable for its resolutions to protect and nurture all of God's Creation.

THEOLOGICAL STATEMENT

The Episcopal Church, through the work of the Environmental Stewardship subcommittee, is moving toward an understanding of the great need to affirm Creation. As God

said to Noah in setting the bow in the clouds: “This is the sign of the covenant that I make between me and you and every living creature that is with you for all future generations.” (Gn 9:12) Our church has begun to live into the call of the World Council of Churches 1991 Convocation on Justice, Peace and the Integrity of Creation “for building a culture that lives in harmony with Creation.” We are deepening our biblical understanding and perspective with regard to Creation and our relationship to the wisdom of the ages. We are beginning to see ways the liturgy needs adaptation to better reflect and teach our interconnection to God through loving relationships with all things. Rom 1:20 declares that the invisible things of God, even God’s eternal power and Godhead, can be clearly seen and understood in Creation.

Our church can become a light in a great darkness. The earth lies polluted under its inhabitants, for we have transgressed laws, violated statutes, broken the everlasting covenant. “Therefore a curse devours the earth and its inhabitants suffer for their guilt” [Is 24:5-6]. The shepherd of today, the church, must guide the blindly following sheep away from running themselves over the cliff. Greed must be healed. The economics which drive creation’s destruction, the dumping of toxic waste and garbage on minority communities, the devastation of forests and wetlands, the disregard for every living thing, and the inability to find peace in our lives, all come from greed. Pollution of our planet affects the health of every living thing.

ACCOMPLISHMENTS

- the Environmental Stewardship Subcommittee did the following in this triennium:
- supported the JPIC Provincial Teams and the Jubilee 2000 JPIC Conference at Kanuga in 1999;
- expanded the environmental network of Episcopal environmental groups;
- convened annual meetings of the Episcopal Environmental Network Steering Committee for future planning and action;
- supported Provincial JPIC Teams in bringing forward the JPIC concept to the provinces and promoted JPIC work in the dioceses;
- continued conversation with the Church Building Fund to work collaboratively for environmentally sensitive church building and remodeling;
- consulted with the Episcopal Public Policy Network to expand membership to the environmental networks and to identify environmental issues that need policy actions by Executive Council;
- promoted One God, One Family, One Earth, our environmental curriculum, by networking with Women’s, Native American, and Stewardship desks at the Episcopal Church Center;
- encouraged dioceses to reorganize according to watersheds, as was done in the Diocese of Massachusetts;
- assisted dioceses in their work of “greening” meetings and church facilities;
- started a major initiative of “Episcopal Power and Light” to encourage churches to purchase clean power after energy deregulation;

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- contacted seminaries to encourage education in holistic creation theology and offer assistance to promote environmental stewardship training.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

- Call on the Executive Council to promote Resolution A044a from the 1994 General Convention, which urges members of our church to use practical, environmentally sound, and energy-efficient behavior in all aspects of our church's life: at the Episcopal Church Center, at church conference centers, and at all church-related events;
- Establish a network of environmental representatives consisting of at least one representative from each diocese who will annually report to the EEN Steering Committee on environmental happenings in their dioceses, and with the support of the Steering Committee will keep their dioceses informed of activities throughout the Church;
- Coordinate and fund annual meetings of the Episcopal Environmental Network to plan, strategize, and promote JPIC work on the provincial and diocesan levels.
- Provide information about national, local, and interfaith meetings, educational materials, model liturgies, etc., by coordinating materials and mailing packets to parish workers in congregations throughout the country.
- Sponsor educational segments on the interconnectedness of God's creation at eight clergy conferences each year.
- Provide educational expertise to at least four seminaries by sending a well-qualified educator in eco-theology to assist in programs of ethics or field internships.
- Provide a world-renowned consultant to spend two days briefing interested church staff on environmentally sensitive construction methodologies.
- Promote our environmental curriculum, One God, One Family, One Earth, and a new curriculum about creation and lifestyle, "Simplicity as Compassion," through our network, and at church conferences and conference centers.

The Network also developed a resolution on ecological considerations when choosing an electric energy supplier. Approved at the January 2000 meeting, its text appears with other Council Resolutions at the end of this report.

Episcopal Network for Economic Justice Subcommittee, Mr. John Hooper, chair

The Episcopal Network for Economic Justice (ENEJ) was formed in 1996 to continue the work of the Economic Justice Implementation Committee that was being phased out. The network describes itself in its bylaws as "an association of people affiliated with the Episcopal Church who are engaged in economic justice work." It was formed to strengthen and support those engaged in such ministries and to continue to advocate for economic justice initiatives within the Episcopal Church. In short, it continues to implement the resolution on Community Investment and Economic Justice that was approved at the 1988 General Convention in Detroit.

ACCOMPLISHMENTS SINCE 1996

A major accomplishment of the ENEJ has been the ENEJ itself, which has moved from non-existence to existence in the past three years. The Network has a steering com-

mittee and four program committees. The Network has a formal meeting and conference each year following the meeting of the Episcopal Urban Caucus. The officers meet monthly by conference call and the steering committee has at least one extended conference call per year besides its annual meeting. As a network the ENEJ accomplishes its work through its committees. Thus we report our accomplishments according to the committee framework:

- *Communications Committee:* We have established a newsletter that is published twice a year and provides members and many others with project descriptions, book reviews, network events, and conferences. We have established our own Internet domain with a webpage at <http://www.ENEJ.org> as well as a listserv network, to promote communication and awareness of economic justice issues and activities.
- *Resource Committee:* We prepared a booklet on alternative investing for distribution at the Jubilee 2000 Conference at Kanuga in December 1999 and at the 2000 General Convention in Denver. We provide consultants to work with the Episcopal Church's Economic Justice Loan Fund, and serve as linkage between that fund and interested applicants.
- *Advocacy Committee:* We have promoted the implementation of General Convention resolutions like the Living Wage in various locales and addressed various worker-related issues, both inside and outside the church. We co-sponsored and supported a conference in Los Angeles in April 1999 to help develop a theology of work, implementing another resolution of the last General Convention. We are working with the Consultation to promote the concerns of the lower income communities and minorities at the General Convention.
- *Education Committee:* We are working with United for a Fair Economy to produce an eight module economics education program to be piloted in late 1999 and early 2000. We will work closely with JPIC in promoting and using the Jubilee 2000 manual offered to churches during the Jubilee Year.

In the coming triennium the ENEJ Network will:

- Strengthen our working committees to carry out the purposes of the network. Our officers have recently identified the need for a one day/week coordinator who can help the ENEJ and its committees to function.
- Promote our webpage and listserv as vehicles for communication within the network. Develop a listing on the webpage of all Episcopal-affiliated economic justice projects, with brief descriptions and contacts.
- Increase the resources available in the national church budget for economic justice projects.
- Encourage dioceses and parishes to invest or contribute monies to the Economic Justice Loan Fund.
- Restore a grant program at the national church level to serve as seed money for economic development projects.
- Encourage the Church Pension Fund to participate more in the social outreach work of the church and to be more involved in socially responsible and alternative investing.

EXECUTIVE COUNCIL

- Work closely with JPIC by supporting the Jubilee 2000 program and by connecting with the major issues of the other JPIC Subcommittees, particularly the Jubilee Network and its Centers.
- Implement our economics education program by training trainers to offer the program throughout the church.

Episcopal Peace and Justice Network (EPJN) for Global Concerns, Mr. Richard E. Kerner, *chair*

This subcommittee of JPIC was created by Executive Council as a means for provinces, diocese, parishes, and individuals to focus on systemic and global peace and justice issues of concern to the Episcopal Church and the Anglican Communion. Each province is represented on the EPJN Steering Committee. EPJN is funded by a combination of diocesan dues, grants from the JPIC cluster, and the Executive Council. These monies provide for conferences, trips of discernment, meetings, and the development of timely resources and advocacy action.

ACCOMPLISHMENTS

EPJN has had a continuing focus on peace in the Middle East, and the tensions between the Palestinians and Israelis. Since the last triennium (1994-97), the subcommittee:

- made available the 13-minute video and study guide, produced from the EPJN trip to the Middle East;
- supported the Sabeel Ecumenical Liberation Theology Center in Jerusalem and formation of the Friends of Sabeel, North America;
- spoke out on issues of peace and justice as they affected the Palestinian and Israeli people, and the peace process;
- participated in the third annual Sabeel conference in Bethlehem, “The Challenge of Jubilee: What does God require?”
- assisted with preparations for, and participated actively in the December 1999 Jubilee 2000 Conference at Kanuga, “The Jubilee Year: Celebrating a New Beginning;”
- developed workshop for Jubilee 2000, “Global Peace—Human Liberation and the Jubilee 2000 Connection.”
- adopted as its major focus for 1997-2000 the theme, “Proclaiming Jubilee in an Age of Globalization in Central America, Mexico, and the Caribbean.”
- prepared a resolution for Executive Council, in cooperation with the Standing Commission on Anglican and International Peace with Justice, calling for cooperation between the United States and Panama to remove abandoned munitions and continue environmental clean-up;
- made two border visitations, one to Texas and the Matamoros area of Mexico, and the other to Tijuana, Mexico and the California border area, to experience firsthand the economic, environmental, migration, and immigration issues, with special emphasis on the working and living conditions in the “Colonias” and “Maquiladoras,” which resulted in a report and study guide;

- sponsored a three-day conference at New York's Cathedral of St. John the Divine, "Proclaiming Jubilee: Good News for the Poor;"
- continued to offer two curricula for parish use: 1) *White Racial Awareness*, based on a process developed by the Diocese of Los Angeles to raise consciousness about white privilege and power and 2) *Children and Violence*, to assist children to learn alternate ways of managing conflict and to develop a non-violent life-style;
- contributed regularly to *The Advocate*, the newsletter of the Peace and Justice Ministries of the Episcopal Church Center.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

The EPJ Network will continue its focus on such peace and justice issues as the effects of international sanctions, economic justice, environmental stewardship, migration, and immigration issues in Central America, Mexico, and the Caribbean. The EPJ Network will continue regular contacts with other peace and justice networks to discern other areas around the globe that warrant attention.

Jubilee Ministries Subcommittee, Ms. Sharon Schlosser, *convenor*

HISTORY

Working alongside the Urban Bishops Coalition, the Women's Caucus, the Church and City Conference, and especially with the Episcopal Urban Caucus, the Legislative Committee on Social and Urban Affairs introduced Resolution A-80a at the General Convention of 1982 and put into motion the beginning of Jubilee Ministry in the Episcopal Church. A Jubilee Ministry Center is a congregation, an ecumenical cluster with an Episcopal presence, or an agency with connections to the Episcopal Church, already engaged in mission and ministry among and with poor and oppressed people.

THEOLOGICAL STATEMENT

Lv 25 expresses the oldest dream of Jubilee in Israel's consciousness. These words from the book of Leviticus that the Lord spoke to Moses on Mt. Sinai connected with their deepest memory about whose they were and how they were to live their lives under God's care as Jubilee people. The theological premise for the living of Jubilee is located in Lv 25:23,55: the land is God's and the people are God's and they are called to a specific way of life in which God requires a *Sabbath* for the land, *Liberation* for all inhabitants, *Return* to one's homeland or family, *Justice* for all, and *Release* of debt and people.

There is no scriptural evidence that the Jubilee program was ever carried out literally, but the concept of Jubilee had been planted in the consciousness of Israel as a living principle. Thereafter, the yearning for the reality of the Jubilee was always there. Much later, as we read in the Gospel of Luke, Jesus came to Nazareth after forty days in the desert. Nazareth was where he had been brought up. He had returned home, and it was the Sabbath—two key Jubilee principles. The stage was again set to proclaim Jubilee. Handed the scroll of the prophet Isaiah, Jesus unrolled it to Is :

*The Spirit of the Lord is upon me because he has anointed me
to preach the good news to the poor; proclaim release to the captives,*

recover sight to the blind, set at liberty those who are oppressed, proclaim the acceptable year of the Lord

Today, in the midst of what the church, and society as well, are calling Jubilee 2000/Y2K, the 17-year-old Episcopal Jubilee Ministry Office continues to challenge the church to declare “The Year of the Lord.”

To declare “the year of the Lord/Jubilee” brings with it at least four implications for ministry:

- *Mission as Liberation.* This implies total liberation—economic, social, and spiritual. Mission as liberation calls the church to a conciliatory role and it also calls us to declare God’s release—inward and outward. Forgiveness is key to Jubilee Ministry because there is no future for humanity without forgiveness. Jubilee ministry asks: what needs to be forgiven by us? From what do we need forgiveness?
- *Mission as Rectification.* To rectify things is about justification. It looks for justice in all aspects of life. It is a mission of revolution, asking: what needs to be ‘turned around’ for justice to prevail and the dignity of every human being to be restored? Mission as Rectification recognizes that much must be set right—children’s rights, homeless people’s rights, immigrants’ rights. For example: 43 million Americans have no health coverage. Why? What needs to happen to rectify this? Many of our Jubilee Ministry Centers are specifically involved in concrete ministries that address these issues.
- *Mission as Restoration.* This ministry calls for restoration of people, social systems, and of nature itself. It is a ministry that involves economic and ecological restoration. A ministry that celebrates life is a ministry of restoration. Several Jubilee Ministry Centers are involved in celebration of life ministries with children, senior citizens, and persons affected and infected by HIV/AIDS across the country.
- *Mission as Inauguration.* Our mission is to announce the kingdom of God as a form of Jubilee, anticipating the new year of the Lord. A Jubilee mission calls us to preach, teach, and heal through the work we do in our centers, manifesting our faith in a God who cares for the poor, the captives, the blind, and the oppressed.

ACCOMPLISHMENTS

During the past triennium, the Office of Jubilee Ministry experienced a change in staff and a period of about eight months without a Program Officer. In January 1999, the Rev. Carmen Guerrero was engaged as the new Jubilee Ministry Officer.

Currently there are about 350 officially recognized Jubilee Ministry Centers in the United States and Puerto Rico involved in ministry with “poor and oppressed people.” Their ministries include direct service, outreach, advocacy, empowerment, and faith development. Eighty-five dioceses have appointed a diocesan Jubilee officer who serves as a link between the diocese and the Jubilee Ministry Office at the Church Center. These DJOs also identify new ministries in their respective dioceses for consideration and possible certification as Jubilee Ministry Centers. The Jubilee Advisory adopted guidelines for their work together, serving in an advisory capacity for the Jubilee Ministry Officer.

A national Jubilee Gathering was held at the University of Washington in Seattle in August 1999, with several hundred Jubilee Ministry Center Directors, Diocesan Jubilee Officers, and others. Thirty-three workshops addressed issues such as: domestic violence, substance abuse, welfare reform, unemployment, anti-racism, government partnerships, volunteers, management skills, work with the mentally ill, homelessness, etc.

One of the mandates of the original resolution from 1982 called for working with seminaries in an effort to address ministry with “poor and oppressed people wherever they may be located.” During this triennium each Episcopal seminary was contacted in an effort to encourage study of the theology of ministry with and among the poor.

The scope of ministry in Jubilee Ministry Centers continues to expand. There are centers currently involved in advocacy and public policy, environmental justice, economic justice, educational facilities for the poor, civil rights, and anti-racism, as well as, direct services. The “umbrella of ministries” identified as Jubilee in the original 1982 Resolution continues to challenge the church to live out its prophetic role.

A vision for Jubilee beyond 2000, however, also calls us to arenas we might never have considered before. Educational systems, legislative processes, housing policies, health issues, and many other areas affect the poor in ways that contribute to their continued oppression. A Jubilee vision also includes empowering people to do and care for themselves. This means collaborative initiatives in leadership skill development, faith formation, and community organizing. Through such initiatives, all the people of God will have the opportunity to become Jubilee people—liberated people who can facilitate the liberation of others, whether spiritually or materially.

OTHER COMMITTEE REPORTS

Two other committees of Council report through the INC committee: the Social Responsibility in Investment Committee and the Economic Justice Loan Committee. Reports were submitted to INC by these committees, and edited versions follow:

Social Responsibility in Investment Committee, Joyce Phillips Austin, chairperson

The Social Responsibility in Investments Committee is charged by Executive Council with conducting research on the social records of companies held in the DFMS portfolios and recommending to Executive Council that the church file shareholder resolutions when appropriate. The church pioneered this sort of economic witness in 1971 when it first filed a shareholder resolution, with General Motors on that company’s involvement in apartheid South Africa. In the past triennium, the SRI Committee has focused on issues related to environmental responsibility, the development of ethical criteria for arms sales, fair lending policies of financial institutions, respect for human rights by U.S. corporations wherever they operate, and equality in employment. As a member of the Interfaith Center on Corporate Responsibility (ICCR), a coalition of 275 religious institutions involved in shareholder activism, the Episcopal Church is at the forefront of efforts by religious institutions to bring about greater corporate responsibility. The Episcopal Church takes a lead role on approximately a dozen shareholder resolutions annually.

About two-thirds of all resolutions filed by the Episcopal Church are withdrawn after dialogue with the companies involved brings about agreement. Agreements have been reached with a number of banks, for example, to publicize their fair lending policies and programs. On the issue of board diversity, several companies have adopted policies on ensuring that women and people of color are among those considered for membership on the board of directors. Through a partnership between the Coalition on Environmentally Responsible Economies and ICCR, a half-dozen companies have undertaken substantive conversations about endorsing the CERES Principles, a rigorous set of principles for environmental responsibility that includes standardized reporting. Two main principles underpin the SRI Committee's work: (1) more information about a company's social performance is better than less, and (2) moral minimums exist for all of a corporation's activities.

In nearly three decades of work, the religious community has done much to raise both societal expectations for corporate social performance and the level of corporate responsiveness to stakeholder demands for corporate responsibility. The Episcopal Church, through the activities of the SRI Committee, continues to play a critical role in this movement.

Economic Justice Loan Committee, William McKeown, Esq., chairperson

In 1998 Executive Council created the Economic Justice Loan (EJL) Committee to oversee two predecessor programs. \$7 million from DFMS investment assets was set aside in the late 1980s, by both the 1988 General Convention and by Executive Council in 1989, for the purpose of lending to financial intermediaries involved in bringing about greater economic justice. The committee met for the first time in May 1998 to develop a set of criteria for making economic justice loans, which was approved by Executive Council. In 1999 the committee made its first loan on behalf of the DFMS to Shared Interest, a guarantee fund operating in South Africa's majority communities. The EJL Committee currently meets twice each year to act upon applications for loans. Loans can be made to financial intermediaries involved in activities related to economic justice.

It is often difficult to measure the social and programmatic impact of the church's involvement in this program area. Economic justice loans are traditionally made at below-market rates in order to help recipient organizations reduce their cost of capital and by extension improve the likelihood of program success. The church does, however, incur an opportunity cost when it pulls its funds out of market-rate investments to make funds available for economic justice loans. Until 1999, there had been no systematic effort to assess the social impact of the loan program; the EJL Committee prepared the first report for Executive Council's review attempting to assess social impact that year. The committee will continue to refine its assessment of the social performance of the economic justice loan portfolio in the next few years.

Through its activities and in planned outreach to dioceses and parishes, the EJL Committee hopes to demonstrate that investments in financial intermediaries involved in the work of economic justice can be one way in which the church accomplishes its mission in the world.

Planning & Evaluation Committee

Members: The Rev. Bavi E. Rivera, *chair*; the Hon. James E. Bradberry, the Rev. David Chee, Ms. Iris E. Harris, Mr. Alfred D. Price, Dr. Warren C. Ramshaw.

The most important work the committee completed this triennium is the development of budget priorities for the discretionary budget for General Convention 2000.

Other major work has included systematic evaluation of the way council works together. During the triennium the committee brought matters to Council for action, but does not propose any resolutions for General Convention.

**REPORTS FROM BODIES CREATED BY EXECUTIVE COUNCIL,
REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL
CONVENTION*****Presiding Bishop's Fund for World Relief*****Board of Directors**

The Most Rev. Frank Griswold, *Presiding Bishop and Primate*

The Rt. Rev. Robert G. Tharp, *chairman of the board*, Mrs. Josephine Appell (Central Pennsylvania) 2000, the Rev. Dr. George Bedell (Florida) 2001, Mrs. Virginia Berg Chase (Northwest Texas) 1999, Ms. Linda L. Dameron (Colorado) 2000, Mr. Rodney D. Day (New York) 2000, Mr. Gerald W. Harner, CFP (El Camino Real) 2002, the Rt. Rev. Carolyn Tanner Irish (Utah) 2001, the Very Rev. H. Scott Kirby (Eau Claire) 2001, Dr. Bessie Lyman (Massachusetts) 2002, Mrs. Harold B. Nicrosi (Alabama) 2001, the Rev. Diana Luz Parada (Panama) 2001, Mr. George D. Penick (Mississippi) 1999, the Rev. Douglas Ray (Colorado) 2002, the Rev. Joy Edemy Walton (Southern Virginia) 2000, the Rev. Nicholson B. White (Ohio) 1999, Ms. Rita Redfield-Cochrane (Maine), *liaison with Executive Council*; Ms. Sandra Swan (Connecticut), Ms. Patricia C. Mordecai (New York), *ex officio*.

Administrators

Sandra S. Swan, Executive Director; Naeema Alston, Grants Program Assistant; Mary Becchi, Director of Grants; Dawn Bourgoine, Donor Program Assistant; Joyce Hogg, Director of Network and Special Projects; Gloria Jones, Donor Program Manager; Kenneth E. Macon III, Donor Program Assistant; Claudette Malcolm, Executive Assistant; Abigail Nelson, Program Associate; Katina Riddick, Donor Program Assistant; Coleen Stevens-Porcher, Director of Development & Public Relations.

Mission Statement

- The Presiding Bishop's Fund for World Relief is a major response by the Episcopal Church to God's call to serve Christ in all persons, to love our neighbors, and to respect the dignity of every human being.
- The Fund raises, receives, and uses funds for the relief of human suffering.
- The Fund provides emergency relief in times of disaster; it assists in the rehabilitation of lives, property, and organizations; and it joins in partnership with those who identify and address root causes of suffering.

Financial Report

In the last three years, the Fund continued to provide funds for relief in times of disaster, to mount post-disaster development programs, and to award grants that support humanitarian organizations that span the globe. In 1997 the Fund received contributions amounting to \$3,381,129 and disseminated \$3,330,935 for a total of 225 grants.

In 1998 contributions to the Fund increased to a sizable \$6,757,204, largely in response to the numerous natural disasters that year. The Fund made 236 grants distributing \$3,406,546. The nearly \$3 million that was received late in the year, following the devastation caused by Hurricane Mitch in Central America, was disbursed in 1999. The portions designated for Honduras launched a community development project, “Faith, Hope and Joy: A Project for Living,” which is still in progress. Thirty-eight houses have already been constructed.

As of November 9, 1999, the Fund had received more than \$7 million in contributions for the year. Donors to the Fund sent more than \$2 million in contributions designated for Kosovo—an extraordinary response to the conflict there. The Fund is now in the midst of planning an appropriate programmatic response.

New materials were developed to promote the mission and work of the Fund, and staff visited dioceses and parishes to answer questions and solicit feedback. The diocesan volunteers, Diocesan Fund Coordinators, met in each year of the Triennium for training sessions.

Goals and objectives for the coming triennium

The Presiding Bishop’s Fund for World Relief will work to increase its capacity to assist persons around the world who need food, housing, education, and medical attention and hope.

The Episcopal Council of Indian Ministries

Members: The Rt. Rev. Andrew Fairfield (North Dakota), the Rev. Carol Gallagher, Cherokee (Delaware) *vice chair*; Ms. Sherrie LeBeau, Lakota (El Camino Real) *secretary*; the Rt. Rev. Mark L. MacDonald (Alaska), Mr. Robert McGhee, Poarch Band Creek (Central Gulf Coast), Mr. Frank Oberly, Osage/Comanche (Oklahoma) *chair*, *Executive Council Liaison*, The Rt. Rev. Steven T. Plummer, Navajo (Navajoland), The Rt. Rev. Creighton Robertson, Dakota (South Dakota); the Rev. John E. Robertson, Dakota, (on leave from ECIM) *interim staff liaison*

Summary of the Council’s Work

The Episcopal Council of Indian Ministries, an outgrowth of the National Committee on Indian Work (established in 1969), was instituted by Executive Council in 1989 upon recommendation of the Presiding Bishop’s Blue Ribbon Task Force on Indian Affairs. It had been charged with finding better ways to respond to the unique needs of Native Americans, with whom this church has had specialized mission since 1814.

Executive Council voted in 1994 to combine racial/ethnic commissions into a single multi-ethnic advisory committee. However, General Convention, in adopting the triennial budget at the 71st General Convention, accepted the recommendation of the Joint Standing Committee on Program Budget & Finance to designate ECIM as a “discrete identity” with

responsibilities for annually allocating \$1.3 million for Indian work. ECIM has continued this responsibility, reaffirmed at the 72nd General Convention by inclusion in the triennial budget of \$1.33 million for Indian work.

ECIM takes seriously its responsibility for good stewardship in allocating national church funding. It apportions funds for base support of Indian work in four jurisdictions: the dioceses of Alaska, North Dakota, South Dakota, and Navajoland Area Mission. ECIM has encouraged and nurtured 73 new ministry programs in two provinces and 20 dioceses between the years 1992 and 2000.

ECIM, with the Office of Native Ministries, coordinated multiple activities in dioceses across the nation during the triennium. These activities include an annual gathering of 45 to 75 Native Americans (including Native Hawaiians and Canadians) from 15 to 20 dioceses for January Winter Talk, to chart a direction for the 21st century. ECIM continues its sponsorship of several networks. These networks include Mountains & Desert Regional Ministry; Paths Crossing (which brings together native and non-native congregation representatives from as many as 26 dioceses to form partnerships for mutual support); Strong Heart Ministries, a national native youth organization; an urban Indian coalition which meets during the triennium drawing representatives from 10 to 15 dioceses with specialized ministry with native peoples in the cities; and other emerging native and indigenous ministries throughout the Episcopal Church.

Driven by the drastically diminished number of Indian clergy and trained lay leaders over the past three decades, ECIM identified theological training as paramount for survival of native ministry in the Episcopal Church. Though various training models have been tried, none met the needs confronting indigenous Christian communities and missions. A vision of a fundamentally new approach to training indigenous Christian leaders has evolved.

Indigenous Theological Training Institute

In October 1995, Dr. Owanah Anderson, then Staff Officer for Native American Ministries, wrote, "Long recognizing an overarching need for theological training to respond to the spiritual needs evolving out of the multiplicity of socioeconomic problems which continue to plague the broad American Indian population, the Episcopal Council of Indian Ministries, in full partnership with the Diocese of Minnesota and Congregational Ministries Cluster of the Episcopal Church Center, has created a new model for training American Indians for lay and ordained ministry." The 72nd General Convention affirmed this initiative in culturally relevant, locally focused native Christian leadership training through the Indigenous Theological Training Institute, by providing funds to "support new directions in American Indian leadership."

In 1997 the Rev. Doyle Turner, an Ojibwe from the Diocese of Minnesota, was called as Executive Director for the newly formed training institution. He writes: "The focus of the ITTI is to provide formation and training for Christian leadership in the Episcopal and Anglican Church among Indigenous people. ITTI is the culmination of the discernment and farsighted vision of the Episcopal Council of Indian Ministry (ECIM) and the Staff Officer for Native American Ministries of the Presiding Bishop."

The new model is based on a “way of life” that follows the gospel teachings of Jesus Christ. We call this “way of life” Gospel Based Discipleship (GBD). Through GBD one engages the gospel on a daily basis by reading the appointed gospel three times. Through GBD, we bring the truth and power of the gospel of Jesus Christ in each of our lives to bear and focus on the task at hand. The “way of life” also follows a set of guiding principles, which centers the direction for native ministry in the Episcopal Church across the country today. Whenever we gather in meeting or worship we say this gathering prayer:

Creator, we give you thanks for all you are and all you bring to us for our visit with our creation. In Jesus you placed the gospel in the center of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life.

Give us your strength to live together in respect and commitment as we grow in your spirit, for you are God, now and forever. Amen.

This “Gathering Prayer” glorifies the creator, gives thanks to God, asks for strength, acknowledges our native spiritual roots, and keeps all of us who are committed to native ministry in prayer as our vision of God’s call to us continues to unfold.

To date ITTI has done work in thirteen dioceses with native populations. There are now twenty-four students in various stages of training for ministry and leadership. We are partnering with a diocese with major native work, with the possibility of 20 to 30 more students in the next year. We have networked with three major training institutions and have prospects with three others. We gather resources from within the network and take the training to the students. We are in the process of developing some of our own classes, adding a native focus. One of the most exciting classes is being written by Dr. Owanah Anderson: “The History of Native Mission Development in the Episcopal Church in America.”

We engage in a wide range of training methods. We train local facilitators who then facilitate gospel based discipleship and extension courses with students who are not able to go to distant institutions. ITTI also provides workshops on leadership, GBD, and ceremony. We provide scholarships for theological students at certified institutions.

Indigenous Theological Journal

On June 14-15, 1999, ITTI hosted an historic of twelve Anglican, and Episcopal indigenous theologians from the United States, Canada, and New Zealand. They came together to begin a journal of tribal religious story. The Rev. Erwin Oliver captured the spirit of our intention with this summary. “Indigenous Christian peoples need to provide a native Christian perspective written by people who live and work among Indigenous Peoples. The first issue, published in 2000, was intended to ‘let people know who we are, where we come from, what is our history, and what we are about as native people claiming our own religious history and reclaiming our place in God’s created order.’ The second issue of the journal will be devoted to thought, story, poetry, and art that will share the native theology of creation.”

1997-2007 as the “Decade of Remembrance, Recognition, and Reconciliation” Every domestic diocese of the Episcopal Church, according to the U.S. Bureau of Census, has

within its boundaries residents who are bona fide American Indians, though often invisible and frequently unchurched. The 72nd General Convention, in adopting resolution 97-A035a establishing the Decade of Remembrance, Recognition, and Reconciliation, recognized that the Age of Missionary Endeavor for the Churches in Communion with the See of Canterbury began with a mission to American Indians, thereby providing the foundation for creating the Worldwide Anglican Communion.

The year 2007 marks the 400th anniversary of Jamestown colony, the first permanent English settlement on these shores, chartered with King James' stipulation that the gospel be shared with indigenous peoples of the "new" world.

A ceremony marking the beginning of the Decade was held on All Saints Day, 1997 at Jamestown, Virginia. The "new" Jamestown Covenant was presented to and signed by representatives from across the Episcopal Church and the Anglican Communion. The covenant calls the church to complete the action outlined by the 72nd General Convention that "each diocese will take such steps as necessary to fully recognize and welcome Native Peoples into congregational life, which will include a special effort toward developing an outreach partnership among urban Native Peoples." Excerpts from the Covenant follow. The full text is available from the Office of Native American Ministries at the Episcopal Church Center, where the original document with signatures is on display.

A Covenant of Faith

...We publish this sacred Covenant as a living sign of the renewal of the centuries old relationship between the Indigenous peoples of the Americas and the Anglican Communion. We gather in community, on this feast of All Saints, in the year of our Lord Nineteen Hundred and Ninety Seven, to pray God's blessings on our common mission.

...We offer this Covenant to the church, inaugurating a decade of study, action, and prayer as the relationship between us continues to mature and bear the fruit of the gospel.

We lift this Covenant up as the sign of a recognition and reconciliation for all Indigenous communities and their neighbors in the Episcopal Church: may a new decade of respect and justice unify us all as we seek to be the family of God.

Therefore, we joyfully covenant ourselves to the continuing mission of Christ as it finds both meaning and expression in the Indigenous peoples and the Episcopal Church, with these statements of our faith:

- I) As we strive for justice in reconciling our history of colonialism and the suffering it has engendered for generations between us: We will continue to be as constant in our search for the truth as we are responsive to its discoveries.*
- II) As we work together to find new solutions to the social and political challenges still before us: We will continue to be as dedicated to the principles of self determination as we are committed to justice for all humanity.*

III) As we expand the theological and spiritual dialogue between our several traditions and communities: We will continue to be as respectful of the integrity of Indigenous traditions as we are loving in sharing Christ.

IV) As we stand together to honor, protect, and nurture our home, the earth: We will continue to be as active in stewardship of God's creation as we are diligent in our advocacy for its care...

With these four principles as our guide for a Decade of Remembrance, Recognition, and Reconciliation, we, the undersigned, pledge our hearts and minds to the task God has placed before us.

Although the resolution on the Decade included \$30,000 for the triennium, it was not funded. Nevertheless, ECIM, and the Office of Native American Ministries, through its networks and program activities, is dedicated to fulfilling the intent of the 72nd General Convention. ECIM commends this Decade of Remembrance, Recognition, and Reconciliation to the whole church.

REPORTS FROM BODIES CREATED BY GENERAL CONVENTION, REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

Committee on HIV/AIDS

Members: The Rt. Rev. Rodney R. Michel, *chair*, the Rev. Richard F. Brewer, *vice chair*, the Rev. Gordon Chastain, *secretary*, Ms. Mary Ellen Honsaker, *assistant secretary*; Mr. John I. DeLashmet, Mr. Bruce Garner, Mr. Gilberto Tony Hinds, Ms. Elizabeth Payne, the Rev. Richard G. Younge; R.P.M. Bowden, *Executive Council liaison*.

AIDS, Racism, and the Church - The Charge

The 72nd General Convention resolved that the Episcopal Church Center convene “consultations during the triennium to (1) examine in depth the impact of HIV/AIDS in communities of color, (2) clarify the role of racism in AIDS among those communities, and (3) identify specific actions which Episcopalians in communities of color and in the majority community must take in response to HIV/AIDS.” (The full text of this and the other AIDS-related resolutions appear at the end this report).

Taking Resolution 1997-A046a as its charge, the Standing Committee on HIV/AIDS held hearings in a cross-section of communities across the United States and in Honduras. Testifying were people with AIDS and HIV, clergy, public health professionals, and representatives from AIDS service organizations.

The Context

This is the new face of AIDS, the second epidemic:

- African-Americans make up 13 percent of the United States population; they account for about 57 percent of all new infections with human immunodeficiency virus, which causes AIDS.

- Hispanics, the fastest growing major population group in the United States, make up 12 percent of the U.S. population; they account for 21 percent of new AIDS cases. The AIDS case rate per 100,000 population is nearly four times higher for Hispanics than for non-Hispanic whites.
- Globally around half of all new HIV infections are in people aged 15 to 24; 25 percent are in people under 22. Every hour two Americans under the age of 20 are infected.
- African-American children represent 58 percent of the cumulative pediatric AIDS cases; Hispanic children represent another 23 percent.
- Although between 1995 and 1996 AIDS death rates for the total U.S. population declined 23 percent, the decline for African-Americans was only 13 percent.
- Although the percentage of HIV and AIDS cases among Asians and American Indians appears to be less than 1 percent, there are particularly serious problems in getting accurate statistics for these groups. For instance, because many American Indians have Hispanic names, they may be being counted in that group.
- In all groups, rates of infection with HIV are rising fastest among women.
- Although the incidence of AIDS has dropped in the Midwest, the West, and the Northeast, it has not dropped in the South.

Federal treatment guidelines call for early and aggressive treatment of HIV and AIDS with combination therapies. Yet, according to a 1998 survey of doctors, doctors with less experience tend to treat the greatest proportion of women and people of color with HIV, women and minorities receive therapy later in their disease progression; they were also more likely to receive either mono-drug therapy or two-drug therapy rather than the state of the art triple combination therapy. "AIDS is a disease that holds a magnifying glass to some of America's ugliest social problems," says Dr. Thomas Coates, professor of medicine at the University of California, San Francisco. Racism is one of those problems. So is poverty. It should not be a surprise that the groups that are now being hit hardest by HIV and AIDS are those that traditionally have been marginalized.

The Hearings

After formal testimony and informal discussions in Indianapolis, Atlanta, Miami, San Pedro Sula, Seattle, and the Wind River Reservation in Wyoming, the Standing Committee reached some inescapable conclusions:

- **In many minority communities, the disease is still literally "unspeakable."** As a result, myths continue to circulate in those communities. There is, for instance, a perception among Hispanics that they are not at risk.

At the first hearing in Indianapolis, witnesses spoke of the continuing fear and prejudice that keeps those infected from seeking testing or services, or even sharing their status with family or community. At the last hearing on the Wind River Reservation in Wyoming, one person said, "Where you're from, AIDS is no longer so awful; in Wyoming, if you have AIDS, you're a terrible, terrible person."

In all minority communities, recognition of the risk and discussion of treatment and prevention are impeded by habits of homophobia that further obscure

the breadth of the problem. For those who are diagnosed with HIV and AIDS in such a situation, the first option is denial, as among Native Americans, many of whom turn not to treatment but to alcohol.

- **Help is not easy to access for people in these communities.** Simply getting information is difficult. Technology could be a means of empowerment, but though libraries may have access to the Internet, library terminals are too public. In smaller towns and rural areas and on Indian reservations, it's impossible to remain anonymous in accessing services. The African-American AIDS Project in Cheyenne had to change its name to the African-American Wellness Project and cover lupus, sickle cell, diabetes, and heart disease as well in order to get the AIDS message across. In the Indian community, "People here are modest; they don't like to talk about private things."

Neither do Hispanics. In Honduras, witness after witness spoke of the need for secrecy about their diagnosis. In the Haitian community in Miami, battered by accusations early in the epidemic that Haiti was the source, denial of the very existence of HIV is common, though there are Haitians who are attacking the problem of education and support head-on.

To access help, "people need a safe place." "It's difficult to go for help," said a Native American, "because things are said that shut us down." When there is no sense of safety, when there is secrecy, as in Honduras where testing technology and medications are virtually impossible to access, a diagnosis of HIV or AIDS can be a death sentence.

- **Despite the surging infection rates among women and minorities, AIDS is still identified as a gay issue.** That is one of the reasons that it's "unspeakable." And "the church doesn't know about the rise in infection rates among women. Or the church has forgotten." One witness in Miami said, "We need to dispel the myths. Sex is a normal function. There are no guilty. There are no innocent. This is a health care issue."
- **Definition of risk is an issue for some doctors.** In Wyoming we heard of women dying because their doctors refused to test them until it was too late: because they were in monogamous relationships, they weren't supposed to be at risk. Similar problems were reported in Honduras. In Miami we heard of doctors who simply didn't ask about risk factors.
- **Name reporting is a deterrent to diagnosis and treatment.** Because Wyoming has name reporting, its statistics show only 200 cases of AIDS in the state; yet service providers in Cheyenne say they deal with that many in their city alone.
- **"Think about the person; the disease is not necessarily the primary concern,"** said a witness in Miami, where there are 600 homeless people infected with AIDS who are on the waiting list for housing. Another witness in Miami pointed up the importance of economic empowerment, a theme that also resonated in San Pedro Sula, where people must test negative before being hired or when diagnosed with HIV can be fired.

In Seattle, Street Outreach Services works on a model that treats drug addiction as a mental health issue, not a moral issue. In Georgia, partner notification is

a big issue for teenagers, who are at greatest risk but for whom relationships have particular emotional resonance. In Indianapolis, one person stated that for many persons of color getting food, housing, clothing, and drug rehabilitation has to come before attention to HIV, especially when the infected person is a mother who must first take care of her children's needs. On the reservation, "alcoholism colors everything;" altered states make it hard to make rational decisions. In the county where Miami is located, not one single provider of childcare/preschool programs would take HIV+ children.

- **"Racism must be addressed or we'll never get to AIDS because of the walls of mistrust,"** said the pastor of Sojourner Truth Unity Fellowship Church in Seattle. She used the term "oppression sickness" to describe the turning of one group against another in its own quest for acceptance. In the African-American community, there is a distrust of health services because of memories of the Tuskegee Experiment. There is similar distrust of state and federal services among Native Americans, for similar reasons. As one person noted in Atlanta, "Ten years ago it was a gay issue and 'not our problem.' Now it's a black issue, and 'not our problem.'"

In Florida there is little state support for the problems of the "immigrant population" in Miami. In the words of one Miami witness complaining about lack of data on the etiology of the epidemic, "If the HIV affected/infected community . . . were primarily middle class to affluent whites, we would have some of this information by now. It is difficult not to conclude that racism and classism play significant roles in the neglect which we have faced." At Wind River, "there is a perception of the health care system as white."

- **Those at risk and infected are younger and younger; reaching them while they're in elementary and high school is vital.** The Spirit Warriors, a youth group on the reservation, has been reaching out to peers with plays and other performances that dramatize the epidemic. Similar programs are needed in all minority communities. Young people learn from each other more readily and more effectively than from adults, the CDC has found. The prevention message must be delivered by every means possible.
- **The role of the church has been ambivalent.** Considering "church" in the generic sense of religious institutions, its work has not necessarily been supportive. At the first hearing in Indianapolis we heard that there is a lack of support for HIV prevention and for infected persons in churches in minority communities: "It's not mentioned except in judgment." In Miami we heard, "Let this topic become an acceptable item of conversation in faith communities. Deal with—confront—our discomfort at talking about sex and sin and drug abuse." That witness did recognize that many churches are already struggling to make ends meet.

Throughout the series of hearings, we studied what seems to work in providing services to people infected with or affected by HIV and AIDS and looked for ways the church can support those efforts.

What Works:

- Efforts of service providers to build trust and compassion, rather than detachment
- Assistance to clients with other parts of the “system,” accessing survival as well as treatment services
- Collaboration between service providers
- “Tools for survival” programs for HIV+ people, including peer counseling and empowerment programs: “you’re more likely to care about your health if you have self-esteem”
- Programs that recognize differences between and within communities
- Needle exchange programs
- Anonymous testing
- Peer prevention education
- Programs that go where the affected persons are.
- Comprehensive approaches that include economic empowerment
- An atmosphere where real issues can be talked about

What the Church Can Do:

- “Churches should stress the gospel call to heal as a way around the barriers of stigma and politics.”
- “Confront our discomfort at talking about sex and sin and drug abuse.”
- “Provide leadership for support groups for families, individuals, for grandmothers raising grandkids and taking care of dying daughters and sometimes sons.”
- “Reach out, open up, run some risks.”
- “Churches are in a unique position to support needle exchange programs.”
- “Faith communities can better respond by leaving their dogma and tracts at home and just being compassionate.”
- “Use a clergy-to-clergy approach to gain support, within the same denomination if possible.”
- “If clergy don’t support programs, find active lay people.”
- “Create an atmosphere where real issues can be talked about (e.g., sex) so that values like commitment and honesty can be addressed.”
- “The best thing faith communities can do is stop avoiding the subject.”
- “Churches and church leaders need to be more informed and educated if they are to teach others.”
- “Christians should be more inclusive in providing pastoral care.”
- “You have to show compassion. You have to show love.”

Recommendations:

The Standing Committee on HIV/AIDS recommends that the Episcopal Church:

- Place special emphasis in the coming triennium on the gospel call to healing.
- Make a concerted effort to confront the damage HIV/AIDS is doing in minority communities—and to confront the damage done by failure to speak out about the problem.

- Make a special effort to build trust among people of all colors, so that HIV/AIDS prevention efforts will be well received in all communities.
- Move beyond the boundaries of parish and ethnic community especially to carry the prevention message to young people of all colors.
- Recognize that for those most at risk, AIDS is only one of the aspects of their lives that need attention, but it is an aspect that undermines all the others.
- Speak out in favor of anonymous testing and needle exchange as prevention and treatment options of significant importance.
- Speak out honestly, moving beyond discomfort, about sex, drug abuse, and HIV/AIDS.
- Support in each parish culturally sensitive and to the extent possible culturally representative care teams.
- Make a special effort to educate doctors and other health care professionals about the importance of recognizing new groups at high risk, not only minorities but also older people.
- Take a more active role in promoting action to confront the current face of HIV/AIDS by other churches as well as our own.

The 72nd General Convention, meeting in Philadelphia in 1997, adopted four resolutions pertaining to HIV/AIDS, which appear below. The HIV/AIDS Standing Committee prepared Resolutions for the 73rd General Convention in 2000, calling for continuation of itself, HIV/AIDS prevention education, and the availability of affordable AIDS-related medications. Approved at the January 2000 meeting, the texts appears with other Council Resolutions at the end of the Executive Council report.

HIV/AIDS-Related Resolutions of the 72nd General Convention

1997-A046a

Resolved, That the Episcopal Church Center, in collaboration with the Committee on HIV/AIDS and the National Episcopal AIDS Coalition, convenes consultations during the triennium to (1) examine in depth the impact of HIV/AIDS in communities of color, (2) clarify the role of racism in AIDS among these communities, and (3) identify specific actions which Episcopalians in communities of color and in the majority community must take in response to HIV/AIDS; and be it further

Resolved, That the sum of \$40,000 be appropriated for the conduct of these consultations and distribution of the results of their work..

Note: *Although this resolution was adopted, it was not funded. However, much has been accomplished through the work of the Standing Committee on HIV/AIDS and NEAC.*

1997-A047a

Resolved, That the life-saving work of prevention education in the Episcopal Church be continued by providing further Provincial training in the use of materials developed by this church for the prevention of AIDS among teens; and that the ministry of prevention be expanded to young adults, a population at especially grave risk for infection, through development or adaptation of existing resources, to include emphasis on abstinence as well as on proven harm and risk reduction strategies; and be it further

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Resolved, That \$15,000 per year be appropriated for further Provincial training, with such sums to be matched by at least one dollar in funding from other sources for every five dollars from the budget of the church; and be it further

Resolved, That the sum of \$25,000 be appropriated for development and publication of a prevention resource for young adults.

Note: *Although this resolution was adopted, it was not funded.*

1997-A048a

Resolved, That the Episcopal Church reaffirms its continued commitment to a Christian response to the HIV/AIDS pandemic in our nation and world as set forth in “The Council Call: A Commitment on HIV/AIDS by People of Faith,” endorsed in Resolution B028Aa of the General Convention; and be it further

Resolved, That during the 1998-2000 triennium our church and its members will with special intention preach, pray for, and pursue Justice, Care for Bodies and Souls, Prevention Education, Sound Public Policy, Fairness in the church Workplace, and collaboration in our individual and corporate responses to HIV/AIDS.

1997-D099a

Resolved, That the 72nd General Convention commends the National AIDS Memorial at the Cathedral of St. John the Divine in New York City and expresses gratitude to those Episcopalians and others who established and maintain this, the first memorial in the world dedicated to all those who have died as a result of the HIV/AIDS pandemic, and be it further

Resolved, That the General Convention commends the efforts of the National AIDS Memorial to provide a permanent memorial in the New York Cathedral.

The Executive Council Committee on the Status of Women Membership

Marjorie A. Burke (Massachusetts) 2000, *chair*; Sally M. Bucklee (Washington) 2003, *vice chair*; Fran Toy (California) 2003, *secretary/treasurer*; Jane W. Banning (Pittsburgh) 2003; Rebecca Crummey (Springfield) 2000; Guadalupe Guillen (Los Angeles) 2003; Jessica A. Hatch (New York) 2000; Edwin M. Leidel (Eastern Michigan) 2003; Constance Ott (Milwaukee) 2000, *Executive Council liaison*; Imelda S. Padasdao (Hawaii) 2003; Gini Peterson (Atlanta) 2000; Edward W. Rodman (Massachusetts) 2000; Marge Christie (Newark), *consultant*; Ann Smith (Connecticut), *WIMM Staff*

Bishop Edwin Leidel and Deputy Marge Christie are authorized to receive nonsubstantive amendments to this report.

Summary of the Committee's Work

CONVENTION MANDATE

The mission of the Committee on the Status of Women (CSW) is to investigate and advocate for the full participation of women in the life of the Episcopal Church and to advise the church on theological, educational, health, and socioeconomic issues that determine the conditions of women's lives.

THEOLOGICAL BASIS

This mission arises out of the Baptismal Covenant which binds us to “persevere in resisting evil, to strive for justice and peace among all people and to respect the dignity of every human being” and to “proclaim by word and example the Good News of God in Jesus Christ.” One aspect of the Good News is that all are one in Christ Jesus, male and female. We rejoice that we have been called to minister in an age in which new implications of that unity in Christ are being recognized.

ACCOUNTABILITY AND GOALS

The Committee is appointed by the Presiding Bishop and the President of the House of Deputies to report to the Executive Council in accordance with Resolution A077 of the 1988 General Convention. Based on the mandate noted above and the work of its predecessor, the Committee for the Full Participation of Women in the Life of the Church, the CSW established the following overall goals:

- to monitor the status of all women and promote their full participation in the life of the church
- to monitor the effects of sexism, racism, and all other forms of discrimination on the status of women in the United States
- to advise and recommend to the General Convention and to the church policy and program which will improve the status of women

ADDITIONAL MANDATE

As a result of consultations in 1990-93 to end violence against women, the CSW recommended (and the 1994 General Convention concurred in resolution A049) making the “Episcopal Church a truly safe place for all God’s people” by:

- encouraging every parish to develop ministries against violence
- continuing to raise awareness about the church’s role in responding to violence against women
- extending the consultation process in every province and diocese
- providing resource people and educational materials for use in regional and local programs
- securing outside funds to support training.

Financial Report for the 1998-2000 Triennium

	1998	1999	2000	
	Actual	Actual	Budget	Total
Income				
Budget	\$8,970	\$19,667	\$15,363	\$44,000
Expenses				
Committee Meetings		\$5,573	\$14,320	N/A
Administration				
Consultant				
(Travel, Housing)				

Objectives for 1998-2000

The Committee on the Status of Women believes that issues of gender, power and authority contribute in major ways to a disconnection between the parish and provincial and national church leadership. Undergirding much of this disconnection are persistent racist, sexist, and heterosexist ideologies and behaviors. Therefore, the Committee commends consideration of the following objectives:

- recommend to the Presiding Bishop strategies affecting women's mission and ministry
- facilitate conversations on theologies of leadership, power-sharing, and mutual ministry
- advocate for training to identify, confront, and redress the effects of racism, sexism, and heterosexism
- call attention to the dynamics of oppression and violence against women
- monitor the impact of changes in social service policies affecting the welfare and health of women and children
- pursue data relative to the deployment and compensation of ordained and lay professional women
- support and strengthen the office of Women in Mission and Ministry in its efforts to reach out to women, provide leadership training, and hold the church accountable for resources in the language of worship and hymnody

Achievements of 1998-2000 Triennium

As the new century dawned, the Executive Committee of CSW met with the Presiding Bishop to discuss issues such as the importance of including ordained and lay women in ecumenical dialogues, discussions between him and women theologians, the inclusion of women's concerns in ECUSA's agenda and on-going mechanisms to address such issues.

It took almost the full triennium and most of CSW's volunteer energy to resolve the dilemma as to whether or not the Committee could accept a grant awarded by St Paul's Endowment Fund for Mission and Ministry (Indianapolis) to update the landmark 1987 study *Reaching Toward Wholeness*.¹ Funds were found in the ECUSA budget by the Executive Council in late fall of 1999, and Adair Lummis of the Hartford Seminary was selected as the project's consultant in November. Since she served in that role for the original study, CSW anticipates that the update will be particularly valuable and less expensive. However, having lost more than a year over the question of funding, the project will begin in early 2000 and be completed for the Blue Book report for General Convention 2003. The primary focus will be women and girls ages 15-45.

The first stage of *Reaching Toward Wholeness II* (the 21st Century Survey) will be distributed in Denver as an addendum to this Blue Book report. It will focus on the perceptions and attitudes of national staff, Executive Council members, and the chairs of the various committees, commissions, agencies, and boards.

The Committee chose its meeting places based on the ability to gather information on a variety of subjects; to elicit suggestions for setting priorities; to learn what others were doing about misogyny (the hatred of women), violence, economic justice, racism,

and inclusion; to meet with people who could inform its work. The locations were always chosen with an eye toward inexpensive housing rates.

- Minneapolis Interim Bodies meeting: with the Presiding Bishop; Pamela Chinis, President of the House of Deputies; Catherine Roskam, Bishop Suffragan, Diocese of New York; Carolyn Irish, Bishop of Utah; Catherine Lynch, Assistant Treasurer; members of the Sexual Exploitation Committee
- Church Center with Patricia Mordecai, Assistant to the Presiding Bishop; Rosemari Sullivan, Executive Secretary of General Convention; Melford “Bud” Holland, Coordinator, Office of Ministry Development; Pamela Ramsden, Assistant Director, Church Deployment Office; Robb Bruce, Assistant for Youth Ministries.
- General Theological Seminary with seminarians
- Seabury-Western Seminary with Pamela Cooper-White, Associate Professor of Pastoral Theology, Lutheran Theological Seminary, Philadelphia; James Griffiss, Canon Theologian to the Presiding Bishop; Ruth Meyers, Professor of Liturgy, Seabury Western Theological Seminary; seminarians, faculty, and staff
- Mercy Center with seminarians, faculty and staff from the Church Divinity School of the Pacific
- Duncan Center with Lynne Grifo, Associate Coordinator, Office for Ministry Development

Conversations with seminarians proved invaluable as Committee members were alerted anew to frustrations with the “ordination process” in various dioceses; fears surrounding less-than-helpful deployment processes, wage gaps, and other inequities which still remain and which relate to positions available to female versus male clergy and laity. At the same time these conversations provided an opportunity to talk about the history of ordained and lay women in the life of the church and the unique role the Committee on the Status of Women continues to exercise on behalf of girls and women. The Committee encourages other bodies to take advantage of such opportunities for dialogue.

As Christians today, we are faced with the common lament that we live in a violent society which acts out that violence in many ways. Therefore, the Committee:

- voted to support the Diocese of Massachusetts’ resolution to amend the Marriage Canon, adding a concern for the physical and emotional safety of persons contemplating divorce
- developed a sequel to *Breaking the Silence of Violence*²
- redesigned and distributed a Pledge of Nonviolence
- continued collaboration with the Committee on Sexual Exploitation
- asked the Executive Council to endorse and support Pay Equity Day, which annually brings attention to the gap in the male to female earnings ratio. In 1998 women made up 47% of the U.S. work force (15 years and older) but earned only 76% of the wages earned by men. Men’s earnings increased by 3.4%, women by 2.0%. As a result, women must work 2-3 months longer than a man to earn an equal annual income.³ That date is calculated each year and is then known as Pay Equity Day. A member of the Committee wrote an appropriate prayer which was widely disseminated.

Liturgy and spirituality remain of primary interest. Therefore, the committee:

- welcomed early drafts from the Standing Commission on Liturgy and Music (SCLM) of liturgies which speak to issues such as burial of a child, ministry in a health care facility, infertility, facing the choice of whether or not to terminate a pregnancy, removing life support systems
- commissioned and distributed a prayer by Avery Brooke, written in seven languages, for the eleven women who were the first female bishops to attend the Lambeth Conference
- supported the SCLM intention to complete the process for including Florence Nightingale on the liturgical calendar
- began research into the implementation of Canon IX ordinations in order to learn whether dioceses deploy such clergy equitably.

Save your Tuesdays at Convention 2000 to join the CSW at “Overcoming Overwhelmed” and “Lunch With....” Deputies, alternates, bishops, and Triennial Meeting delegates will want to reserve time on their Tuesdays at Convention to participate in two special events.

Tuesday, July 4—an appropriate day to talk about women’s independence!—to discuss the basics of being an effective member of the House of Deputies or Bishops. Overcoming Overwhelmed will focus on working the schedule and the notebook, the importance of attending committee hearings, preparing to speak to issues, joining coalitions, seeking sage advice.

Tuesday, July 11—Two of the most prominent women in a city full of prominent women, the Rt. Rev. Jane Holmes Dixon, Bishop Suffragan of the Diocese of Washington, and Ms. Diane Rehm, host of her own daily talk show on National Public Radio, will be featured at CSW’s fifth General Convention Lunch With.. Their conversation is an invitation to listen and learn from two who have carefully nurtured the fabric of their relationship for more than a quarter century and to reflect on the possibilities for friendship in your own life. Known affectionately as “Miz Dixon and Miz Rehm” their “fierce friendship” is an instrument of God’s activity in their lives, a source of renewed courage, hope and unconditional love.

Basic Concepts of the Committee on the Status of Women

Misogyny. Misogyny is the hatred of women. The Rev. Dr. Suzanne R. Hiatt believes that “the struggle for women’s ordination has been a struggle against misogyny....Misogyny, like racism and homophobia, is finally being identified as one of those principalities and powers Paul warns us about. We battle not flesh and blood, not individual people, but the powers that have taken them over. It is time to put the struggle of women for ordination in

that context—time to say that hatred of women is not okay and must be resisted just like the other hatreds that divide us—all this for the sake of the kingdom.”⁴

Power. Women seek relationships of equality where “power with” is held in trust. The old paradigm assumes a definition of power that is finite—that there always must exist clear winners and losers. As women rooted in the Judeo-Christian tradition, we are challenged to understand authentic power as being connected to the promise of God to be with us. It is power that is abundant, and it multiplies the more it is shared with others.⁵

Patriarchy. Patriarchy, literally “the rule of the fathers” is so ingrained in most of the world’s cultures that it is considered normative. Patriarchy includes those language patterns, attitudes, symbols, structures, social and cultural mores that constantly impress on women their inferiority and dependency. From this comes prostitution, the global sex trade, sexual abuse in both home and church, and violence against women and girls in many forms. This is not so much about women—the majority of adult Episcopalians—as it is about a system that is scripturally in error, archaic, and sick. It says the God-given gifts of female persons are not wanted and will not be used. God may call a woman to be an ordained or lay leader, but the church does not have to acknowledge that call.

Throughout the triennium we have heard the distress of girls and young women trying to counter discrimination and harassment in their schools where

- sexual harassment and sexual assault remain pervasive in middle schools, high schools, and colleges
- female athletes receive 23% of athletic budgets and 38% of athletic scholarship dollars
- women faculty are less likely (by 44% compared to 70%) than men to receive tenure⁶

We have heard the heartache and sorrow of women facing violence in the home and in the workplace where:

- every 15 seconds a woman is beaten by her husband/partner
- every day 4 women die as a result of domestic violence
- domestic violence is the leading cause of emergency room visits by women
- girls aged 16 to 19 experience the highest rates of violence by an intimate partner of any other age group
- children who witness domestic violence at home are 5 times more likely to commit or suffer violence when they become adults and are likely to exhibit aggressive behavior
- 50 to 70 percent of men who abuse their female partners also abuse their children⁷
- rape is common during wars—20,000 in the first few months in Bosnia⁸
- women earn 76 cents for every dollar paid to men; African-American women earn 63 cents; Hispanic women 56 cents
- welfare reform has caused an increased need for emergency shelter, but 67% of the cities have turned away homeless people because of lack of space; families with children are 38% of the homeless and **children by themselves are 25%**
- welfare has placed people in jobs with poverty wages, no benefits and no affordable quality child care

- one third of municipalities report an increased need for food and clothing—in New York City 59,000 people were turned away last year because of a lack of food to distribute⁹
- the ultimate offense!—many states never used the funds allocated to them by the federal government¹⁰

We have heard with horror the stories about sex trafficking among women and children, both in the United States and worldwide:

- 2 million children forced into prostitution every year—half of them in Asia
- children from Mexico sold to United States brothels
- Asian women sold to North American brothels for \$16,000
- 10,000 Russian women forced into prostitution in Israel
- women forced into captive domestic slavery in this country and overseas¹¹

We have heard the cries of women and girls in dioceses which refuse to consider females for inclusion in the ordination process:

- there are still 3 ECUSA dioceses which refuse to ordain women as priests and an additional 3 with no women priests among their clergy
- there are 6 dioceses with fewer than 4 women priests and an additional 18 where less than 10% of the priests are women¹²

*Those who openly oppose women's ordination are swimming against the gospel tide of inclusivity, headed for the backwater eddies of patriarchal delusion.*¹³

In the Anglican Communion, there are still 10 Provinces (of 35) which do not ordain women as priests and three about which information is not available:¹⁴

No Women's Ordination

*Central Africa
Jerusalem & Middle East
Korea
Melanesia
Nigeria
Papua New Guinea
Southeast Asia
Tanzania
Indian Ocean
Southern Cone
Australia
Burundi
England
Hong Kong
Kenya
Philippines
Rwanda
Scotland
Uganda
Wales*

Deacons Only

Deacons and Priests

	<i>West Africa</i>
	<i>West Indies</i>
<i>Deacons, Priests, Bishops</i>	<i>Brazil</i>
	<i>Canada</i>
	<i>Central America</i>
	<i>Ireland</i>
	<i>Japan</i>
	<i>Mexico</i>
	<i>New Zealand</i>
	<i>Southern Africa</i>
	<i>United States</i>
<i>Status Unknown</i>	<i>Congo</i>
	<i>Myanmar</i>
	<i>Sudan</i>

We have heard the anguish of lesbians and gay men who ache for the right to have their relationships blessed by their church.

We have heard the frustration of women leaders overlooked when deputies to General Convention are elected, when appointments to committees and commissions are made:

- 33 dioceses (out of 106 reporting) elected no women clergy to their deputations to the Denver convention
- 5 dioceses elected no women
- 77% of the commissions, committees, boards, and agencies were chaired by men¹⁵

We have heard the discomfort of women over the dearth of females elected to political office:

- 88% of the members of Congress are men
- women are governors in only three states
- no woman has ever served as president, vice president, speaker of the House of Representatives, or Senate majority leader¹⁶
- the United States remains the only developed nation in the world which has not ratified the UN Convention on the Elimination of All Forms of Discrimination Against Women

We have heard the disappointment of women who are yearning for a prayer book whose language includes them more fully in the worship.

The Committee on the Status of Women fervently prays for a safe, sacred, healthy place for all people—**Church, are you listening?**

Objectives for 2001-2003

1. Complete the update of Reaching Toward Wholeness (the 21st Century Survey), including an examination of such assumptions as:¹⁷
 - a. women in leadership must compromise because the church is defined and controlled by men
 - b. most women do not have access to leadership in the same way that men do

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- c. women in leadership burn out quickly; there is frequently little reward for very hard work
 - d. in the church's patriarchal environment theology and language work against women, making sexism the norm
 - e. men's tasks come before women's in setting priorities
 - f. women feel unsafe because their physical boundaries are routinely compromised
 - g. many women are ambivalent about power
2. Implement goals from the 1998 World Council of Churches Decade Festival:¹⁸
- a. a vision of a human community where the participation of each and every one is valued, where no one is excluded on the basis of race, sex, age, religion, cultural practice, or sexual orientation and where diversity is celebrated as God's gift to the world
 - b. elimination of the evils of domination and discrimination related to opportunities for theological education, training for ministry, gender studies, inclusion in positions of leadership, and liturgical language
 - c. elimination of all forms of violence: sexual, economic, religious, psychological, physical, structural, military, spiritual
 - d. a vision of a world of economic justice where poverty is neither tolerated nor justified

RESOLUTIONS APPROVED BY EXECUTIVE COUNCIL FOR PRESENTATION TO THE 73RD GENERAL CONVENTION

Developed by the Congregations in Ministry Committee

Resolution A045 Continue Monitoring Implementation of Ordination of Women

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Conven-
2 tion commend the progress made by the Diocese of San Joaquin and note the
3 responses of the Dioceses of Fort Worth and Quincy regarding the implementa-
4 tion of Canons III.8.1, III.16.1(d), III.16.2, and III.17.3 as required by Resolution
5 97-A053a; and be it further
6 *Resolved*, That the Executive Council and the House of Bishops continue
7 to monitor progress in all dioceses toward the full implementation of the above-
8 mentioned canons, in particular in the Dioceses of Fort Worth and Quincy; and
9 be it further
10 *Resolved*, That the Dioceses of Fort Worth and Quincy be encouraged to
11 honor the above-mentioned canons of the church by bringing women into the full
12 life and ministry of the church; and be it further
13 *Resolved*, That reports of this monitoring be received prior to the Fall 2002
14 meetings of the Executive Council and the House of Bishops, and be presented
15 to the 74th General Convention.

Explanation

While recognizing the responses made by the above-mentioned dioceses in regard to fulfilling the intent of Canons III.8.1, III.16.1(d), III.16.2, and III.17.3, we offer this resolution as an opportunity to minister to those on both sides of this issue. People in the whole church, both men and women, are enriched by the presence of ordained women. Recognizing remaining and painful divisions arising from this issue, we affirm that we are all one in the body of Christ.

Resolution A046 Conversation with Youth & Young Adults about Sexuality

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
- 2 Convention of the Episcopal Church encourage dioceses and congregations to
- 3 provide a safe, hospitable environment for frank conversation with youth and
- 4 young adults about human sexuality, to share and teach accurate information,
- 5 and to promote dialogue, not conclusions, and be it further
- 6 *Resolved*, That the Episcopal Church Center's Ministries with Young People
- 7 Cluster, in consultation with provincial networks, identify and recommend com-
- 8 prehensive guidelines and resources for these conversations.

Explanation

While dioceses and congregations have been asked to convene dialogues on human sexuality and identity by past General Conventions, these dialogues have rarely included young people. This resolution, emphasizing *conversation* and *relationship* between older adults and young people in the context of our *faith* responds: 1) to the needs expressed by participants at the 1999 Episcopal Youth Event, 2) to an increase in bias crimes toward lesbian and gay young people, and 3) to the need for Episcopal youth to have accurate information on topics such as human physiology, sexually transmitted diseases, etc.

Developed by the Anti-Racism Committee of JPIC**Resolution A047 Extend Anti-Racism Commitment Another Nine Years**

- 1 *Resolved*, the House of _____ concurring, That having noted the 1991
- 2 resolution from the 70th General Convention, D-113, called this church to a nine
- 3 year commitment to address racism inside our church, within society, and in our
- 4 world, this 73rd General Convention does now commit itself for another nine
- 5 years to continue the work already begun in these past three triennia in order that
- 6 we become a church committed to ending institutional and other forms of racism
- 7 within our polity, within our society, and throughout the world.

Explanation

While much work has begun at local, diocesan, and national levels to engage the whole church in dialogue on racism in our midst, much more work remains before this vision, lifted up in 1991, can begin to approach reality. Only now are many members of the church beginning to understand the depth of the problem among us and many yet still resist confronting this pernicious evil. This resolution places before the church a clear call from its highest deliberating body to continue in this engagement and to expand and deepen the work begun.

Developed by the Episcopal Ecological Network of JPIC

Resolution A048 Consider Environment When Choosing Electric Energy Supplier

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
2 Convention encourages all members, congregations, dioceses, and other church
3 institutions, in choosing electric energy suppliers, to examine the choices of
4 energy generation, and to use environmentally safe and sustainable energy
5 sources, especially those deriving from sun and wind; and be it further
6 *Resolved*, That the church at every level seek out expertise in selecting an
7 energy provider through such resources as Episcopal Power and Light.

Explanation

Building on the resolution passed at the 1997 General Convention and the growing concern about climate change, the Episcopal Church is moving towards a response that calls for more efficient use of energy, and the selection of energy suppliers that generate fewer fossil fuel emissions than in the past.

Many states are now moving towards energy deregulation, which will allow consumers a choice in who supplies their energy needs. This is an historical first, allowing the church to “put its faith into action.” In 1998 the Federal Energy Regulatory Commission (at the request of large commercial enterprises) mandated wholesale competition among utilities. This competition allows utilities to buy and sell electricity to each other and allows consumers the opportunity to choose their electric utility company.

Transmission and distribution will continue to be regulated by monopolies, so as not to interfere with the delivery system. The spiritual implications of this choice will reflect the church’s leadership role as a steward of God’s creation.

Developed by the Committee on HIV/AIDS

Resolution A049 Continuation of the Executive Council Committee on HIV/AIDS

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention re-authorize the Executive Council Committee on HIV/AIDS to be con-
3 tinued for the 2001-2003 Triennium; and be it further
4 *Resolved*, That the Executive Council Committee on HIV/AIDS report at
5 least annually to the Executive Council of the General Convention on the state
6 of the church’s response to the HIV/AIDS pandemic, with particular attention
7 to how General Convention resolutions are being implemented and the ways in
8 which other commissions and committees of the General Convention might have
9 an impact on the Episcopal Church’s response to the pandemic; and be it further
10 *Resolved*, That the following amounts be included in the budget of the
11 Executive Council for support of the Committee on HIV/AIDS: \$12,500 for
12 2001, \$12,500 for 2002, \$12,500 for 2003. this totals \$37,500 for the Trien-
13 nium.

Explanation

Statistical evidence is clear that far from receding, the HIV pandemic is expanding and continuing to have devastating effects on individuals, the church, and the World. A new generation is coming of age to face the life-threatening dangers of infection, while at the

same time, cultural and societal issues have hindered prevention education for and effective ministry and treatment for women and people of color. HIV/AIDS is interconnected with other social issues, such as drugs, alcoholism, promiscuity, birth control and other issues, etc., and our approach to the pandemic must be multi-disciplinary. The Executive Council Committee on HIV/AIDS, through its hearings and visits to AIDS ministries carries the concern of the whole church about this issue to the world, and reports to the church on the needs of those affected.

Resolution A050 HIV/AIDS Prevention Education

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
- 2 Convention calls for the life-saving work of prevention education in the Episco-
- 3 pal Church to be continued by providing further Provincial training in the use
- 4 of materials developed collaboratively by the appropriate bodies of this church
- 5 for the prevention of AIDS among teens; and that the ministry of prevention
- 6 be expanded to young adults, through development or adaptation of existing
- 7 resources, to include emphasis on abstinence as well as on proven harm and risk
- 8 reduction strategies, such materials to respect the cultural differences among the
- 9 peoples of this church; and be it further
- 10 *Resolved*, That up to \$40,000 be allocated from the Program Budget for this
- 11 work.

Explanation

This resolution continues to develop and actively support the use of prevention education materials which recognize the cultural diversity and sensitivities present in this church. Statistics reports are clear that, particularly in the United States, the incidence of new infections among teens and youth is increasing. The Committee on HIV/AIDS frequently heard that the method of prevention instruction used by the majority culture is not always, and frequently is never, the way to approach such instruction in minority cultures. However, it can be done and we need to recognize the need for more than one prevention resource in our church.

Resolution A051 Availability of AIDS-related Medications

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
- 2 vention supports compassionate initiatives to make AIDS-related medications
- 3 available at affordable prices to infected persons throughout the world, especially
- 4 in the poorest and neediest nations; and be it further
- 5 *Resolved*, That the General Convention of the Episcopal Church urge the
- 6 government of the United States to work with other governments to find ways
- 7 both to make affordable drugs available and to provide for continued research
- 8 and development of AIDS-related medications.

Explanation

AIDS virus infections continue to rise worldwide. In Sub-Saharan Africa, the area hardest hit by the AIDS pandemic, one in eight South Africans, one in seven Kenyans, and one in four Zimbabweans has HIV/AIDS. In South Africa, where there are 1,500 new HIV infections daily (65% among people between the ages of 15 and 25), a month's supply of

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AZT costs R400 (US\$80) and the more effective combination of drugs R2000 (US\$334). Yet 60% of South Africans live on a monthly income ranging only from R460 to R2680. The government of Honduras has no money for AIDS medications of any kind for those infected. Similar situations exist throughout the Third and Fourth worlds. Health workers cannot provide adequate treatment under these circumstances, and governments around the world are becoming increasingly desperate in their search for ways to provide affordable drugs, sometimes feeling compelled to find ways of skirting international trade agreements. Finding a compassionate, just, and equitable solution to this problem, without jeopardizing research and development work, is of paramount importance.

Resolution A052 Encourage Awareness of Justice Issues Related to HIV/AIDS

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
- 2 vention of the Episcopal Church encourage the church at every level to combat
- 3 the oppression of people based on race, gender, and sexual orientation, which
- 4 contributes directly to the spread of HIV/AIDS and which hinders the effective
- 5 prevention, education, treatment, and access to services for HIV/AIDS; and be it
- 6 further
- 7 *Resolved*, That the 73rd General Convention of the Episcopal Church, as a
- 8 response to the continuing pandemic of HIV/AIDS, call the church to preach,
- 9 pray for, and pursue Justice, Care for Bodies and Souls, Prevention Education,
- 10 Sound Public Policy, Fairness in the Church Workplace, and collaboration in our
- 11 individual and corporate responses to HIV/AIDS.

Developed by the International and National Concerns Committee

Resolution A053 Migration Ministries Mission Statement

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Conven-
- 2 tion of the Episcopal Church adopt the statement “The Episcopal Church in
- 3 Service to Refugees and Immigrants” as a mission statement of the Episcopal
- 4 Church on behalf of refugees and immigrants.

Explanation

Increasingly, immigrants and asylum seekers are of concern to the church as they experience the consequences of restrictive immigration policy. The plight of refugees overseas demands heightened advocacy to ensure their protection and safety. The mission statement follows:

The Episcopal Church in Service to Refugees and Immigrants

INTRODUCTION

As the landscape of our nation expresses greater diversity of nationalities and ethnicities, we are reminded of our heritage as a nation of immigrants and, more importantly, as a people of Christ who are called to extend hospitality to strangers as a central principle of our faith. We also rejoice in the diversity which both former and new waves of immigrants bring us, recognizing that our community is global and our commitment to love our neighbor involves incorporating into our lives persons in the farthest reaches of the world.

We understand that the body of Christ has no boundaries; recognizing that fulfilling our commitment to be the body of Christ in a broken world requires the widest extension of hospitality. We also embrace a view of family which excludes no one as sister or brother.

The Anglican Communion of which the Episcopal Church of the United States is a part encompasses many parts of the world where the tragedy of forcibly displaced and uprooted persons is a daily reality. For example, members of the Anglican family in Africa, the continent that generates the largest number of refugees, is the home to about 38 million Anglicans. Many of our Anglican brothers and sisters live in countries where the ravages of civil war and insurgency have profoundly affected their lives. The devastating impact of a protracted civil war in the Sudan, the genocide in Rwanda, the ongoing uncertainty in Liberia and Sierra Leone resulting from recent wars, and turbulence in other countries such as Burundi, Angola, Uganda, Sri Lanka and Burma, where our church is present, reminds us vividly that our family in faith is suffering. Even if our Biblical injunction to welcome the stranger did not exhort us to reach out to others, our commitment to our spiritual family certainly would.

Beyond this is the profound commitment of our church to care for all in need, even those beyond our political, communal, and faith boundaries; in honoring our commitment to be a hospitable people. Our hospitality is available equally to the Kosovar Muslim or the Sudanese Christian.

The many voices and languages that are increasingly heard in our churches and our communities give evidence to the consequences of a world where persons leave their homelands, often because the nation of their birth can no longer give them the safety and freedom needed to live in dignity and peace. Their movement is a response to a need to be free and safe.

The Episcopal Church has through its various programs and offices been a part of the Christian response to the forcible displacement of persons in so many parts of the world.

The Episcopal Church is a visible presence in responding to the enormity of the humanitarian crises which occur when civil wars and violence brutally dislodge families from their homes, forcing them to cross borders to find safe haven.

THEOLOGICAL PREMISES

No leap of theology is required to place ministry to displaced, uprooted persons in a fundamental relationship to our Christian calling. As we are initiated into our faith through baptism, we are reminded in the covenant made at baptism that we must “*seek and serve Christ in all persons, loving our neighbor as ourselves*” and “*strive for justice and peace among all people, and respect the dignity of every human being*”. The Baptismal Covenant is a call to reach out to those who are a part of a suffering community.

Commencing with the Old Testament, God reminds the people of Israel in Leviticus to extend themselves to strangers since they too experienced alienation as inhabitants of another land. To be linked to our immigrant origins and to affirm our nation as one having a vibrant immigrant tradition is to recall our roots as a basis for identifying with those who are repeating, although often under more traumatic circumstances, the journey of earlier sojourners. Unfortunately, our recollection must also include those periods in our history

where nativism and parochialism painfully thwarted the aspirations of newcomers to find a comfortable welcome in their adopted homeland.

As Christians we also understand the many forms in which God's presence is made known and the myriad ways we are called to be receptive to God's grace. In Paul's letter to the Hebrews, welcoming the stranger was noted as the occasion when, surprisingly, God's people might find themselves entertaining angels. *Among the unexpected ways in which God's message might be delivered is found in welcoming a refugee family into a community or parish.* The reciprocal nature of hospitality is frequently evidenced when the life of the refugee welcomed into a community and the life of the sponsoring parish are both transformed and blessed.

Probably no gospel story so clearly underscores the hospitality expected of us as than that of the Good Samaritan. On so many levels, the account of the Samaritan offering comfort and support to the wounded traveler underscores the gospel imperative of hospitality. This parable reminds us that neighbors are often unlike us and may come from communities and regions that have been shunned or treated with disdain. Yet, we are told to embrace an inclusive view of family and community in expressing our faith. In the parable, the provision of hospitality is more than a gesture—it is a willingness to see the hurt friend through to recovery, to make a difference in restoring hope to the suffering. We are admonished to create the time and space to extend help. *The story of the Good Samaritan calls us to invest ourselves in the restoration and recovery of others regardless of circumstance. It is also a message against the racism and prejudice that can affect our attitude toward refugees and immigrants.*

Linked to all of this is the notion of extending help and hope to the most vulnerable. On virtually any continuum of vulnerability, refugees and displaced persons would rank among the most deserving of our friendship. *Thus, our Lord's injunction that as we serve the least of those among us we are truly serving Him makes the critical connection between the ministry of assisting refugees and honoring the gospel mandate to be hospitable.*

Our tradition as an Easter people with a commitment to resurrection takes on special meaning when applied to refugees and displaced persons. Among the many characterizations attributed to refugees is their loss of hope and the despair which often accompanies their hopelessness. The trauma of being a refugee is profound. The refugee leaves home, family, and friends abruptly—often in the midst of devastation and destruction. All that defines worth and identity are brutally annihilated. The government which is to protect and provide safety is often the perpetrator of persecution and violence. Neighbors not of your religion or ethnicity might suddenly become your enemy. Treachery surrounds you as you attempt to suddenly reorganize your life. It is against this reality that receiving refugees into our parishes and communities occurs. *The restoration of hope in one's self and in one's ability to move forward without traditional social and behavioral underpinnings is a formidable challenge—one that those who extend hospitality help meet. The motto of refugee resettlement could well be "from death to resurrection."*

Our Mission and Ministry

RESETTLEMENT

A tangible and central part of our ministries to refugees is the resettlement program administered by Episcopal Migration Ministries (EMM). EMM which resettles an estimated 3,000 to 3,500 refugees annually is carrying out, with other church and secular agencies, a national program of refugee resettlement, partially funded by the U.S. government. In 1999, 31 dioceses involving 39 communities were involved in resettlement work. Refugees are received from all parts of the world. Sponsorship is offered to all refugees without regard to national origin, race, or religion.

Beyond meeting the formal requirements of the U.S. government's resettlement program, Migration Ministries asks parishes to assist with sponsorship of new refugee families. Parish-based resettlement incorporates churches into the center of this ministry and, in so doing, provides the refugee with a more caring resettlement experience than might otherwise be possible. Most importantly, *church sponsorship promotes the healing and recovery that helps make resurrection happen.*

Embracing parish resettlement as the preferred means of transitioning newcomers to their adopted homeland provides them with mentors and advocates as they translate their new and often confusing environment into something understandable. *The Episcopal Church encourages dioceses and parishes to be partners with Episcopal Migration Ministries in ensuring that church-based resettlement remains the hallmark of the church's approach to receiving newcomers.*

In the truest sense, resettlement is an act of rescue. It is one of the three "durable solutions" or internationally acknowledged alternatives available to refugees once they are forcibly displaced from their homelands. The other solutions include voluntary repatriation, done when the persecution that precipitated the refugee crisis has abated, and local integration in the country of first asylum—the country that initially received the fleeing refugee.

Episcopal Migration Ministries continues to press the U.S. government to adopt policies which make immigration readily accessible to those who seek to join family members in the United States. *Reuniting families is important not only to save overseas family members from future violence and the agony of separation from loved ones but to solidify the transition of the U.S. resident refugee.* In assisting refugees to apply for the relocation of family members and urging the U.S. government to adopt the broadest application of the principle of family reunification, our resettlement program honors the value of family as a source of strength and hope for all persons, particularly those seeking to overcome the adversity of being a refugee.

In addition to the lives that are saved through resettlement, *receiving refugees into the United States provides communities with poignant, dramatic personal evidence of the suffering associated with the global refugee crisis.* Resettlement gives reality to the daunting statistics provided to explain the worldwide refugee crisis. Against the background of 14 million refugees worldwide, the U.S. resettlement numbers are modest. Yet resettlement is a form of witness which signals to those who languish in camps overseas that there are compassionate persons in the world prepared to alleviate their suffering. Resettlement is

a way that those who receive refugees can achieve a connection with the suffering of geographically remote sisters and brothers. While there may be a temptation to let the complexity and magnitude of the global refugee crisis become a pretext for inaction or indifference, resettlement is a means of intervening personally in an otherwise hopeless situation. Resettlement provides the opportunity to witness to the goodness of God's people. *Just as the ministry of Christ was carried out with individuals who sought his intervention, so must as his emissaries be expressed in helping suffering individuals where we meet them. Witness matters.*

Resettling refugees in the United States signals to desperately poor countries who receive millions of fleeing refugees that their burden will be shared. This signal encourages poor countries with fragile socio-economic and political structures to keep their doors open. The U.S. cannot exercise moral leadership in responding to the international dilemma of millions of uprooted persons without upholding a generous U.S. admissions program.

Joining EMM in local ministry to refugees and immigrants are 30 Jubilee Centers of the Episcopal Church who in a variety of ways assist some of the most marginalized and vulnerable immigrants in their search for security and justice.

ADVOCACY

Refugee Admissions It is the policy of the Episcopal Church to urge the U.S. government to support a program of generous admissions to the United States, giving special attention to parts of the world such as Africa where resettlement numbers have often been disproportionately low given the total number of African refugees for whom resettlement might be their only option.

Allowing increasing numbers of refugees to find a home in the United States enhances prospects for temporary hospitality in first asylum nations. It also expresses our moral leadership as a nation which not only respects the human rights of all persons but acts concretely to protect some number of those whose rights have been severely violated.

Immigrants and Asylum Seekers The uneven history of the United States in welcoming refugees and immigrants continues to manifest itself as new assaults on generous and fair treatment of immigrants occur. In the early 90s, anti-immigrant sentiment resulted in Congress legislating measures which deny benefits even to legal immigrants. The culmination of this anti-immigrant sentiment were laws enacted in 1996 unfriendly to immigrants. So-called welfare reform legislation modified welfare programs to severely curtail benefits to immigrants.

An immigration control law was passed which established more restrictive treatment for asylum seekers and a host of measures which increased occasions for deporting both legal and undocumented residents. The consequence has been the summary exclusion of hundreds of persons annually. These persons have been unable to present a credible case for which the U.S. government could make a grant of asylum. Modifications in U.S. asylum practices permit low level immigration officials to judge the credibility of a person's claim and, if unconvinced, exclude that person from the U.S.. Those who wish to appeal such denials of asylum are detained, often for as long as five (5) years, while their cases are being prepared for review and action. Providing such an abbreviated review process and making detention the consequence of having one's claim heard thwarts yet another route

through which persecuted persons from other countries can seek protection in the U.S.. *Recognizing the varying validity of asylum claims, a process which is more amenable to the fair adjudication of claims is a goal to be vigorously pursued if we aspire to have a fair asylum system.*

Coupled with this concern are other harsh measures now invoked by the U.S. government against those legally in the United States. For example, minor offenses can be the basis for deporting legal aliens. Asylum seekers and other aliens detained in the United States are especially vulnerable, particularly if the counsel is not readily available when needed to negotiate an often costly and difficult legal system. Current practices affecting due process severely jeopardize the principles of fairness and justice which are presumably enshrined in our political and judicial systems.

The church seeks to redress laws and regulations which fail to offer fair and just treatment to those seeking asylum in the United States, to amend policies which overlook compelling family and other humanitarian considerations in carrying out deportation policies, and to assist in the fulfillment of a more just and equitable immigration system.

The Episcopal Church urges a fair and just asylum process which assures that all worthy applicants are given access to asylum and not subjected to prolonged detention as a consequence of pressing an asylum claim.

Finally, the need for safety net benefits for vulnerable persons in our society, particularly refugees and immigrants, is a justice issue about which the church has spoken.

Education A corollary of the above is the need to inform and educate the church about the gifts which immigrants and refugees offer and their overall contributions to their communities. Findings show that misinformation and misunderstanding about refugees and immigrants are often sources of the negative sentiment that impedes a generous and compassionate response to newcomers. Negative legislation can also result from a failure to understand fully the refugees/immigrants' experience including their suffering as well as the gifts which they bring to their new home. *Consistent with the many initiatives of the church which celebrate and affirm diversity, the EMM network seeks to be a source of reliable information about the contributions of immigrants and refugees.*

International Peace and Justice Refugees exist because of injustice which often takes the form of persecution. Refugee crises can only truly end when peace comes. The precursor of peace is justice. Addressing the problems that produce upheaval is a paramount responsibility of the Episcopal Church. The Justice and Peace Office provides leadership in identifying peace and justice issues which warrant advocacy, with the expected result being church resolutions or statements announcing to the larger church as well as the national and international communities the position of the church on justice and peace issues affecting refugees and immigrants. Such pronouncements and resolutions frame the policy and provide the authority for advocacy. *The Peace and Justice office lends the voice and moral resources of the Episcopal Church to promoting peaceful resolution to the conflicts which, if unattended, foment refugees crises.*

Public Policy: The church's public policy network provides Episcopalians nationwide the opportunity to express their opinions to the Administration and Congress on issues regarding refugees and immigrants, consistent with policies adopted by the General Convention of the church or its Executive Council.

Through its Washington Office, the Episcopal Church monitors legislation and executive actions which impact on the welfare of refugees and immigrants. The office coordinates advocacy with EMM to ensure that the voice of the Episcopal Church is heard on matters concerning the well-being of the refugees and immigrants.

A compelling concern of our church is the poverty and despair which often contribute to volatile political and economic situations that frequently deteriorate into violence. These events sow the seeds of human displacement. *Thus, within the larger context of refugee and immigration policy, addressing causes of political and economic instability forms another mission of the church.*

A notable example is the initiative undertaken by the Washington Office on behalf of debt reduction. Relieving impoverished nations of the need to expend virtually all foreign exchange in paying off debt enhances prospects that economic growth and development in some countries can produce sufficient stability to check the temptation of dissident elements to engage in brutally disruptive behavior. Such behavior often provokes widespread human displacement for entire regions.

Linkages with the Anglican Communion: The Episcopal Church monitors the refugee crisis worldwide, engaging different entities of its structure in doing so. The office of Anglican and Global Relations (AGR) in coordinating the work of ECUSA with partners across the Anglican Communion facilitates access to overseas churches whose members are often targets of displacement and violence. As churches themselves are the victims of persecution, AGR serves as the conduit of information about such persecution, assists the church to witness on behalf of suffering sisters and brothers and works with other components of the church in advocating for policies which will relieve their suffering and reverse the circumstances contributing to their plight. *AGR fosters communication between ECUSA and other church partners so that the ECUSA can effectively represent and speak for suffering sisters and brothers.*

As a part of this connection, EMM plays a leadership role in the Anglican Refugee Network by linking nations within the communion that are both experiencing and attempting to respond to refugee crises.

Humanitarian Assistance: The Episcopal Church has for the past sixty (60) years offered humanitarian assistance in the United States and abroad in supporting uprooted and displaced persons through the Presiding Bishop's Fund for World Relief. This tradition continues with renewed energy and direction. The Fund has worked both ecumenically and directly with Anglican Church partners in meeting urgent humanitarian needs in refugee crisis spots around the world.

Domestically, the Fund assists a variety of refugee related projects in dioceses around the United States. These projects include assistance with asylum seekers, English language programs for non-English speakers, special training and acculturation projects involving refugees and immigrants, immigration counseling assistance, and funding for sponsorship outreach efforts carried out by various diocesan resettlement programs. Fund resources remain an important source of aid to deserving EMM affiliates.

By providing millions of dollars annually to relief and development efforts domestically and overseas, *the Fund makes an invaluable contribution to relieving the suffering*

which “uprootedness” causes and supports the rebuilding and rehabilitation which promote peace and recovery.

CONCLUSION

As the numbers of persons seeking protection from persecution increases and safety from violence becomes a more urgent need in so many parts of the world, the Episcopal Church in the spirit of Jubilee, affirms its commitment to those suffering from persecution and forced migration. This extends to strengthening relations with ecumenical and Anglican partners in lifting up and responding to the concerns of displaced persons. Underlying this is a commitment to stand in solidarity with our suffering sisters and brothers through our prayer life and liturgical expressions. As we live into our commitment to be the body of Christ, we offer our prayers and our resources to accompanying those who are surely among those vulnerable persons whom our Lord has called us to serve.

RESOLUTIONS FOR GENERAL CONVENTION DEVELOPED BY THE COMMITTEE FOR THE STATUS OF WOMEN

Resolution A054 Committee on the Status of Women Budget Appropriation

- 1 *Resolved*, the House _____ of concurring, That the sum of \$45,000 be
- 2 appropriated from the Budget of General Convention for the expenses of the
- 3 Committee on the Status of Women for the next triennium.

Explanation

	2001	2002	2003	Total
Committee Meetings	13,000	13,000	13,000	39,000
Other Meetings	1,000	1,000	1,000	3,000
Administration	1,000	1,000	1,000	<u>3,000</u>
Total				45,000

Resolution A055 Budget for Reaching for Wholeness II (the 21st Century Survey)

- 1 *Resolved*, the House of _____ concurring, That the sum of \$35,000 be
- 2 appropriated from the Budget of General Convention for the Status of Women
- 3 Committee to implement the survey, Reaching for Wholeness II.

Explanation

	2001	2002	2003	Total
Consultations with Hartford Seminary & Field Survey Groups	12,000			12,000
Continuing Consultations, Writing & Publication		15,000		15,000
Writing, Publishing & Distributing Study Guide			8,000	<u>8,000</u>
Total				35,000

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Supporting Documentation: The Explanation accompanying the October 29, 1999 resolution of the Executive Council which granted CSW the first \$10,000 to begin the Survey stated “The funds requested in this resolution will provide the committee with the ability to at least prepare a preliminary report to the General Convention with a clear provision of funds from the 2001-03 triennial budget to complete the project.”

RESOLUTIONS

Resolution A056 Revision of Canon I.19.1

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Convention
2 revise Canon I.19.1 with the following:
3 Sec. 1. When marital unity is imperiled by dissension, it shall be the duty
4 of either or both parties, before ~~contemplating taking permanent~~ legal action, to
5 lay the matter before a Member of the Clergy; and it shall be the duty of such
6 Member of the Clergy to first work to protect and promote the physical and emo-
7 tional safety of those involved and only then, if it be possible, to labor that the
8 parties may be reconciled.

Explanation

The Committee is pleased to also submit this resolution since it is a direct outcome of work done in the Diocese of Massachusetts in response to CSW’s early Consultation on Violence Against Women in Boston in the spring of 1992. CSW urges careful reading of the Explanation accompanying the Massachusetts resolution. It is time to bring our national Canons into congruence with the various resolutions on domestic violence which have been passed at the diocesan and national levels of the church.

Resolution A057 Recognition of the Problem of Trafficking in Women, Girls, and Boys

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Convention
2 recommends that every diocese bring to the attention of its members the problem
3 of trafficking in women, girls, and boys, urging efforts to achieve national and
4 international policies to prevent the injustice, protect its victims, and prosecute
5 its perpetrators.

Explanation

Sexism and the devaluation of women and children in an unjust society are the root cause of the enormous incidence of trafficking, both in the United States and throughout the world. Poverty and survival needs are the driving forces of this phenomenon. According to the United Nations four million persons are trafficked annually for slavery-like work, including forced prostitution, sweatshop labor, and domestic servitude.

Resolution A058 “A Pledge of Nonviolence”

- 1 *Resolved*, the House of _____ concurring, That each congregation of the
2 Episcopal Church be encouraged to become a “circle of peace” using the tool “A
3 Pledge of Nonviolence.”

Explanation

By bringing into consciousness methods of nonviolent behavior, our church can move toward becoming a force for change in a society which continues to exhibit violence in many settings and situations. The Pledge of Non-Violence comes from the Institute for Peace & Justice, St. Louis, Missouri. Families are also encouraged to use this pledge.

THE PLEDGE OF NONVIOLENCE

Making peace must start within ourselves. I commit myself to become, with God's help, a nonviolent and peaceable person.

To respect myself, to affirm others and to avoid uncaring criticism, hateful words, physical attacks and self destructive behavior.

To share my feelings honestly, to look for safe ways to express my anger and to work at solving problems Peacefully.

To listen carefully to one another, especially those who disagree with me, and to consider others' feelings

And needs rather than insisting on having my own way.

To apologize and make amends when I have hurt another, to forgive others and to keep from holding grudges.

To treat the environment and all living things, including our pets, with respect and care.

To select entertainment and toys that support healthy values and to avoid entertainment that makes violence look exciting, funny or acceptable.

To challenge violence in all its forms whenever I encounter it, whether at home, at school, at work, at church or in the community and to stand with others who are treated unfairly.

This is my pledge. These are my goals. I will check myself on what I have pledged once a month for the next twelve months so that I can help myself and others become more peaceable people.

(Endnotes)

- ¹ Study prepared for the 69th General Convention (Detroit-1988) by the Committee for the Full Participation of Women in the Church.
- ² Institute for Peace and Justice, 4144 Lindell Boulevard, St. Louis, MO 63108.
- ³ U.S. Department of Labor, *Labor Force Statistics taken from the Current Population Survey*, 1998.
- ⁴ Sermon preached by the Rev. Dr. Suzanne R. Hiatt at Celebration of the Ministry of Women and the 25th Anniversary of the Ordination of Women, Holy Innocents Episcopal Church, West Orange, NJ, October 20, 1999.

EXECUTIVE COUNCIL

- ⁵ From a *Policy Statement on Violence*, Church Women United, November 1999.
- ⁶ National Coalition for Women and Girls in Education, *Title IX at 25: Report Card on Gender Equity*, Washington, DC, 1997
- ⁷ The House of Ruth, Washington, DC.
- ⁸ Church Women United, New York, NY.
- ⁹ National Council of Churches, Washington Office, April 1999.
- ¹⁰ Center on Budget and Policy Priorities, Washington, DC, 1998.
- ¹¹ Women and Public Policy Program, Harvard University—John F. Kennedy School of Government.
- ¹² Statistics from the *Clerical Directory* and *Lay Leadership Directory*, compiled by Dr. Louie Crew.
- ¹³ Sermon preached by the Rt. Rev. Barbara C. Harris, The 25th Anniversary of the Ordination of Women, Philadelphia, PA, July 29, 1999.
- ¹⁴ Chart prepared for The 25th Anniversary of the Ordination of Women by the Rev. Canon John L. Peterson, Secretary General of the Anglican Consultative Council.
- ¹⁵ Compiled by Marge Christie for the Committee on the Status of Women.
- ¹⁶ National Council of Women's Organizations, July 1998.
- ¹⁷ Taken from *Leading Women: How Church Women Can Avoid Leadership Traps and Negotiate the Gender Maze*, Carol E. Becker, Abingdon Press, Nashville, TN, 1996
- ¹⁸ Letter to the World Council of Churches Assembly in Harare, Zimbabwe, November 1998, from the Decade (Churches in Solidarity With Women) Festival delegates.

GENERAL CONVENTION DIOCESAN REPORTS AND RESOLUTION TRACKING

Diocesan Reporting Compliance for 1996-1998

Canon 1.6.2 on Annual Diocesan Reports directs: “the report shall include statistical information in a form authorized by Executive Council” and shall include a report of resolutions specifically identified by the Secretary of General Convention under Joint Rule 13 calling for Diocesan action. During the triennium the Executive Council and the Committee on the State of the Church recommended and authorized revisions to the 1998 Diocesan Report and the 1999 Report of Congregations and Missions (otherwise known as the Parochial Report). For specific recommendations and revisions to the reports and to Canons 1.6.2, I.17, and I.4.6(i), see the Report of the Committee on the State of the Church to the 73rd General Convention. In compliance with Canon 1.6.2 the Council authorized for report year 1998 the inclusion of the Resolution Tracking Report for resolutions referred to dioceses for their consideration or further action.

Diocesan Compliance

Compliance has improved following the simplification and revisions authorized by Council. The following Dioceses have not submitted their canonically required Diocesan Reports during this triennium: Connecticut, Albany, and Maryland.

1998 Resolutions referred to Diocese for Action:

Res. #	Title / Summary
*A020a	Constitution, Article VIII
*D094s	Canons - Title IV
A022a	Interfaith Dialogues
A035a	Welcome Native Peoples
A039a	Racism:
A050a	Welfare Reform
A053a	Opp. Women
A063a	Human Affairs
A068s	Marginalized
A074	Study / Use
A075a	“Enriching Worship”
A076s	“Rite III”
A085a	Congregational Development
A094s	Pro Forma Resignations
A129	Migrant Workers
A138s	Tithe
B005	Children’s Charter
B017a	Conflict of Interest
B018s	Parity for Lay
B025a	College Work
C020s	Early Retirement
D034a	Continuing Education
D044a	Church Planting
D082a	Living Wage
D089a	Young Adult Rep.

EXECUTIVE COUNCIL

Summary Report to Executive Council of Resolutions referred to Dioceses under Joint Rule 13 (Canon I.6.2)
including Amendments to Constitution, Article VIII and Canons-Title IV

Diocese	C & C		**Convention Resolutions																	
	A400a	D400a	A402a	A403a	C403a	A404a	A405a	A406a	A407a	C407a	A408a	C408a	A409a	A410a	A411a	A412a	A413a	A414a	A415a	A416a
Alabama	N/A	N/A																		
Alaska																				
Albany																				
Arizona	A	A	O	N/A	*	C	N/A	*	C	*	N/A	O	C	N/A	N/A	O	C	N/A	N/A	N/A
Arkansas																				
Atlanta	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C
Bethlehem																				
California																				
Central Florida	A	A	O	N/A	O	N/A	A	N/A	N/A	N/A	N/A	N/A	O	A	N/A	O	N/A	N/A	O	O
Central Gulf Coast	O	O	O	O	O	N/A	N/A	N/A	N/A	N/A	N/A	N/A	O	N/A	A	N/A	O	N/A	O	N/A
Central New York	*	O	*	O	O	O	O	O	*	O	O	O	*	O	O	O	O	O	O	O
Central Pennsylvania	A	A	O	A	O	A	A	*	O	A	O	A	A	O	A	A	O	A	O	C
Chicago	*	*	O	*	O	N/A	N/A	N/A	N/A	O	O	O	*	O	C	N/A	*	O	O	O
Colorado	N/A	N/A	O	O	O	N/A	A	N/A	O	N/A	N/A	N/A	O	A	N/A	A	O	A	O	N/A
Connecticut																				
Dallas	A	A	O	C	O	O	A	O	O	O	O	O	A	C	O	C	A	A	A	A
Delaware																				
East Carolina	A	A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
East Tennessee	*	A	C	C	C	N/A	C	C	*	C	C	O	*	C	C	C	A	O	C	N/A
Eastern Michigan	N/A	N/A	O	*	O	*	A	*	C	*	*	*	*	*	*	*	*	*	*	*
Eastern Oregon																				
Easton	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Eau Claire	C	C	O	O	O	N/A	A	N/A	N/A	N/A	N/A	N/A	O	N/A	O	N/A	O	O	O	C
El Camino Real	*	*	*	*	O	*	*	*	*	*	*	*	*	*	O	*	*	*	*	*
Florida	A	A	O	N/A	O	N/A	N/A	N/A	N/A	N/A	O	O	N/A	N/A	O	N/A	O	N/A	O	O
Fond Du Lac	C	C	O	N/A	N/A	N/A	C	C	N/A	*	*	N/A	O	N/A	N/A	O	*	C	O	N/A
Fort Worth	O	O	C	N/A	N/A	C	C	C	N/A	N/A	N/A	*	O	N/A	N/A	A	N/A	C	O	C
Georgia																				
Hawaii	C	C	C	O	C	O	C	O	C	O	C	O	C	C	O	C	C	O	C	C
Idaho	*	*	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Indianapolis	A	A	O	N/A	O	C	O	O	O	C	O	N/A	O	A	C	N/A	C	N/A	O	O
Iowa	N/A	N/A	N/A	O	O	N/A	O	N/A	O	N/A	O	O	O	N/A	O	N/A	N/A	A	C	N/A
Kansas	A	A	A	C	O	O	O	O	O	C	O	O	A	O	O	O	O	O	O	A
Kentucky	A	A	O	O	O	O	O	O	O	O	O	O	A	O	O	O	O	O	O	A
A=Action completed	O=Ongoing																			
C=Considered																				
N/A=No action																				
*Reported no response																				

**See list of Resolution titles on page

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including Amendments to Constitution, Article VIII and Canons-Title IV

Diocese	C & C		**Convention Resolutions																	
	A400a	D400a	A402a	A403a	C403a	A404a	A405a	A406a	A407a	C407a	A408a	C408a	A409a	A410a	A411a	A412a	A413a	A414a	A415a	A416a
Lexington	A	A	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Long Island																				
Los Angeles	A	A	A	O	*	O	O	*	O	*	O	N/A	O	*	C	O	O	O	O	A
Louisiana	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Maine	A	A	C	C	C	C	C	N/A	C	N/A	C	C	C	C	N/A	C	C	A	C	C
Maryland																				
Massachusetts																				
Michigan	O	O	O	O	O	C	O	O	O	O	C	O	O	O	C	O	O	C	O	C
Midwest	*	*	O	C	O	O	A	A	O	O	*	O	*	C	O	O	O	O	O	O
Minnesota	A	A	O	O	O	N/A	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Mississippi	A	A	N/A	N/A	O	O	O	N/A	O	N/A	N/A	N/A	O	O	N/A	N/A	O	A	O	N/A
Missouri																				
Montana																				
Navaho Missions	A	A	N/A	N/A	C	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	C
Nebraska	O	O	O	N/A	O	N/A	N/A	N/A	N/A	N/A	N/A	O	O	N/A	A	N/A	O	N/A	O	N/A
Nevada	N/A	N/A	O	O	O	C	O	O	O	O	C	N/A	A	O	C	O	A	A	C	A
New Hampshire	N/A	A	O	N/A	O	N/A	O	O	N/A	O	O	O	O	A	N/A	O	O	O	N/A	C
New Jersey																				
New York																				
Newark	A	A	O	O	O	C	C	O	O	O	O	C	C	O	O	O	O	O	O	A
North Carolina	N/R	N/R	O	O	O	A	A	O	N/A	N/A	O	A	O	A	A	A	A	A	O	O
North Dakota	N/A	N/A	N/A	N/A	O	N/A	N/A	O	N/A	O	N/A	O	N/A	N/A	O	N/A	C	O	O	C
Northern California																				
Northern Indiana	N/A	O	C	N/A	C	C	A	N/A	O	N/A	N/A	N/A	C	C	O	O	O	C	O	C
Northern Michigan	C	C	O	O	O	C	O	O	O	O	O	N/A	N/A	C	O	C	C	C	C	C
Northwest Texas																				
Northwestern Pennsylvania	N/A	N/A	O	N/A	N/A	N/A	O	N/A	O	N/A	N/A	N/A	O	N/A	O	N/A	A	N/A	O	N/A
Ohio	A	A	C	N/A	O	O	A	O	O	N/A	O	O	O	O	O	O	O	O	C	O
Oklahoma																				
Olympia	A	O	O	C	A	O	A	N/A	O	O	N/A	O	N/A	O	A	N/A	N/A	A	O	A
Oregon	A	O	N/A	O	O	N/A	A	A	O	O	O	N/A	O	N/A	C	C	O	A	O	N/A
Pennsylvania	N/A	N/A	O	N/A	N/A	N/A	A	O	N/A	O	N/A	N/A	O	N/A	O	N/A	O	N/A	O	C
Pittsburgh	A	A	O	N/A	O	N/A	N/A	N/A	O	N/A	N/A	O	C	N/A	O	O	O	A	A	N/A
A=Action completed	O=Ongoing																			
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Diocese	C & C		**Convention Resolutions																										
	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	C & C Diocese	A022a	
Quincy																													
Rhode Island																													
Rio Grande																													
Rochester	N/A	N/A	O	N/A	O	O	A	N/A	O	O	N/A	N/A	N/A	O	O	N/A	O	N/A	O	O	N/A	O	O	N/A	O	O	N/A	O	C
San Diego	A	C	O	N/A	O	O	O	N/A	O	O	N/A	O	O	O	N/A	O	A	N/A	O	N/A	O	O	O	C	O	C	C		
San Joaquin	*	*	O	O	O	C	O	*	O	C	C	O	O	O	O	C	O	O	C	O	O	C	O	O	C	C			
South Carolina	O	O	O	N/A	N/A	C	N/A	O	N/A	N/A	N/A	O	O	C	O	O	O	O	O	O	O	O	N/A	O	O	N/A			
South Dakota	*	*	O	*	O	N/A	C	O	O	O	O	O	O	*	C	C	O	C	C	O	C	O	C	C	O	C	O		
Southeast Florida	N/A	N/A	N/A	O	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	
Southern Ohio	N/A	A	A	O	O	A	A	O	O	O	O	O	O	N/A	O	A	N/A	A	O	A	O	A	O	O	O	N/A	N/A		
Southern Virginia	N/A	N/A	N/A	N/A	N/A	O	C	N/A	N/A	N/A	N/A	N/A	O	N/A	O	N/A	O	N/A	C	O	O	O	O	N/A	N/A	N/A	N/A		
Southwest Florida																													
Southwestern Virginia																													
Spokane	C	A	O	N/A	N/A	N/A	A	N/A	A	N/A	N/A	N/A	O	N/A	O	O	O	O	O	O	N/A	N/A	N/A	N/A	N/A	N/A			
Springfield																													
Tennessee	A	A	O	C	O	C	C	C	O	C	C	C	A	O	C	A	N/A	N/A	N/A	O	C	O	A	C	C				
Texas	O	O	O	O	O	O	O	O	O	A	A	A	A	O	A	A	A	*	O	A	C	A	A	A	A	A	O		
Upper South Carolina																													
Utah																													
Vermont	N/A	O	O	N/A	O	N/A	N/A	O	N/A	*	C	O	O	C	O	C	O	N/A	O	O	O	O	N/A	C	C				
Virginia	A	A	A	O	O	A	A	N/A	A	C	O	O	A	C	C	A	A	N/A	A	O	A	O	A	A	O				
Washington	N/A	N/A	*	O	N/A	C	O	N/A	O	N/A	N/A	N/A	C	N/A	N/A	O	N/A	N/A	O	C	O	O	N/A	O	C				
West Missouri	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*			
West Tennessee	C	C	O	N/A	O	C	A	O	O	N/A	C	N/A	O	O	*	O	O	O	O	C	O	O	O	O	A				
West Texas	A	A	O	C	O	C	C	C	C	N/A	N/A	N/A	O	N/A	O	A	O	C	C	O	N/A	A	O	O	C				
West Virginia	*	*	O	N/A	A	O	A	*	O	N/A	N/A	N/A	O	N/A	N/A	A	O	O	O	A	O	N/A	O	A	O				
Western Kansas	O	O	N/A	N/A	O	C	C	C	O	*	O	C	A	C	O	A	*	A	*	A	O	O	O	N/A	A				
Western Louisiana	A	A	O	C	O	O	O	O	O	*	O	O	O	C	O	O	O	O	O	O	O	O	O	O	O	O			
Western Massachusetts	O	O	O	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	O	O	N/A	O	N/A	N/A	N/A	N/A	N/A	N/A	N/A	O			
Western Michigan	C & C	N/A	N/A	O	C	A	A	O	O	O	C	O	O	C	O	A	O	O	O	C	O	C	O	O	O				
Western New York	O	A	O	O	O	N/A	A	C	O	C	*	O	A	A	A	O	A	A	O	A	O	A	O	C	C				
Western North Carolina	O	O	A	N/A	A	N/A	A	A	O	C	O	O	A	A	A	A	A	A	O	A	O	A	O	O	C				
Wyoming	N/A	N/A	O	N/A	O	N/A	O	N/A	*	O	O	O	N/A	N/A	O	O	N/A	O	O	O	O	O	O	O	N/A	O			
A=Action completed	O=Ongoing						C=Considered					N/A=No action																	

**See list of Resolution titles on page

Forward Movement Publications 1997-2000

MEMBERSHIP

Forward Movement Publications is an agency of the General Convention, under the direction of the Presiding Bishop. An outgrowth of the 1934 Joint Commission on the Forward Movement of the Church, it has been governed since 1940 by an Executive Committee appointed by the Presiding Bishop. The present membership of the committee is:

The Rt. Rev. Edward W. Jones (Indianapolis), *chair*

The Rt. Rev. J. Clark Grew II (Ohio), *vice chair*

Addison Lanier II (Southern Ohio), *treasurer*

N. Beverley Tucker (Southern Ohio), *assistant treasurer*

The Rev. Edward Stone Gleason (Southern Ohio), *secretary*

Margaret Graham Beers (Washington)

James R. Leid (Lexington)

Naomi Tucker Stoeher (Southern Ohio)

The Venerable Lorentho Wooden (Southern Ohio)

The Rev. Edward S. Gleason serves as editor and director of Forward Movement Publications with general oversight of the editorial and business offices. Jane L. Paraskevopoulos is business manager. Sally B. Sedgwick, associate director, is responsible for production and marketing. The Rev. George Curwood Allen II is assistant editor. An Advisory Board of twelve men and women from different parts of the country with skills in communication and a wide acquaintance with the needs of the church meets once a year.

In 1991 Bishop Jones of Indianapolis became the third chairman in the 66-year history of the Forward Movement, succeeding the retired Bishop of Southern Ohio, John M. Krumm. Bishop Krumm continued his active involvement with Forward Movement, first as assistant chairman and then as chairman emeritus, until his death on October 23, 1995. Bishop Krumm's place on the Executive Committee has been assumed by Bishop Grew of Ohio, who is vice chairman. Roland S. Homet, Jr. of the Diocese of Washington has resigned from the Executive Committee and his place was taken by Margaret Graham Beers of the Diocese of Washington.

SUMMARY OF THE COMMITTEE'S WORK

Forward Movement was established in 1943 "to help reinvigorate the life of the church." It was early determined that this mission would best be furthered by supporting persons in their lives of prayer and faith. Our devotional quarterly, *Forward Day by Day*, was first published in 1935. Quarterly distribution (in regular and large print and Spanish language editions) has moved from 1,295,564 in 1996 to 1,468,305 in 1999, an increase of 13.3%. New orders are received every day. *Day by Day* is also available in Braille and on audio cassette. Our newest format is an e-mail subscription. After only three months availability, more than sixty (60) people receive it daily, world-wide. In October 1998 and again in March 2000 we held our first retreats for *Day by Day* readers, both very well received.

The 25th consecutive edition of the *Anglican Cycle of Prayer* published by Forward Movement for 1999-2000 was the first two-year edition, made necessary by the increase

of the number of dioceses. The prayer cycle was created with the close cooperation of the Anglican Consultative Council and the understanding that the Anglican Communion exists because we pray with and for one another.

Forward Movement's consistent and continued involvement with the world-wide Anglican Communion, Episcopal youth, and military, prison, and health care chaplains has guided the production of our materials for such groups and for our presence at Lambeth and the Episcopal Youth Event in Terre Haute and "The Work and Wonder of Our Ministry" conference for chaplains in Kanuga.

As the mission of Forward Movement has unfolded, it has been further fulfilled through the publication of more than four hundred other publications, varying in length from two to four hundred pages, interpreting, describing, and explicating aspects of the faith and life of Christians and members of the Episcopal Church. The clear traditions of Forward Movement that continue to define our publications are brevity, clarity, and quality. Annual sales of these—all other books and tracts—totaled 677,433 in 1996 and 670,894 in 1999, a decrease of 1%.

All publications are fully described in an annual catalogue issued in May. Each quarter (February, May, August, November) Forward Movement publishes one or two books or booklets and four to six pamphlets, while often re-issuing well-used, time-tested materials that serve the church. All time best-sellers include: *Prayers for All Occasions*, *Prayers New and Old*, *For Those Who Mourn*, *Discovering the Episcopal Church*, *Brother Lawrence*. The total number of new titles offered this Triennium is 155. Forward Movement established meetings on Ecunet in November 1995 and has maintained a website since 1996 (www.forwardmovement.org) that provides a convenient shop-cart service for all FMP titles.

Forward Movement is deeply grateful for the many authors who have contributed work, often anonymously and with small financial compensation. Forward Movement has always been a fellowship of Christian writers whose words are offered as a gift for the benefit of the entire church. Work by the following contributors appeared in the past Triennium:

Bishops:

Edmond L. Browning, J. Clark Grew II, Frank Tracy Griswold III, Edward W. Jones, Philip A. Smith, William E. Swing, C. Cabell Tennis

Clergy:

George W. Alexander II, Mary Katherine Allman, Gerald C. Anderson, Ernest Ashcroft, Judd H. Blain, Vaughn P. L. Booker, Allen Brown, Jr., Joan C. Bryan, James Lee Burns, Richard A. Busch, Catherine Anne Caimano, Edmund D. Campbell, Jr., Stephen J. Chinlund, Charles H. Clark, C. Blayney Colmore III, Louise R. Conant, James H. Cooper, William L. Dols, Jerry W. Drino, Edward S. Gleason, Joseph W. Goetz, Holt H. Graham, Daniel H. Grossoehme, Margaret B. Gunness, J. Stephen Hines, Robert B. Horine, Alanson B. Houghton, William K. Hubbell, F. Reid Issac, Matthew Johnson, Richard J. Jones, W. Paul Jones, James W. Kennedy, Susan C. Keppy, Samuel Thames Lloyd III, Charles H. Long, Ernest McAfee, Jr., John Edward Merchant, M. Dutton Morehouse, Jr., Alton Motter, J. Patrick Murray, Murray L. Newman, Herbert O'Driscoll, Margaret Peacock, Jennifer Phillips, Charles P.

FORWARD MOVEMENT

Price, Raggs Ragan, Allen Robinson, Isaias A. Rodriguez, Robert M. Ross, Joseph P. Russell, Benjamin Santana, Daniel Holt Schoonmaker, Edmund K. Sherrill II, Beaumont Stevenson, John Paul Streit, Jr., Barbara Brown Taylor, John Throop, William M. Tully, Philip W. Turner III, David L. Veal, Edwin H. Voorhees, Francis W. Wade, Edward Waldron, Thomas R. Ward, Jr., Richard C. Weymouth, Roger B. White, David R. Wilt, Heather B. Wiseman, N. T. Wright.

Laity:

Elizabeth Allan, Owanah Anderson, Katherine Bainbridge, David Booth Beers, The Bereavement Group, All Saints', Chevy Chase, Md., Jayne Blankenship, Barbara S. Borsch, Gloria Thames Bottom, Peggy Brown Buchanan, Edmund D. Campbell, Mary "Carter" Coleman, Bo Don Cox, Betty Creighton, Leland Davis, Nara Denar Duncan, Helen Dyke, James Dyke, Marty Eckes, Sally Fairfield, Suzanne Farnum, Chris Folwell, Caren S. Goldman, Sarah L. Grew, Phoebe W. Griswold, B. Barbara Hall, Mari Hampton, Maryanne Hannan, Elizabeth A. Hart, Valerie Hillsdon-Hutton, Patricia O. Horn, Karen E. Howe, Mary B. Howe, Amanda Millay Hughes, Sherry Hunt, Janet Irwin, Jerrie Jacobus, Joan Jecko, Mary Page Jones, Gretchen B. Kimsey, Jane M. Lamb, Ira Pauline Leidel, Nancy I. Long, Tommy Lovelace, Manning Marable, Mac McLeod, Mark S. G. Nestlehutt, Victor M. Parachin, Rebecca A. Parsley, Barbara K. Payne, Lundy Penz, Nina L. Pratt, Mariann Price, E. Ashley Rooney, Philip Roskam, Anne Rowthorn, Valerie L. Runyan, Timothy F. Sedgwick, Mary Carol Shahan, Jan Sidebotham, Karen Sisk, Carole Smalley, Diane Stanton, Betty Streett, Janet Terreau, David K. Urion, Jan Wantland, Larry Waynick, Mary Lee Wile, Wendy Wimberly, Anne Winterrowd.

FINANCIAL REPORT FOR THE 1997-2000 TRIENNIUM

Forward Movement is self-supporting, sustained by the consistently conservative fees set for our literature. The support Forward Movement receives from the church through the purchase of these materials continues to increase. Gross sales at the end of the last fiscal year (June 1999) were \$1,637,470 as compared with June 1996, when they were \$1,346,537, an increase of 21.6%.

The work of Forward Movement is further sustained by three special funds established by the gifts and bequests of readers throughout the years:

1. The Braille Fund provides Braille editions of Forward Day by Day (free) and the Prayer Book (at nominal cost) to any blind person and subsidizes large print editions of Day by Day and other works. The FMP investment account stands at \$1,410,432 (\$429,235 of that amount is designated as the Braille Fund).
2. The Henry Wise Hobson Fund was established in honor of the founder of Forward Movement, who served as chairman for forty years. The Hobson Fund now totals \$777,960. The income is used to provide free literature for use in prisons and hospitals and for others unable to pay. The increase of this fund continues to strengthen the work and mission of Forward Movement.
3. The Mamie and Edgar Woolard Memorial Fund was established in 1999 to provide support specifically for Forward Movement materials provided for the use (free of charge) of patients in hospitals. The Woolard Fund was established by Edgar S. Woolard, Jr., and currently totals \$124,000 (included in the FMP investment account).

GOALS AND OBJECTIVES OF THE COMING TRIENNIUM

Forward Movement Publications is presently involved in a strategic planning process to define long range goals and undertake implementation steps, including:

1. Forward Movement should continue to reach a wide audience that truly reflects the diversity within the Episcopal Church and be recognized as an important resource. It is necessary to
 - a. research the present audience
 - b. create ways for ongoing feedback
 - c. make sure our materials are recognized by brand
2. Forward Movement needs to seek out and listen to those whose vision and needs are important to our mission.
3. Consistent excellence should be the hallmark of our products.
4. Create a strategy that supports FMP's mission, program, and image.
5. Develop long range financial goals in response to strategic plan.
6. Continue to strengthen business practices.

Resolution A059 Continue Forward Movement Publications

- 1 *Resolved*, the House of _____ concurring, That the Presiding Bishop
- 2 be authorized to continue Forward Movement Publications under his supervi-
- 3 sion and to appoint such staff members and commissions as may be required to
- 4 maintain its work.

The General Board of Examining Chaplains

MEMBERSHIP

Bishops

The Rt. Rev. Hays H. Rockwell (Missouri) 2000
The Rt. Rev. Robert L. Ladehoff (Oregon) 2003, *chair*
The Rt. Rev. Edward L. Lee, Jr. (Western Michigan) 2001
The Rt. Rev. Arthur E. Walmsley (Connecticut, Retired) 2003

Clergy with Pastoral Responsibilities

The Rev. Michael B. Curry (Maryland) 2000 *
The Rev. Mark Taylor Crawford (Texas) 2003
The Very Rev. Philip M. Duncan II (Dallas) 2003
The Rev. Harold T. Lewis (Pittsburgh) 2000
The Rev. John H. Loving (Northwest Texas) 2000
The Rev. Canon Anne W. Robbins (Southern Ohio) 2003, *vice chair*

Members of Faculties

The Rev. Thomas E. Breidenthal (General) 2003
The Very Rev. Guy F. Lytle (Sewanee) 2003
The Rev. Leonel L. Mitchell (Seabury-Western) 2000
The Rev. Charles P. Price (VTS) 2000 *
The Rev. Harmon L. Smith (Duke) 2000
The Rev. Ellen K. Wondra (Bexley Hall) 2003

Lay persons

Dr. Mary C. Callaway (New York) 2003
Dr. Mary S. Donovan (New York) 2000
Mrs. Josephine R. Giannini (Indianapolis) 2003
Dr. Leonard W. Johnson (California) 2003
Dr. Susan Hill Lindley (Minnesota) 2000
Dr. Alda M. Morgan (California) 2000
* Resigned

Administrator

The Rev. Locke E. Bowman, Jr., 800 Eastowne Drive #104, Chapel Hill, NC 27514

Assistant

The Rev. Thomas N. Rightmyer

Board representatives at General Convention

Bishop Robert L. Ladehoff and Deputy Anne W. Robbins are authorized to received non-substantive amendments to this report.

RESPONSE TO 1997 RESOLUTION

The 72nd General Convention passed the following resolution: “Resolved, that the General Board of Examining Chaplains, with information resources such as bishops, seminary deans, Commission on Ministry, and any other sources it may deem necessary, studies and evaluates the timing, function, and purpose of the General Ordination Exams. The General Board of Examining Chaplains shall report its study and evaluation, along with any recommendations and/or canonical changes, to the 73rd General Convention.” (B006s)

In response to this resolution, the Board hosted a consultation in June 1998. Our meeting included Bishops Grein and Louttit, representatives of the Standing Commission on Ministry Development, and seminary deans, as well as members of our board’s Planning Committee.

There was agreement that a uniform national examination is of value to the church and that such an exam should continue. All those present for the consultation realized the difficulties of timing. We have heard reports that the present timing (early January during a student’s senior year) may adversely affect a student’s final year of study. We have been told that students often spend a major part of their time during the first half of the senior year preparing for this exam. Once they have completed the examination, some students no longer seem motivated in their studies.

We proposed moving the examination to the end of a student’s middle year. The exams would then be read and evaluated during the summer. The seminaries and diocesan commissions on ministry would be encouraged to work in partnership to design a program of additional study for each student that would deal with any weaknesses shown in the exam and that would build on the student’s strengths.

Members of the Board visited each of the church’s eleven seminaries and met with all the faculties, to present this proposal and to seek their response. While the faculties expressed gratitude for our effort, only one faculty expressed support for the proposal. Faculty members were concerned about the changes in curriculum our proposal would make necessary. They also recognized that they simply would not have time for the additional work with individual students that this proposal requires.

The faculties advised that we stay with the present timing.

Our administrator, the Rev. Dr. Locke Bowman, has received either written or telephoned responses from twenty-three bishops, offering their advice. Only three of them recommended changing the time of the exam.

While the Board recognizes the difficulties of the present timing of the examination, we have not been able to find a better time. We will continue our study of this matter. Since the canons do not specify the time when the exam is given, a change could be made without amending the canons.

As we continue our study, we encourage bishops, seminaries, and commissions on ministry to work together to lessen the pressure on the students who take this examination.

SUMMARY OF THE BOARD'S WORK

During the triennium 1997-2000, the General Board of Examining Chaplains also:

Convened at the College of Preachers in October of each year to prepare the General Ordination Examination (GOE) to be administered the following January, and produced background material for the guidance of readers who would evaluate the candidates' papers;

Arranged for the administration of the GOE annually in thirty-five to forty locations throughout the United States and abroad;

Recruited, supervised, and assisted readers in the evaluation process (191-200 candidates per year; 100-110 readers);

Reported the examination results and recommendations to candidates, their diocesan authorities, and seminary deans;

Attended diocesan and provincial meetings to explain and interpret the work of the GBEC, while conducting similar efforts by mail and telephone;

Informed seminary deans concerning how their candidates compared with those from other seminaries; in this comparison, seminaries were not identified by name but by an arbitrary alphabetical designation;

Continued the use of test cases in which each reading station received for evaluation from one to three examinations that were also being read in other stations; these multiple evaluations have helped the Board to identify expectations and procedures that may cause differences in judgment among the stations;

Through a Planning Committee, evaluated each year's GOE, its administration and results; adapted and altered subsequent years' exams and procedures in response to feedback solicited from candidates, readers, diocesan authorities, and others;

Marked the twenty-fifth anniversary of the GOE, which occurred in 1997, by publishing in the September 1998 issue of *Anglican and Episcopal History*, the journal of the Historical Society of the Episcopal Church, the history of these examinations, a project funded in part by the Episcopal Church Foundation;

Sought the advice of those experienced in testing, to find ways of providing greater consistency in the evaluation of the examinations. As a result of their counsel, the 2000 examinations were all read and evaluated in one central location, rather than using several locations, as has been done in previous years;

Mourned the death of the Rev. Dr. Charles P. Price, who served faithfully on this board for eleven years;

Reported through its chair to the interim meeting of the House of Bishops, as required by Canon.

FINANCIAL REPORT FOR THE 1997-200 TRIENNium

	1998	1999	2000	Total
	Actual	Actual	Actual	
Income				
Exam fees (1)	\$ 57,300	\$ 57,900	\$ 60,000	\$ 175,200
Gen. Conv. Budget (2)	<u>93,693</u>	<u>120,004</u>	<u>134,175</u>	<u>347,872</u>
Total	150,993	177,904	194,175	523,072
Expenses				
Salaries and benefits (3)	60,143	77,179	83,531	220,853
Board meetings	27,226	23,350	23,925	74,501
Readers' meetings	54,493	66,375	74,175	195,043
Office expenses	<u>9,131</u>	<u>11,000</u>	<u>12,544</u>	<u>32,675</u>
Total	150,993	177,904	194,175	523,072

Notes:

- 1) These figures represent \$300 x the number of candidates taking the exam.
- 2) Expenses for 1998 were under budget by \$11,630. Income from exams was lower than projected in the budget because of a reduced number of candidates.
- 3) Benefits include health insurance, pension payments, and 50 per cent of Social Security.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

Canon III.32 defines the responsibilities of the General Board of Examining Chaplains. The Board is to develop annually a General Ordination Examination; to administer it to certified candidates; and to evaluate the results and report them to the candidates, their diocesan authorities, and their seminary deans. The principal objectives of the Board and its executive during the next triennium will be to continue accomplishing those tasks in as fair and efficient a manner as possible.

The Board will continue to monitor and evaluate its own procedures for electing, training, and evaluating readers, in order to minimize errors, judgments, and expressions that may create the appearance, if not the reality, of significant variations in the evaluative work of readers. Statistical means of measuring and comparing the examination results will be continued and strengthened where possible.

The Board will continue to find ways for making the process for creating examinations questions (and background material) more effective and efficient. The Board seeks to create annual examinations that are both measuring instruments and stimuli for learning.

We will study carefully the effectiveness of the procedures, initiated by the Rev. Locke Bowman and introduced in 2000, to provide a more even-handed system for evaluating papers.

The Board will continue its ongoing effort to help diocesan authorities to make proper and full use of the GOE results. These results ought not to be regarded on a "pass or fail" basis; on the contrary, they provide potentially useful data of a diagnostic or analytical nature. The GOE results should not be the sole or final determination of a candidate's readiness for ordination, but they do provide a view, not otherwise available, to be given due

GENERAL BOARD OF EXAMINING CHAPLAINS

weight along with seminary reports and other data. The GOE advises diocesan authorities about a candidate's examination results as compared with other candidates seeking ordination at the same time. To make these points clear may be the GBEC's greatest challenge, because the manner in which its products are used is beyond the Board's control except by persuasion. The value of the entire GOE effort depends upon the use of its information by diocesan authorities in the ways intended.

BUDGET APPROPRIATION

	2001	2002	2003	Total
Income				
Exam fees (1)	73,500	77,000	78,750	229,250
Gen. Conv. Budget (2)	<u>127,089</u>	<u>130,042</u>	<u>134,581</u>	<u>391,712</u>
Total	200,589	207,042	213,331	620,962
Expenses				
Salaries and benefits (3)	85,189	88,492	91,556	265,237
Board meetings	24,500	25,000	25,450	74,950
Readers' meetings	75,200	76,000	78,000	229,200
Office expenses	14,150	15,850	16,500	46,500
Staff travel (program)	<u>1,550</u>	<u>1,700</u>	<u>1,825</u>	<u>5,075</u>
Total	200,589	207,042	213,331	620,962

Notes

- 4) This figure represents a fee of \$350 x estimates of 210, 220, and 225 candidates in the respective years.
- 5) This figure represents the amount necessary to balance estimated expenses.
- 6) Benefits *include* health insurance, pension payments, and 50 per cent of Social Security.

RESOLUTIONS

Resolution A060 General Board of Examining Chaplains Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the following amount
- 2 be appropriated from the General Convention Budget for the General Board of
- 3 Examining Chaplains: \$127,089 in 2001, \$130,042 in 2002, and \$134,581 in
- 4 2003. This totals \$391,712 for the triennium.

Resolution A061 General Ordination Exam Fee

- 1 *Resolved*, the House of _____ concurring, That the authorization for the
- 2 General Board of Examining Chaplains to charge a fee for the General Ordina-
- 3 tion Examinations be continued for the next triennium, such fee not to exceed
- 4 \$350.00 per candidate; this authorization is granted with the proviso that fees
- 5 shall be reduced or waived, at the Administrator's discretion, for qualified candi-
- 6 dates who are unable to obtain funds for the stated fee.

The General Theological Seminary of the Episcopal Church

RESPONDING TO THE NEEDS OF THE CHURCH TODAY

The triennium since our last convention has been a period of significant change for the General Theological Seminary. A new dean and president, a comprehensive plan for the future initiated by the trustees, an impressive number of new program initiatives, and the addition of an unprecedented number of new faculty as well as several new staff members have together made this an exciting and productive time for the church's oldest seminary.

Bishop G.P. Mellick Belshaw, chairman of General's Board of Trustees, became acting dean on July 1, 1997 following the departure of the seminary's eleventh dean and president, the Rt. Rev. Craig B. Anderson. Under Bishop Belshaw's wise and able leadership, the seminary began the search process for a new dean which culminated in the election in January 1998 of the Rev. Ward B. Ewing, rector of Trinity Church, Buffalo, and a 1967 graduate of GTS. Dean Ewing arrived in April 1998 and was officially installed during a wonderful celebration in October of that year. The event involved every constituency in the seminary's local and extended community—from the support staff to the seminary's children to the most distinguished ecumenical representatives. The dean's inclusive vision for the event had come to fruition, and his pleasure was clearly evident.

In an interview shortly after his arrival, Dean Ewing predicted that his deanship would be highly participatory, involving the development of teams and consensus-building. "I would much prefer to take the time to develop consensus and create a program in which everyone can claim ownership," he said. Consistent with this approach, the new dean spent his first six months intently listening to many opinions, ideas, and plans for the future. He also challenged GTS trustees to engage in a similar period of exploration and conversation, which culminated in the seminary's first visioning retreat in January of 1999. Many of the new initiatives which are now a part of the seminary's life had their beginnings in this important conference which engaged students, faculty, staff, alumni/ae, and trustees in a concentrated visioning process for the future.

In the months which followed, work groups and committees were formed which served the trustees well in preparing for their meeting on May 18, 1999, during which a comprehensive new itinerary was adopted for GTS called *The Plan to Thrive*. The plan addressed five major areas:

- *New Program Initiatives* including adapting the M.Div. program to better attract and accommodate commuter and part-time students, expanding the Center for Christian Spirituality, developing a joint program in Hispanic ministry with the Lutheran Theological Seminary in Philadelphia and expanding partnerships for ministry training with nearby dioceses, and the addition of a new staff position for planning and program development
- *Financial Stability* called for the goal of reducing the endowment take down through administrative restructuring and budget reductions in a number of areas except program
- *Stabilization of the Physical Plant* by the appropriation of \$2 million for infrastructure in the next two fiscal years

- A new *Mission Statement* for the seminary
- The commitment to a Fund-Raising Campaign.

“We’re looking toward the future with confidence and a renewed sense of historic purpose. We’re listening to and studying the needs of the church today in the area of theological education,” said an enthusiastic Dean Ewing following the meeting. One of the most far reaching outcomes was the trustees’ adoption of a new, succinct Mission Statement,

The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.

Asserting the seminary’s historic Episcopal identity, the new statement emphasizes the nature of the school’s mission as a call from God to form as well educate the church’s leaders, a group which is seen to include scholars and practitioners, both lay and ordained. The statement’s conclusion stresses that the seminary must both respond to and anticipate the church’s evolving needs.

In the first year following the adoption of the *Plan to Thrive*, significant progress has been made toward the fulfillment of many of its goals. This fall a new and strongly publicized program of part-time and evening courses has drawn a record number of participants. Plans are moving forward toward a center for Hispanic ministry at the seminary under the direction of the seminary’s first associate dean for planning. Reduction goals for the endowment take down are on target as we approach the second half of our fiscal year, and our vice president for development has recently outlined his agenda for the beginning of a capital campaign.

The seminary’s lengthy period of self-examination and dialog with the church it serves is producing tangible results and a revitalized identity for General Seminary. In keeping with the concern to become a more inclusive community, the board of trustees at their January 2000 meeting retained the Rev. Eric Law to provide resources and training for all levels of the seminary to assist in building a community that is more open to diversity of race, background, sexual orientation, and culture.

The triennium has also seen number of milestones in terms of the seminary’s faculty and staff. Retirements included those of the Rev. Dr. Frederick Shriver after 27 years of service to GTS as professor of church history and the Rev. Dr. Margaret Guenther who retired after being director of the Center for Christian Spirituality since 1986. Prof. J. Neil Alexander left the seminary’s faculty in 1997 to teach liturgics at Sewanee and Prof. R. William Franklin departed GTS the following year to become dean and president of Berkeley Divinity School. The Rev. Dr. Joanne McWilliam returned to her native Canada after serving as professor of systematic theology since 1994.

Since 1997 the seminary faculty has added an unprecedented five new members: the Rev. Dr. Mitties DeChamplain became Trinity Church Professor of Preaching and the Rev. Dr. Alistair Stewart-Sykes, Assistant Professor of Liturgics in 1998. The same year Dr. Robert Bruce Mullin joined the faculty as Society for the Promotion of Religion and Learning Professor of History and World Mission and Professor of Modern Church History, and Dr. Judith Newman was appointed Assistant Professor of Old Testament. The faculty’s most recent addition was that of the Rev. Dr. Mark Richardson last summer who serves as Associate Professor of Systematic Theology.

In appointments among the senior staff, Mr. Kenneth Ashworth was appointed by Dean Ewing as vice president for development in September of 1998. The Rev. Alon White, appointed as the seminary's first chaplain in many years, began her duties on March 1, 1999, and on July 1 the Rev. Jessica Hatch became the seminary's first associate dean for planning.

The seminary has seen significant activity in the area of ecumenical partnerships, having signed a covenant agreement with the Lutheran Theological Seminary in Philadelphia in January of 1998. The two schools jointly sponsored two major conferences on the Lutheran-Episcopal Concordat and are currently pursuing plans for a jointly sponsored center for Hispanic ministry. Both the faculty and trustees of the seminary passed resolutions supporting the revised Concordat being considered by this Convention.

In other recent activities, GTS has taken important leadership in the church's celebration of the 450th anniversary of the Book of Common Prayer, having offered a major exhibition of its library holdings and a series of twelve lectures by prominent scholars. In April of 1999, the seminary held a major symposium celebrating the contributions of women to the life of the seminary, a theme which was continued in a library exhibition in the spring of 2000 which explored the varying roles and ministries of women in the Episcopal Church from colonial days to the present.

Growing interest in the role of technology in theological education has resulted in the seminary's being selected for a grant from the Lilly Foundation that will modernize our classrooms and enable the installation of a computer lab at GTS. The seminary's award-winning website, which opened on March 1, 1997, continues to serve the church with information and newly added recorded lectures.

Finally, in accordance with the stress the Plan to Thrive places on the important area of capital improvements, the seminary has added a new lighting system to its chapel, has remodeled and installed new windows in its landmarked classroom building, has renovated its daycare center, and has currently undertaken extensive repair of the roofs of a number of buildings. Chelsea Square, that amazing patch of green in the middle of Manhattan and the seminary's historic home for the past 173 years, is a cherished legacy for our whole church. As the Episcopal Church's official seminary, (whose name it shares with our General Convention) GTS looks forward with commitment and enthusiasm to serving the evolving needs of today's church and the church that is being born in our midst.

Respectfully submitted,

Bruce Parker

Director of Communications

The General Theological Seminary

Historical Society of the Episcopal Church

MEMBERSHIP

Officers:

Dr. Thad W. Tate, Williamsburg, Va., *president*
The Rev. Dr. Alfred A. Moss, Jr., Arlington, Va., *first vice president*
Dr. Eric L. McKittrick, New York, N.Y., *second vice president*
The Rev. William M. Bennett, Austin, Tex., *treasurer*
Dr. Thomas A. Mason, Indianapolis, In., *secretary*

Board Members: (year elected to three-year term)

Dr. Ruth Ann Alexander, Brookings, S.D.
The Rev. Dr. John E. Booty, Center Sandwich, N.H.
Dr. Henry Warner Bowden, New Brunswick, N.J. (1999)
Dr. James E. Bradley, Pasadena, Ca.
The Rev. Dr. Winston B. Charles, Raleigh, N.C. (1997)
The Rev. Laurence D. Fish, Trenton, N.J.
Alexandra S. Gressitt, Richmond, Va. (1998)
Dr. Alan L. Hayes, Toronto, Ont. (1999)
Dr. David L. Holmes, Charlottesville, Va.
Grant LeMarquand, Ambridge, Pa.
The Rev. Dr. Eugene Y. Lowe Jr., Evanston Ill. (1997)
The Rev. J. Barrett Miller, Redlands, Ca.
Dr. Alda Marsh Morgan, Berkeley, Ca. (1999)
Dr. Robert Bruce Mullin, New York, N.Y. (1998)
The Rev. Dr. Robert W. Prichard, Alexandria, Va. (1999)
The Rev. Dr. William L. Sachs, Wilton, Conn. (1998)
Dr. Peter W. Williams, Oxford, Oh.
The Rev. Dr. John F. Woolverton, Center Sandwich, N.H.

Ex Officio Board Members

The Rt. Rev. Bennett J. Sims, Hendersonville, N.C.
The Most Rev. Frank T. Griswold III, New York, N.Y.
Pamela Chinnis, Washington, D.C.
Stephen C. Duggan, New York, N.Y.
The Rt. Rev. Mary Adelia R. McLeod, Burlington, Vt.
The Rev. Rosemari Sullivan, New York, N.Y.
Mark J. Duffy, Austin, Tex.

Representatives of the Commission at General Convention

The commission authorizes the Rt. Rev. Wayne P. Wright, House of Bishops, and the Rev. Dr. Robert Girard Carroon, House of Deputies, to receive nonsubstantive amendments to the report.

SUMMARY OF THE SOCIETY'S WORK

The Historical Society of the Episcopal Church, by General Convention Resolutions, is both the designated publisher of the church's historical journal and the historiographer of the church. It publishes the journal, *Anglican and Episcopal History* (formerly the *Historical Magazine of the Protestant Episcopal Church*) under the editorship of the Rev. Dr. John F. Woolverton. The Rev. Dr. John E. Booty bears the primary historiographical responsibility, and the Presiding Bishop has designated him Historiographer of the Episcopal Church.

During the past triennium the Historical Society's Board of Directors has continued to strive, as a previous report expressed it, "to develop a broader historical consciousness on the part of the Episcopal Church." Much of that effort has concentrated on the Society's active publication and research programs, which are described more fully in succeeding paragraphs of this report.

The June 1997 annual meeting of the Society, held jointly with the National Episcopal Historians and Archivists and the Episcopal Women's History Project, took place in Pittsburgh in June 1997. It was open to the public and featured a program based on the theme "Mine Eyes Have Seen the Glory: Anglican Visions of Hope and Apocalyptic: A Conference on the New Century." Historical papers, panel discussions, and a keynote speaker raised the historical consciousness of those in attendance. The 1998 and 1999 meetings were held at the Episcopal Divinity School, Cambridge, and Seabury-Western Theological Seminary, Evanston, respectively. The Society also held its traditional General Convention dinner in 1997 with the Rev. Dr. Richard A. Norris, Jr., professor of church history at Union Theological Seminary in New York, as the featured speaker.

The journal, *Anglican and Episcopal History*, has continued its effort to serve the Episcopal Church with thoughtful articles on matters of contemporary concern such as the Fall 1998 issue on the General Ordination Examinations. That issue is a fine example of the Society's working in conjunction with one agency of the Episcopal Church, the General Board of Examining Chaplains, to produce an historical study of one aspect of the church's life that would be useful to the whole church. By sending copies of that issue to the Commissions on Ministry in every diocese, the Historical Society made an important contribution to the task of selecting and training clergy. The issue has also been read by other denominations as they try to improve their own clergy deployment systems. The journal has extended its international coverage, internationalized its editorial board, and published special theme issues such as that of June 1998, which focused on the Anglican Church in China and examined American, Canadian, and English missionary efforts at a critical time for the possibility of the growth of Christianity in China.

The Society's monograph series, *Studies in Anglican History*, has published four titles to date in cooperation with the University of Illinois Press. Those published are: John Woolverton's *The Education of Phillips Brooks* (1995), Peter Iver Kaufman's *Prayer, Despair, and Drama: Elizabethan Introspection* (1996), Jeffrey S. Chamberlain's *Accommodating High Churchmen: The Clergy of Sussex, 1700–1745* (1997), and Robert W. Prichard's *The Nature of Salvation: Theological Consensus in the Episcopal Church, 1801–1873* (1997). We currently have one manuscript nearing final form, three others in process of revision,

and a number of others in development. The series editor, Peter W. Williams, is now assisted in the editorial process by the members of the Projects and Grants Committee, who collectively serve as the series's Editorial Committee.

Beginning in 1997, the Historical Society has reactivated its Research Grant Program. Up to \$5,000 is awarded annually for historical research in the history of various aspects of the churches of the Anglican Communion. Eight grants have been awarded. The recipients have been: The Rev. William L. Wipfler, Dr. Joanna Gillespie, Ms. Nancy Benvenga, Dr. Edward L. Bond, The Rev. Robert L. Semes, Dr. Brad Faught, Dr. Timothy Lockley, and Dr. Alda Marsh Morgan. Projects have ranged from deaconess training programs to a history of the Episcopal Church in the Dominican Republic.

The Society is holding its 2000 annual meeting in Denver to coincide with the General Convention and will at the same time again sponsor its Convention Dinner on July 7. The 2001 annual meeting will take place June 23–27 at the Wycliffe-Trinity Library of the University of Toronto in conjunction with a major conference marking the tercentenary of the Society for the Propagation of the Gospel in Foreign Parts (SPG). The conference, for which planning is under way, will be a joint effort of the National Episcopal Historians and Archivists, the Episcopal Women's History Project, the Canadian Church Historical Society, the United Society for the Propagation of the Gospel (the successor to the SPG), and the Historical Society of the Episcopal Church.

REPORT OF THE HISTORIOGRAPHER OF THE EPISCOPAL CHURCH

During the past three years, I have been active with the boards of the Historical Society, the National Episcopal Historians and Archivists, and the Archives of the Episcopal Church. I have been a keynote speaker at the conventions of the Dioceses of Idaho and Eastern Michigan and have conducted clergy conferences for the Dioceses of El Camino Real and Florida—all on historical subjects. Writings include a book on Richard Hooker (recently published) and contributions to the *Sewanee Theological Review*, *Anglican and Episcopal History*, and *The Living Church*. In addition there have been important (to me) articles in the *Oxford Encyclopedia of the Reformation* (Anglicanism and the Book of Common Prayer) and the *SPCK Handbook of Anglican Theologians* (Richard Hooker). While a visiting professor at the Virginia Theological Seminary, I addressed the annual conference of Scholarly Engagement with Anglican Doctrine (SEAD) and preached and taught in numerous parishes in the Dioceses of Washington and Virginia. Finally, I have served as a resource to various news media and am mentoring the Bishop of New Hampshire as he writes a new history of his diocese.

Respectfully submitted,
John E. Booty

FINANCIAL REPORT

The Historical Society does not receive any funds from the General Convention for its activities. Membership fees and donations have funded its historiographical activities. A successful endowment fund drive has enabled the Society to strengthen its activities so that it needs to rely on the General Convention only for the expenses of the Episcopal Historiographer.

GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The Society continues to look for ways to increase its membership and to enhance further its working relationships with the Episcopal Women's History Project and the National Episcopal Historians and Archivists (NEHA). A particularly promising development is the recent decision of the Society to help support the NEHA publication *The Historiographer*, which now serves as a joint newsletter for both organizations. The Society has also formed a subcommittee to explore the possibility of establishing an archive for the recording and preservation of documents and oral histories of leaders of African-American Episcopal clergy and laity. The Society anticipates that the formation of such a collection for scholarly use will become one of its major projects for the future.

PROPOSED BUDGET FOR THE TRIENNium

Office and travel expenses of the Historiographer

	2001	2002	2003
Travel	\$4,700	\$4,700	\$4,700
Office	<u>500</u>	<u>500</u>	<u>500</u>
Total	\$5,200	\$5,200	\$5,200

\$15,600

RESOLUTIONS

Resolution A062 Funding the Office of Historiographer of the Episcopal Church

- 1 *Resolved*, the House of _____ concurring, That there be appropriated,
- 2 from the Assessment Budget of General Convention, the sum of \$15,600 for the
- 3 triennium for the expenses of the Historiographer of the Episcopal Church.

Explanation

The General Convention has authorized the position of Historiographer of the Episcopal Church. Since 1988 the Rev. Dr. John E. Booty has fulfilled with distinction the duties of that position, for which the Historical Society of the Episcopal Church expresses its gratitude. Dr. Booty has recently resigned as Historiographer, and the appointment of his successor by the Presiding Bishop and the House of Bishops is pending.

Standing Commission on Liturgy and Music

MEMBERSHIP

Dr. Mary Abrams (Kentucky) 2003
Ms. Jill Bigwood (Connecticut) 2000
Dr. Owen Burdick (New York) 2000
The Rev. Sr. Jean Campbell (New York) 2003, *vice chair*
Dr. Carl Haywood (Southern Virginia) 2000
The Rev. Dr. John L. Hooker (Arizona) 2000
The Rev. Bruce W.B. Jenneker (Massachusetts) 2003, *chair*
The Rev. Mark MacDonald (Alaska) 2000
Mrs. Paula MacLean (Southeast Florida) 2003
The Rt. Rev. Paul V. Marshall (Bethlehem) 2003
Mr. Monte Mason (Minnesota) 2003
The Rev. Canon Leonel L. Mitchell (Northern Indiana) 2000
Ms. Phoebe Pettingell (Fond Du Lac) 2000
The Rt. Rev. Catherine Scimeca Roskam (New York) 2003
Mr. Milner Seifert (Chicago) 2003
The Rt. Rev. GERALYN WOLF (Rhode Island) 2000
The Rev. Dr. Clayton L. Morris, *Episcopal Church Center staff liaison*

Commission representatives at General Convention

Bishop Catherine Roskam and Deputy Paula MacLean are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMITTEE'S WORK

The Standing Commission on Liturgy and Music was created by the General Convention in Philadelphia, inspired by the work of the Standing Commission on the Structure of the Church. The task of merging liturgists and musicians into a single body dominated the work of the commission at the beginning of the triennium. Three years later, the cooperative spirit that characterizes work in the area of liturgy and music testifies to the wisdom of the decision.

It was clear from the beginning of the triennium that there were many voices in the church anxious to be heard. The Commission decided that as it considered the issues on its agenda it would be helpful to hear from as many constituencies within the Episcopal Church as possible. To accomplish this, a particular constituency was invited to meet with the Commission at each of its meetings. In Baltimore, the Commission heard from high school and college students. In Florida, the views of elders were heard. In Chicago, a variety of liturgical issues for Hispanic communities were considered. And finally, in San Francisco, Chinese, Japanese, and Korean Episcopalians told their stories. The conversations provided valuable data in the deliberations in which the commission was involved over the course of the triennium.

A major challenge for the new commission at the beginning of the triennium was the lack of funding to complete projects given to the commission. Five resolutions, approved by Convention with funding included, were delivered to the commission with their appropriations removed. Because the commission lacked the funds to engage consultants and provide for committee meetings, several of these projects remain uncompleted at the end of the triennium.

Resolution A098 directed the commission to "... respond to the needs of the Church by disseminating information about *Wonder, Love and Praise*, through the electronic and print media..." Resolution A100 called for the establishment of a task force of bishops and commission members to "...determine appropriate theological guidelines to be used in the selection of texts of hymns and spiritual songs." In the absence of funding, these projects have not been completed.

Resolution B027 directed the commission to "...prepare an additional supplement which emphasized liturgical music, hymn, and other songs by women composers and poets, both historical and contemporary." In the absence of funding for the project, the Women's Sacred Music Project, under the capable leadership of Lisa Neufeld Thomas, has undertaken to fund and accomplish the project.

Resolution A077 provided a large appropriation of money for the continued development of Supplemental Liturgical Materials. In the absence of that funding, the commission focused its energy on preparing for the future. The result of those conversations is presented in the section of this report entitled The Revision, Renewal and Enrichment of the Common Worship of the Church.

Six projects consumed the time of the commission over the past three years. The *Revised Common Lectionary* was reviewed and its use evaluated. The theological aspects of committed relationships of same-sex couples were reviewed. Possible strategies for the revision, renewal, and enrichment of the common worship of the church were explored. Three proposals for additions to the calendar were considered. The Expansive Language Committee prepared worship resources for ministry with the sick and dying. And finally, a proposal for amending Title II, Canon 2: Of Translations of the Bible, was considered.

The section of this report entitled Resolutions for Convention Action describes the results of these deliberations.

In considering the projects on its agenda, the commission was provided extraordinary assistance by *Voices at the Table* in each of its meeting locations, local, volunteer secretaries who recorded minutes of each meeting, and gracious hosts at each meeting location.

REPORT OF RECEIPTS AND EXPENDITURES

	1998	1999	2000
Income			
Budget	33,333.00	33,333.00	33,333.00
Expenses			
Non-staff/Consultant	0	0	3,500.00
Administrative	615.28	0	8,000.00
Commission Meetings	12,515.30	42,130.37	0
Committee Meetings	<u>3,379.46</u>	<u>12,124.28</u>	<u>0</u>
Total	16,510.04	54,254.65	0

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

The nature of the commission’s work in the next triennium will depend on how the General Convention, meeting in Denver, decides to proceed in considering the future of the church’s liturgical resources and what it proposes to do about the blessing of same-sex relationships. The commission worked on the question of how the church will develop worship resources to meet emerging needs with interest and enthusiasm. It hopes to devote its energy in the coming years to the exploration of the possibilities for the revision, renewal, and enrichment of the common worship of the church.

RESOLUTIONS FOR CONVENTION ACTION

Resolution A063 *The Revised Common Lectionary*

- 1 *Resolved*, the House of _____ concurring, That the Lectionary of the
2 Book of Common Prayer be amended, adopting the readings and psalms of *The*
3 *Revised Common Lectionary* as the replacement for the readings and psalms cur-
4 rently printed in the Book of Common Prayer; and be it further
5 *Resolved*, That for purposes of inclusion in the Book of Common Prayer,
6 the Revised Common Lectionary be adapted in the following ways:
7 1. III Advent Year B
8 Add Cantic 3 or 15 as an alternative to the psalm appointed.
9 III Advent Year C
10 Add Cantic 9 as an alternative to the psalm appointed.
11 2. First Sunday after Christmas Day
12 Substitute readings from the lectionary in the Book of Common Prayer.
13 3. Second Sunday after Christmas
14 Substitute readings from the lectionary in the Book of Common Prayer
15 4. Ash Wednesday Substitute Psalm 103 or 103:8-14 (*Psalm 51 is used as*
16 *part of the liturgy for Ash Wednesday in the BCP.*)
17 5. II Lent Year A Omit the option of Matthew 17:1-9.
18 II Lent Year B Omit the option of Mark 9:2-9.
19 II Lent Year C Omit the option of Luke 9:28-36.

- 20 *(These RCL options are stories of the Transfiguration, which would not be*
 21 *appropriate to use in II Lent after we have celebrated the Transfiguration on last*
 22 *Epiphany.)*
 23 6. III Lent Year C
 24 Substitute Exodus 3:1-15 (Isaiah 55:1-9 is used at the Easter Vigil.)
 25 7. Weekdays in Easter Week
 26 Insert lections for Weekdays in Easter from the Book of Common Prayer.
 27 8. Vigil of Pentecost
 28 Insert lections from the Book of Common Prayer.
 29 9. Trinity Sunday
 30 Add Cantic 2 or 13 as an alternative to the psalm appointed.
 31 10. The Annunciation
 32 Add Cantic 3 or 15 as an alternative to the psalm appointed.
 33 11. Holy Cross Day
 34 Substitute lections from the lectionary in the Book of Common Prayer
 35 12. Proper 8, Year B
 36 Add verses 21 and 22 to the reading from Lamentations.
 37 *(The Revised Common Lectionary begins at verse 23, which is in middle of*
 38 *a sentence and is out of context.);*
 39 and be it further
 40 *Resolved,* That the amendment take effect on the first day of Advent in the
 41 year 2001; and be it further
 42 *Resolved,* That the Standing Commission on Liturgy and Music make avail-
 43 able the table of readings and psalms and suggestion for its use to the congrega-
 44 tions of the Episcopal Church.

Explanation

This Lectionary, produced by the Consultation on Common Texts, composed of a wide number of church bodies, is a revision of the Common Lectionary, which was authorized for trial use by the 67th and 68th General Conventions. This revision reflects the concerns about the Common Lectionary communicated to the Consultation on Common Texts through the Standing Liturgical Commission as a result of trial use. It also reflects issues addressed by Resolution A088a of the 70th General Convention directing the Standing Liturgical Commission to study revision of the Sunday lectionary of the Book of Common Prayer. The revisions suggested in this resolution reflect concerns gathered during the trial use authorized by the 71st and 72nd General Conventions.

The Revised Common Lectionary is becoming the common lectionary among Christian denominations. Positive responses from congregations who have used the lectionary and the growing number of denominations and provinces of the Anglican Communion using the lectionary lead the commission to recommend this table of readings as the lectionary for the Book of Common Prayer.

Resolution A064 Leadership Program for Musicians Serving in Small Congregations (LPM)

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention endorses the continuation of the Leadership Program for Musicians
3 Serving Small Congregations, which provides musicians who serve small con-
4 gregations with continuing education for musical leadership in liturgy; and be it
5 further
6 *Resolved*, That the sum of \$75,000.00 be appropriated for support of this
7 program; this appropriation to be administered by the Office for Liturgy and
8 Music.

Explanation

The Leadership Program for Musicians Serving Small Congregations is committed to preparing capable and confident musical leaders, who can encourage their congregations to sing well and to take their appropriate part in liturgical worship. The program consists of six courses, ten classes in each course, offered during a two-year period. Each course emphasizes the theological, musical, and pastoral principles that inform our church music practices. Diocesan coordinators are trained annually at a week-long summer conference which is led in collaboration with members of the Evangelical Lutheran Church in America.

The effectiveness of the Leadership Program has been confirmed by participating musicians, their clergy and parishes and by bishops who have observed the positive changes in worship which result when musicians experience professional formation and growth.

To date more than 400 clergy and musicians throughout the country have participated in local two-year LPM Programs, which are self- supporting. Almost 90 dioceses have sent coordinators for training, and more than 40 dioceses are operating local training programs.

Theological Aspects of Committed Relationships of Same-Sex Couples

REPORT OF THE STANDING COMMISSION ON LITURGY AND MUSIC PREPARED IN RESPONSE TO RESOLUTION C003S OF THE 72ND GENERAL CONVENTION MEETING IN PHILADELPHIA IN 1997 FOR DISCUSSION AT THE 73RD GENERAL CONVENTION MEETING IN DENVER IN 2000

Resolved, That the 72nd General Convention affirms the sacredness of Christian marriage between one man and one woman with intent of life-long relationship; and be it further

Resolved, That the Convention directs the Standing Commission on Liturgy and Music to continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships no later than November 1999 for consideration at the 73rd General Convention.

MEMBERS OF THE STANDING COMMISSION ON LITURGY AND MUSIC

Dr. Mary Abrams, Diocese of Kentucky
Mrs. Jill Bigwood, Diocese of Connecticut
Dr. Owen Burdick, Diocese of New York
The Reverend Jean Campbell, Diocese of New York
Dr. Carl Haywood, Diocese of Southern Virginia
The Reverend Dr. John Hooker, Diocese of Arizona
The Reverend Bruce Jenneker, Diocese of Massachusetts
The Right Reverend Mark MacDonald, Diocese of Alaska
Mrs. Paula MacLean, Diocese of Southern Florida
The Right Reverend Paul Marshall, Diocese of Bethlehem
Mr. Monte Mason, Diocese of Minnesota
The Reverend Dr. Leonel Mitchell, Diocese of Northern Indiana
Mrs. Phoebe Pettingell, Diocese of Fond du Lac
The Right Reverend Catherine Roskam, Diocese of New York
Mr. Milner Seifert, Diocese of Chicago
The Right Reverend Geralyn Wolf, Diocese of Rhode Island

Introduction

For nearly twenty-five years now, The Episcopal Church has chosen to keep before its General Conventions the issue of the homosexuality of some its members, and the extent to which those homosexual members are fully a part of this Church. For some this has represented the threat of a compromised Christianity conformed to the prevailing culture and for others it has signaled, even if not yet offering, the hope of an authentic Christian life without the denial of what they experience as a fundamental fact of their lives. There has been passion on both sides of the issue, as well as pain. There have been studies that

have been read one way by one group and interpreted differently by the other. There has been prejudice, misinformation and a lack of Christian charity.

Many studies were called for, numerous educational programs were urged upon the Church. In some communities heroic attempts were made to engage the issue, in many others very little was done, if anything at all. And at each succeeding General Convention the issue was once more brought before the Church, as it was again in Philadelphia in 1997 when it was

“Resolved, That the 72nd General Convention affirms the sacredness of Christian marriage between one man and one woman with intent of life-long relationship; and be it further

Resolved, That the Convention directs the Standing Commission on Liturgy and Music to continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships no later than November 1999 for consideration at the 73rd General Convention.”

For us in The Episcopal Church the last twenty-five years have also been shaped by three other very significant experiences. The first must be the impact of The Book of Common Prayer 1979 with its rediscovery of Baptism as the heart of the life of the Christian community and the Holy Eucharist as the central act of worship for a community gathered in Christ’s name to share Christ’s life and bear witness to Christ’s love. The second is the experience of AIDS. It was a telling moment in the life of our Church when the National Episcopal AIDS Coalition distributed buttons declaring that “The Episcopal Church has AIDS.” It was telling because it was true. Soon there was not one of us who did not know someone living with AIDS, or who had died from complications associated with it. In the first 15 years of the disease that someone we knew was almost always a gay man. AIDS brought the homosexuality of our children and our siblings, of our friends and our colleagues, of our fellow parishioners and our neighbors into our conversations, our newspapers and onto our television screens. Questions of homosexuality and the will of God, AIDS as punishment, Christian compassion in the context of moral ambiguity, were the topics of our Sunday forums. In every place we learned that love is the gravity that holds the world together, and that it is by our love for one another that both we and the world know that we follow Jesus Christ.

The third experience that has radically affected the life of the Episcopal Church in the last twenty-five years is the ordination of women. Born of the same baptismal impulse and undertaken as a movement to achieve in our church life that “new creation” which St. Paul defines as its vocation: “as many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave nor free, there is no longer male or female; for all of you are one in Christ Jesus.” (Gal. 3:26–29) The Episcopal Church struggled (and in some communities struggles still) with the conflict inherent in this call for the full recognition, integration and celebration of women in the ordained ministry of this Church. For most the call was obvious, urgent and inevitable; and for others it represented a painful break with a cherished past. In the process our Church

has learned—sometimes successfully, and sometimes less so—to live with a majority decision and to make attempts at reconciliation which affirm the choice the church has made while accommodating those who struggle with it still. The lessons we learned—and continue to learn—about living into a new definition of ourselves, living with ambiguity, and living with the tension of radical disagreement stand us in good stead for the challenges that lie before us.

Our liturgy was calling us into a new life of community, one that has always been the vocation and blessing of the Christian way, but which we were discovering anew. At the same time an epidemic of monstrous proportions was making us talk about sex and sexuality, pain and compassion, death and how short life could be. We discovered that on both sides of this issue, heterosexual people and homosexual people were indeed living out what we had affirmed at the 65th General Convention in Minneapolis in 1976: “that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the Church.”

In our continuing debates over this issue—which continue to be experienced as difficult and painful on both sides—we in the Episcopal Church soon discovered what the 1998 Lambeth Conference Report on Human Sexuality describes so aptly:

“We must confess that we are not of one mind about homosexuality.

Our variety of understanding encompasses:

- Those who believe that homosexual orientation is a disorder, but that through the grace of Christ people can be changed, although not without pain and struggle;
- Those who believe that relationships between people of the same gender should not include genital expression, that this is the clear teaching of the Bible and of the Church universal, and that such activity (if unrepented of) is a barrier to the Kingdom of God;
- Those who believe that committed homosexual relationships fall short of the biblical norm, but are to be preferred to relationships that are anonymous and transient;
- Those who believe that the Church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained.”

(from *The Official Report of the Lambeth Conference 1998*, p. 94)

In its preparation of this report the Standing Commission on Liturgy and Music was informed by two specific theological insights. The first concerns the Gospel of grace proclaimed by Paul in the letter to the Galatians:

For freedom Christ has set us free. Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. You who want to be justified by the law have cut yourselves off from Christ; you have fallen from grace. For through the Spirit, by faith, we eagerly wait for the hope of

righteousness. (Gal. 5:1, 2–6)

The “hope of righteousness” comes to us as the gift of the Spirit through the practice of our faith. The ritual acts by which we claim and express our faith derive from the promise of the hope of righteousness, and as such are essential to every Christian in his or her faith development. The Commission understood that access to all of the ritual acts of faith—baptism, eucharist, ordination, blessing of life-long unions—is of crucial importance to all of the members of the Body of Christ, for we all fall short of the glory of God and we all need the “hope of righteousness.” Redemption is achieved by God’s grace and our submission to its power in our lives.

The second is an ecclesiological affirmation: that we are the Church we are talking about. The homosexuals whose life of faith we are defining are Christians with us, sharing the life of the Risen Christ with us as members of our parishes, serving on our vestries, parish and diocesan committees, and participating in the national life of our Church. Their pain at being excluded from the “hope of righteousness” weighs heavily, as does the fear of compromise that is the concern of those who oppose their inclusion. They too worship alongside us, sit with us as we meet in the councils of the Church, and share with us the bread of heaven and the cup of salvation.

Another important insight informing the Commission’s reflection and deliberation was the Principle of Subsidiarity formulated in the “Virginia Report” of the Inter-Anglican Theological and Doctrinal Commission:

The character of the Christian faith from its early days has given it a profound investment in the quality of personal, face-to-face relationships. Christians are called to embody in daily life God’s reconciliation of all things in Christ, living newly in the light of God’s justice and forgiveness. It is through the personal witness of Christians to the reality of that new life that the attractiveness of the gospel becomes apparent.... The principle of “subsidiarity” has been formulated to express this investment in the local and face-to-face. Properly used, subsidiarity means that “a central authority should have a subsidiary function, performing only those tasks which cannot be performed effectively at a more immediate or local level”. (*Oxford English Dictionary*)

Subsidiarity may properly be applied to the life of the Church in order to resist the temptation to centralism. But in the life of the Church the local level was never seen as simply autonomous. Because the work of Christ was itself a reconciliation of humanity, there is evidence from the first days of the churches of concern for the unity of the communities, both in their internal relationships and in their interrelationships. St. Paul, for example, writes of his anxiety for the continuity of preaching and teaching the authentic apostolic gospel, and for the effectiveness of the united witness of the Church to the gospel of reconciliation. Care was taken, as the Church grew, to preserve the continuity of its witness across time and its coherence and effectiveness in different places. (From *The Official Report of the Lambeth Conference 1998*, pp. 44–45)

The Commission reflected on the 1998 Lambeth Conference and its discussion of Human Sexuality, listening carefully to the bishops serving on the Commission as they recounted and interpreted their experiences of the Conference, its *Reports and its Resolutions*. The Commission finds in the Report on Human Sexuality an agreement with the positions taken by the Episcopal Church:

We also recognize that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of this Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of their relationships. We wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation are full members of the Body of Christ. We call upon the Church and all its members to work to end any discrimination on the basis of sexual orientation, and to oppose homophobia. (From *The Official Report of the Lambeth Conference 1998*, p. 93)

The several essays comprising this report, brief critical reviews intended to initiate conversation and direct those engaged in them to earlier studies and other resources, are offered in the hope that our whole Church will in every place and at every level commit itself to encounters between Christians on opposing sides of this issue. In the context of those conversations characterized by loving attentiveness and respectful listening, the Commission hopes that these materials will enable dialog which is informed, open, honest, comprehensive and transforming.

SCRIPTURE

The Reverend Dr. L. William Countryman
Professor of the New Testament
Church Divinity School of the Pacific

Current conflict among Anglicans about issues of sexual orientation arises from a variety of causes, cultural and political as well as theological, but the theological aspect of the conflict often centers on the authority and interpretation of scripture. Here, there are two principal questions to be asked. One is the question of what the Bible in fact says about sexually-based relationships between people of the same sex. The other question is how we, as Anglicans, go about understanding and determining the authority of the passages, aspects, or themes of scripture we deem relevant. This essay will begin with the latter question.

How do Anglicans understand the authority of scripture? The Articles of Religion speak of the "sufficiency of the Holy Scriptures for salvation" and list the books to be considered canonical, allotting secondary status to the Old Testament apocrypha (Art. VI). They assert the unity of Old Testament and New, but also limit the applicability of the Torah (Art. VII). They describe the Bible's authority as a matter of setting limits to what anyone can be required to believe rather than as constituting a complete outline of belief

(Art. VI). This reflects the persistent refusal of Anglicanism, unlike most other churches in the sixteenth century, to define itself narrowly in theological terms.

This is not to say that Reformation Anglicans had no principles. Quite the contrary, they had beliefs they were willing to die for. They were, however, less optimistic than most of their Protestant co-religionists that one could find in the Bible a detailed system of Christian faith. The English Puritans, like the Reformed churches of the continent, wanted to strip away everything that they did not find specifically commanded in the Bible. Anglicans like George Herbert criticized the results as naked (“The British Church,” ll. 19–24). The mainstream Anglican response was to take the Bible not as a blueprint but as a factor limiting church claims.

This minimalist understanding of scriptural authority left room in Anglicanism for tradition to play a role in determining our common life. The Bible sets limits on what is required, but does not give a complete account of the life or worship of the church. Much has to be filled in, and for that purpose godly tradition continues to be important.

Anglicanism has also had a role for reason, but it functions somewhat differently from tradition. As Richard Hooker pointed out, we have no access to the Bible at all without the use of reason (Laws ii, c.7, s. 3). Every Biblical text becomes useful to us only insofar as someone uses reason to read, translate, and interpret it. All these processes introduce elements from outside the text itself—elements that relate the passage to knowledge of ancient languages, to history, culture, and systems of Christian theology, and to the larger world in which we are endeavoring to live as faithful people.

Scripture cannot settle questions for Anglicans in isolation from reason; rather, it comes to life for us in an ongoing dialogue with reason and faith. This reality has to be borne in mind when we turn to the texts often proposed as pertinent to the present conflicts. Older writers on the subject tended to appeal to the story of Sodom and Gomorra (Gen. 19) as evidence that the Bible condemns same-sex sexual activity. Over the last few decades, however, this argument has generally been discarded, since other Biblical references to the story never make such a connection.

There are also two verses in Leviticus (18:22; 20:13) that forbid some type of sexual activity between men (possibly anal intercourse). A question arises here as to the basis for the prohibition. Some hold it was to prevent cruel abuse of prisoners of war, others to prevent non-procreative use of semen, others to exclude non-Israelite religious rites. The text itself, insofar as it specifies a reason, treats the matter as a violation of ancient Israel’s purity code—a code that New Testament writers treat as no longer binding on gentile (and perhaps even Jewish) Christians (cf. Acts 15; Rom. 14–15).

Some have argued that the second creation narrative contains a positive command (Gen. 2:24) that all human beings are to marry heterosexually. The passage, however, can equally well be read simply as an etiological story, telling how the institution of marriage came into being.

There are three passages in the New Testament that are sometimes considered relevant. Two are occurrences, in what are technically called “vice lists,” of the Greek term *arsenokoites*, sometimes loosely translated “homosexual” (1 Cor. 6:9; 1 Tim. 1:10). Some connect this term with the verses from Leviticus mentioned above and see it as reconfirming their validity for later Christians. The term is rare, however, and there is no evidence to show what it actually meant to speakers of Greek in the first century.

Finally, Paul, in Rom. 1:18–32, describes same-sex sexual intercourse between men (and possibly between women) as unclean and disgraceful. According to the most careful reading of the Greek text, Paul does not specifically identify it as sinful; and nowhere is there evidence to show what it actually meant to speakers of Greek in the first century.

Do these biblical passages help us in evaluating the claim, made by modern Christians of same-gender sexual orientation, that God can and does bless their lives in and through their life partnerships? Do the biblical passages in question even speak to such a claim? It is not clear that they do; at best, they are open to varying interpretations. In any case, how do we as Anglicans, with our relatively minimalist tradition about biblical authority, deal with them? Our tradition reminds us that “whatsoever is not read (in scripture) nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or to be thought requisite or necessary to salvation” (Art. VI). It would seem that the Bible, taken as a whole, is not definitive enough to demand a negative judgment on the present subject.

Scripture: Bibliography

Bicknell, E. J. *A Theological Introduction to the Thirty-Nine Articles of the Church of England*. 3rd ed. Revised by H. J. Carpenter. London: Longmans, 1955.

This work’s discussion of scripture is significant both for its clarity and moderation and also because it antedates the current conflicts over gender and sexuality.

Borsch, Frederick Houk, editor. *Anglicanism and the Bible*. Wilton, CT: Morehouse Barlow, 1984.

This collection of essays traces some of the historical breadth of our tradition in dealing with the scriptures.

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This collection comes out of the House of Bishops; the new (1999) printing includes a foreword by Presiding Bishop Griswold.

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TRADITION¹

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To understand the workings of tradition, it is important to note some of the different senses of the word “tradition” itself.

In popular usage, “tradition” means, roughly, “what people back there in the past used to say.” The word is mostly employed in a deprecatory manner, on the ground that what people used to say is invariably wrong by comparison with what “we” say. This usage is a fruit of the age of Enlightenment, which employed “tradition” as a label for the sub-rational, particularistic heteronomous obscurantism of the priest-infested Dark—or Middle—ages. Over against tradition it set the emancipatory light of “reason,” which was taken to be an endowment that is (α) identical in each human individual (and therefore universal), and (β) autonomous, i.e., setting its own “law” for itself (and therefore not subject to any external authority, least of all that of tradition).

In fact the English word “tradition” (Latin *traditio*) connotes by its derivation an action of handing on or giving over. The Greek noun it renders is παραδοσις, which, like the verb from which it derives, denotes precisely a process of transmission.² Thus Paul asserts that he has “handed over” (παρεδωκα), and his Corinthian converts “have received,” the gospel by which they are saved (1 Cor. 15:1–3); and the Letter of Jude speaks of “the belief once for all handed over (παραδοθειση) to the saints” (Jude 3). In its most basic sense, therefore, the word “tradition” refers not to a thing that is there to be examined, but to a process or activity of some sort.

“Tradition” fairly early required a second derivative sense. Taken in this way it referred to that which is handed over or handed down, i.e., the content of what is delivered.³ This content was variously called “the belief” (πιστις) or “the Gospel” (ευαγγελιον), or “the proclamation” (κηρυγμα), and even “the deposit” (παραθηκη); and 2 Thessalonians—which belongs to the “school” of Paul if not to the Apostle himself—seems to use the word παραδοσις in this way, exhorting its readers to “hold to the traditions which you were taught by us” (2 Thess. 2:15). There was a “thing,” then, an inheritance of some sort from the first age of the church, that Christians have understood themselves to receive and transmit⁴ in their turn, both in preaching and, above all, in baptismal catechesis. The content of this inheritance was gradually defined through the emergence of a NT canon and summaries of baptismal catechesis (which later took the form of creeds), and by the end of the 2nd century it was regularly spoken of as “tradition.”⁵ I seem to have included, then,

the essential or central elements both of Christian belief and of Christian praxis (“faith and morals”).

As such, tradition—or better, “traditioning”—necessarily has its vehicles. By this is meant things (buildings, e.g., or books), or reiterated patterns of action, that carry and convey its content or some aspect of it. The use and interpretation of these vehicles of tradition constitute the act of “traditioning.” The primary vehicle of Christian tradition is the Scriptures (the “norm” of tradition), together with the classic baptismal creeds, which were understood to summarize and pass on, in the condensed form of a catechetical syllabus, the message that was the essential burden of the Scriptures. Other central vehicles are the liturgies—of baptism, eucharist, and office with their several offspring (Wednesday-night prayer meetings, recitation of the Angelus, e.g.)—in which the scriptural and credal message is illustrated, read, expounded or enacted, whether in word or in action (prayer, sacrament). In Anglican circles, the Book of Common Prayer (itself an excellent example of a central vehicle of tradition) governs the public use of the Scriptures and creeds and sets them in a context of prayer and praise that relates worshippers to God in ways that reflect Christian life and calling in Christ as those have been experienced, entered into and understood over the centuries.

Further vehicles of tradition are the art-forms that clothe us—architecture, posture and gesture, music, rhetoric, the furnishing and decoration of liturgical spaces, icons, statues of saints, rosaries, and the like. As public vehicles of traditioning, all of these are aspects of what we call “tradition;” and this is not less the case because there are different liturgical, rhetorical, musical and architectural traditions within the Christian movement, just as there are differing theological “schools” and emphases that articulate, develop and embroider the focal message of Scriptures and creeds and thus “tradition” it.

Thus in Christian usage “tradition” refers at once to an action of handing on, to the content of what is handed on, and to the more or less institutionalized vehicles (masses and Sunday-school classes) by whose means this handing-on is (presumably) effected. The word “tradition,” then, denotes the church as a living system of communication in and through which people are brought into and live out a certain relationship to God in Christ through the Spirit. (cf. Gal 4:6). In the last resort it is that relationship itself which is “traditioned,” and not merely the beliefs or ideals or precepts that are proper to it.

Further it is important to see that traditioning is at work in the ordinary, daily business of teaching, attesting, and interpreting the Gospel, by action as well as word. Tradition is not merely a body of teaching or practice that people appeal to in moments of controversy, even though it is mostly in moments of controversy that people objectify it and begin to talk about it. In the church—and indeed in almost any community of which one can think—traditioning is like breathing: boringly normal and scarcely ever noticed.

It is therefore a necessary part of wisdom to recall that tradition never stands still. The reason for this is that all traditioning takes the form of a continuing process of interpretation through which the “meaning” of sacred texts, icons, institutions, and ritual actions is intimated or explicated. Hence in conveying the truth of the Gospel, tradition has, in different times, places and circumstances, different—and sometimes conflicting—incarnations. It clothes itself, in short, in varying patterns of thought, belief and behavior. These varying patterns themselves, through their interaction, generate critical reflection and reappropria-

tion.⁶ “Tradition” thus refers to a broad, diversified and, above all, moving stream of human communicative activity which, like the Mississippi River, encompasses a variety of currents, vortices, shallows, and fecund backwaters—all of which, however, derive from the interactions of the river’s central drift and flow with the varying shape of its immediate environment.

It is a mistake to suppose that only the church has (or is) a *παραδοσις* that defines and sustains an identity in the sense of an individual and communal way of being and acting. It makes perfect sense to speak, in exactly the same complex sense of the term, of the “tradition” of Marxist thought, or of Confucian cultures, or of American legal theory, or of the academic “world.” Indeed it now seems plain, if ironic, that what the Enlightenment called “reason” was and is, from the point of view of its content, a “traditioned” way of seeing and understanding things. Similarly, what is called “experience,” considered as an answer to the question what “I” see in, and make of, something, is also a social and historical product of traditioning: people learn how to identify and understand things, and they “experience” in accord with what they learn. Tradition is the mode in which any way of life or of thought or both—as embodied in the beliefs and practices of human groups of some sort—is continued through time; and one belongs to a group insofar as one is significantly formed by its tradition and participates in its “traditioning.”

It may be wrong, therefore, to think, as Anglicans have been taught, that, in the church, Scripture, Reason, and Tradition are three independent “sources” or “authorities,” with regard to which the church attempts to achieve a nice balance—not too much of any one of the three but a generous pinch of each of them.⁷

Scripture is indeed a “source,” a set of books that can be consulted and interpreted.

Reason, however, does not lie about in the manner of a “source.” It acts rather in the capacity of a lens through which Scripture is understood—the lens of what counts as “common sense,” of “what everyone knows,” of “what ‘makes sense’” (which of course differs, to varying extents, from one society or culture to another).

In somewhat the same way, tradition is not a “thing” alongside and independent of Scripture (a good Protestant point). Tradition is the cumulative “common sense” of the community whose life and common mind represent an interpretation as well as a vehicle of the scriptural message.⁸ To consult tradition is to render this “common sense,” in its varying forms, a conscious object of inquiry: (a) to review, for one purpose or another, regarding one issue or another, the ways in which the meaning and implications of the new life in Christ have been understood, explained, and transmitted in previous generations; (b) to see how these fit with the Scriptures and above all with the Gospel that is the Scripture’s central message; and thus (c) to elicit the “sense” of this tradition in the light of the circumstances or events or conditions that have made people wonder whether the church’s common sense makes as much sense as it ought to.

The distinction, then, between tradition and reason—a distinction that not surprisingly grew up in the 17th century—is a distinction between the common sense of the Christian movement and the common sense of a (modern) Western tradition that, in principle if not invariably in practice, stands aloof from any religious faith or commitment. These two “common senses” sometimes conflict—just as Islamic and Confucian tradition sometimes conflict with both of them and with each other. At the same time they influence each other,

as one might expect, since large numbers of people belong both to the stream of Christian tradition and to the stream of tradition called “reason.”

The process of traditioning is therefore always a continuing process of interpretation: that is, Christian tradition is never a dead thing, but a living process of the appropriation of human life and calling in Christ, and therefore a process of faithful learning, to which relative novelty is no more alien than is rifling the past for its insights. There is always much more in the river of tradition than the perceived need of any single generation, with its peculiar obsessions, its designer blinkers, and its glowing buzzwords, can utilize; and its manifold currents, eddies and backwaters show how it questions itself over and again—and also how what looks irrelevant today may be of the liveliest importance tomorrow. (Most radical movements in the church are spawned by “recoveries” of elements in the tradition that had been obscured or deliberately forgotten as a result of its last, or next-to-last, updating.)

EXPERIENCE

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Historically, in the effort to order in ways pleasing to God human sexual behavior, including sexual relations between persons, experience has taken precedence over the first of the three legs of the classical Anglican epistemological tripod—Scripture, Tradition, and Reason. Today most Anglicans would still agree with the Bible in rejecting incest, rape, adultery, or intercourse with animals. But most would not agree with the Bible in its view that semen or menstrual blood are ritually unclean. Nor would most concur with the Bible’s condemnation of or opposition to intercourse during menstruation, celibacy, marriage with non-Israelites, naming sexual organs, nudity, masturbation, or birth control. At the same time, most would oppose practices the Bible permits, including prostitution, polygamy, levirate marriage, sex with slaves, concubinage, treatment of women as property, and the marriage of girls at 11–13 years of age. Furthermore, most would go along with the Hebrew Scriptures in permitting divorce, and thereby would disagree with Jesus in his prohibition of it. Thus, following what we would contend to be Christian sexual morality, most would agree with only four of the sexual mores mentioned in the Bible, and we would disagree with sixteen of them (Wink, 1999). That is because Anglican sexual morality has been shaped and reshaped above all by people’s experience of what in practice works to make them fully alive and the supposition that, as Irenaeus wrote, *Gloria Dei vivens homo*—“The Glory of God is a human being fully alive.”

Experience has also taken precedence historically over the second of the three legs of the classical Anglican epistemological tripod—Tradition. Because all traditions pursue internal “goods” whose richness and depth forever prevent their full and final definition, those who bear the traditions are always engaged in a pursuit of rather than in a final attainment of those goods, and if in a pursuit, then in an argument as well. Thus, the church’s Tradition is “partially constituted by an argument” to be rehashed, and the Tradition to be revised, again and again (MacIntyre). Tradition is not just a stone tablet to be admired, but a “a not-yet-completed narrative” shaped and reshaped by experience of the ambiguity and

complexity of daily life as people seek to determine what will work practically (Lindbeck, 1984).

Traditions are of two kinds. Tradita, the content of a tradition which is conserved, can be distinguished from traditio, the time-honored way in which the community goes about adapting or adjusting its tradita when experiential data from the surrounding world so out-strip the ability of the tradita to absorb it that the tradita loses credibility and people suffer cognitive dissonance between it and a proposed, differing, compelling tradita. (Schreiter, 1985; Lindbeck, 1984; Bass, 1994). Experience, rationally reflected upon, teaches us that “the Church never apprehends the truth.... The more the church learns of God, the more it is aware of the incomprehensible mystery of God’s being.... The more the church knows, the more it is aware that a great unknown lies ahead” (Ramsey, 1956).

Throughout its tradition the church has never embraced a single, developed, monolithic view of marriage or its practices. Reflecting different understandings of the sexual relations experienced in them, marriage liturgies have varied widely. They have varied geographically: of marriage Martin Luther quoted the proverb, “Many lands, many customs.” And they have varied historically: whereas Augustine called marriage not a mere “joining,” but a sacramentum (a mystery, a solemn obligation), Cranmer later saw it, not as a sacrament, but as “a holy estate, instituted of God himself” (Stevenson, 1987).

Because liturgical rites are “the primal means for Christians to cope with reality ... any theology of marriage must arise from reflected experience, mediated through liturgy” (Stevenson, 1983:213). Historically, the marriage rites “were not the work of theologians or canonists, but of anonymous and long-dead pastors whose apt invocations in the context of marriage survived to accompany and interpret and partially transform the old, inherited ways of doing things.... Liturgy is always a moment of decision, when the theorizing has to end and the ideal has to yield to the practical: something has to be said and something has to be done. These documents witness to what nameless believers have found to say about marriage in the concrete, about the life and relationship that is opening up before this couple, and about the sacramentum ... not an ideal, but a given reality” (Stevenson, 1992: 261). The priority of experience is evidenced by the fact that in all marriage rites the prayers pass directly from anamnesis to intercession without any epiclesis invoking the Holy Spirit on the grounds that the nuptial blessing is a blessing on a marriage in which the Spirit is already present through the consent offered each other by the partners (Stevenson, 1987: 232).

Differing understandings of the experience of marriage existed even at the beginning of our history. In 950 bce, the author of Genesis 2 defined the purpose of the relationship between Adam and Eve as the alleviation of loneliness, not procreation of children. The Ancient Near Eastern understandings of fertility, marriage, and passion, depicted in the Bible, were re-framed by Israel in terms of a relationship between God and Israel. Hosea more than any other worked out the imagery of the marriage of God and Israel, and with him we see the focus of marriage shift from fertility to fidelity (Hos. 4:2; 6:6). Later the use of the term covenant, which was perhaps only implicit in Hosea, was made explicit in Malachi (2:14). Then in the second century bce the Book of Tobit (7:12ff.) introduces the idea that God actually joins the couple through a divine blessing on them.

In 30 ce, Jesus spoke of marriage in terms, not of procreation or child-rearing, but of permanence and fidelity. What Israel understood about its relationship with God was reinterpreted by the church in terms of its relationship between Jesus, referred to as a bridegroom, and Christian believers, or between Christ and the church (Mt. 9:15/Mk. 2:19/Lk. 5:34; Rev. 19:6ff). The New Testament reflects a conventional Jewish liturgical practice of which, interestingly, our own seems to be the reverse—that of women accompanying the groom in procession to the home of the bride (Mt. 25:1–13). At a wedding in Cana of Galilee, before the groom pronounced the Seven Blessings traditional in Judaism (for creation, the creation of humankind, Zion, the barren one, the couple, with reference to the Garden of Eden, the joy of the couple, and the qualities of married life, with reference to the marriage feast), Jesus blessed the new wine, a sign of the eschatological and ecclesiological importance of marriage as one of the founding relationships of the new covenant (John 2:1–11).

Paul, too, understood marriage eschatologically and ecclesologically, contending that in anticipation of a wedding yet to come Christians now are betrothed to Christ (2 Cor. 11:2). In 56 ce, the Apostle, condemned, not homosexual persons, but homosexual acts by heterosexual, not homosexual, persons, as being contrary to what they are “by nature” (Rom. 1:26–27). Actually, because empirically in many dimensions of our own experience, he does “not understand (his) own actions,” he is reluctant to presume to know or judge the experiences of others (Romans 7:15ff.). He is content to leave judgment to God (Rom. 12:19).

Further twists and turns mark the patristic and medieval periods. It was Basilus Binder who pointed out the great variety of local marriage rites in the Middle Ages, and Korbinian Ritzer who, in his study of the marriage rite in the first millennium, showed that the Gregorian Sacramentary only barely concealed differences from one region to the next (Stevenson, 1987: 27). Over sixty manuscripts exist which indicate that the ancient and medieval church celebrated the same-sex equivalent of its heterosexual marriage ceremony—at least if read by homosexual individuals for whom “it is relatively easy to recognize and absorb ideas about a ceremony of same-sex union, because they have a place to locate the information.” (Boswell).

The Reformation occasioned yet more re-thinking. Thomas Cranmer (who nearly lost his job for being married before the break with Rome in 1534) held to a completely reformed marriage rite in pre-medieval guise. He spoke of the “solemnization of matrimony,” not a sacrament. His Prayer Book rite was to take place in two parts, the first in the nave, for the contract, and the second in the sanctuary, leading into the Eucharist. In his rite the ring was to be placed on the book, but it was not to be blessed until it was placed on the left hand of the bride: the priest was no longer to have a sacramental role, but instead was to witness the exchange of vows and give the blessing, in no sense “joining” the couple. The centrality of consent—both as an answer to a question asked by a priest and as a vow made by both partners—was kept, but the blessing was downgraded to the form of an intercession.

Re-thinking and change have continued into our own period. While in the medieval and Reformation rites women had to promise to obey their husbands, in the 1928 American prayer book that requirement disappeared and the woman was asked if she wanted to marry the man before that same question is asked of the man—a way of introducing the equality

of the sexes. In the 1960s, Vatican II upheld the Tridentine principle of permitting local variation in the marriage liturgy and ended the practice of prohibiting marriages in Lent and “mixed marriages.” In 1969, French Roman Catholics published a rite in which the woman and man recited parts of their vows together and, in the nuptial blessing, prayers were offered for both partners without differentiating their gender roles in a way which would be in keeping with modern French society (Stevenson, 1987: 152). Throughout the tradition there has been no concurrence whether to call the service a “veiling” or a “solemnizing” or a “blessing” or a “celebration.” We are similarly confused today.

The same kind of ongoing shaping and reshaping of our tradition is reflected in our Anglican liturgical tradition. In 1571, Article XXV of the Thirty-Nine Articles holds that matrimony—like confirmation, penance, orders, and extreme unction—is not a sacrament like baptism and the Supper of the Lord, but is only one of the “commonly called sacraments” which “are not to be counted for Sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments of baptism, and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God.” In the opening address to the rite in the Book of Common Prayer of 1549, marriage is said to have three purposes: 1) procreation of children; 2) prevention of fornication; and 3) provision for mutual society, help, and comfort. In addition, in the Prayer Book of 1662, marriage is defined as “an honorable estate instituted by God ... signifying unto us the mystical union that is betwixt Christ and his Church.” But the American Prayer Book of 1789 is adopted without mention of the three purposes of marriage.

Finally, experience has also taken precedence historically over the third of the three legs of the classical Anglican epistemological tripod—Reason. It is from experience that Reason learns what works in praxis. In the face of the postmodern quandary over the unworkability of *theoria* (theoretical or speculative knowledge), *poesis* (the knowing involved in the mastery of a craft), and *techné* (applied theoretical knowledge), or blind custom and tradition to effect change, reasoned rational reflection on the experience of life itself is valued as workable because it is consistent with the very nature of human thinking processes in which “we never really move from theory to practice even when it seems we do. Theory is always embedded in practice” (Browning, 1991).

The term “experience,” like “experiment,” derives from a Latin root, *peri*, meaning “to try” or “to test.” “Praxis” derives from a Greek root connoting the kind of knowledge of human experience good politicians and effective leaders need as they “try” or “test” what will work in order to make possible “shared and workable decisions.” Decisions, of course, effect change and transformation, and in the end the purpose of “praxis” born of “experience” is to create constructive changes which arise from and in turn advance the experience of a community with its traditions. In the words of the 1968 Lambeth Conference, to maintain its unity the church must “refuse to insulate itself against the testing of history and the free action of reason.”

The debate in which the Episcopal Church finds itself is over the epistemological question, Can we ever know the truth or is agnosticism our fate? Everywhere the old epistemological categories of the Enlightenment Rationalism have given way, and the search for a new postmodern order has been undertaken, but in no area more than in our understanding

of sexual relations. In his *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953), Kinsey conflated the local with the universal, and the particular with the general, on the assumption that, when it comes to a species, even our human one, “one size fits all.” But in *The Structure of Scientific Revolutions* (1962), Kuhn argued just the opposite in contending that even the most persuasively verified claims in the most mathematically developed and technical of the sciences were dependent upon the historically specific practice of particular people in distinctive human communities. If the Episcopal Church has been divided over lesbian and gay Episcopalians, the split is fundamentally over epistemological differences between so-called “Kinseyites” and “Kuhnians.”

Increasing numbers in the Episcopal Church—informed by Reason which tells them that some, as they experience their own embodied lives, are heterosexual, and others homosexual, “according to nature”—see that ours is an institutionally heterocentrist church supporting a systematically heterosexist society in which those deemed to be heterosexual are benefited in terms of economic and social capital at the expense of those regarded as homosexual. The extreme to which a gay man or lesbian woman can be disadvantaged is epitomized by highly-publicized case of Matthew Shepherd, the young Episcopalian who was murdered in Wyoming in 1998 simply because he was gay. The most important moral action which the church can take in order to liberate itself and its society from its institutional prejudice is to extend to homosexual couples the same sacrament of marriage it proffers heterosexual couples and to ordain persons in such marriages and who are otherwise qualified to be ordained. (Jung and Smith).

Based on their experience, more and more Episcopalians are thus coming to join in argument with the tradition about the practices of marriage even while concretely practicing the tradition in divergent ways. Many gay men and lesbian women have endeavored to practice heterosexual marriage, found it practically unworkable, rejected it as hypocritical in their cases in favor of a homosexual variation of it which does work for them, and have thereby begun to reshape the tradition. Thereby more and more homosexual couples are experiencing, if not fully and finally, at least partially and proleptically, the goods pursued in marriage—mutual joy, help and comfort given one another in prosperity or adversity, the procreation of children. Based on the rubric (BCP 13) providing that on occasions “for which no service or prayer has been provided in this Book, the bishop may set forth such forms as are fitting to the occasion,” increasing numbers of bishops are permitting clergy and congregations to use rites for the marriages of homosexual couples and, in some cases, are themselves providing a rite which can or must be used.

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UNDERSTANDINGS OF HOMOSEXUALITY: A REVIEW

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As with most human behavior, sexual orientation and response in humans more complex than in other animals. Male and female sexual response in animals can, for example, be switched off and on by the injection of hormones (Money, 1988). In humans, however, biological, psycho-social, and historical-cultural factors appear to mutually inform sexual orientation and identity. This would be expected given the evolutionary development of the human brain from that of reptiles and other animals.

The human brain may be conceived as triune (MacLean, 1970, 1978; Ashbrook, 1988). At the core of the brain, reaching just above the brain stem, is the oldest region of the brain. This level of the brain is the source of instinctual behavior and hence has been called the reptilian brain. Surrounding the reptilian brain is the midregion of the brain, what may be called the paleomammalian brain or simply the old mammalian brain. This region of the brain is most closely associated with what is called the limbic system. Developed further in the forehead, the mammalian brain includes the cortex. Together this region of the brain is the source of human emotions and memory. Finally, surrounding the mammalian brain is the neocortex, what may be called the neomammalian brain or simply the new brain. Consisting of two hemispheres, in this region of the brain is found activities most distinctively associated with humans, namely the development of ideas. As these three regions of the brain interact and mutually condition human response, human sexual response and orientation may be most adequately understood to be both involuntary (as

apart from the will and human choice) and voluntary (as a matter of will and human choice).

In the last ten years biological research on homosexuality has correlated homosexual orientation with genetic differences and differences in brain structure (Baily and Pillard, 1991; Hamer, et al., 1993; LeVay, 1991). Other studies have focused on the psycho-social factors that correlate with homosexuality (Green, 1987) and on the historical-cultural factors that shape homosexual identification (Greenberg, 1998).

The multi-dimensional factors that correlate with homosexuality have not prevented some theorists from offering single-cause explanations. Classical psychoanalytical theories have understood homosexuality as a matter of arrested or inverted development resulting from an intra-psychic, childhood trauma in relationship to parents (Socarides, 1988). Learning and behavior theories have argued that homosexuality is more broadly a mal-adaptive response to the social environment (Green, 1987). The recent biological studies have likewise been extrapolated into causal theories (Isay, 1989).

In identifying correlations, biological studies have not provided an account of the developmental processes or causal links between genetics, brain structure, and homosexuality. While psychoanalytical theories and learning theories offer accounts of the process of the development of homosexuality, these processes have not been verified in the study of the actual development of homosexual orientation in the general population (Bell, et al., 1981). Altogether, contemporary studies of homosexuality reflect John Money's conclusion that sexual orientation may be helpfully thought of as analogous to left-handedness. There is a genetic-biological basis for sexual orientation, which is shaped and formed in interaction with psycho-social and historical-cultural factors (Money, 1987, 1988; Coleman, 1995).

While the origin and process of development of homosexual orientation and identity are not clear, studies have documented that homosexual orientation is relatively fixed or given. While sexual behavior may be changed, sexual orientation does not (Coleman, 1978). Recent studies further refuted the understanding of homosexuality as a mental illness (Gonsiorek, 1991). The beginning of this change from a pathological understanding of homosexuality is reflected in the decision in 1973 of the American Psychiatric Association to declassify homosexuality in their diagnostic manual as intrinsically a mental disorder. Given classical psychoanalytic theory, psychoanalysts have more uniformly viewed homosexuality as pathological. Some psychoanalysts continue to do so (Society of Medical Psychoanalysts, 1988; Socarides, 1988); other psychoanalysts, however, now understand homosexuality as non-pathological (Friedman, 1988; Isay, 1989).

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ECCELSIOLOGY—THE NATURE OF ANGLICAN DECISION-MAKING

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Where, the midst of all this change and division, is the church? The ecclesia? Where can we discern the Body of Christ? It is hard to answer. The church—though it may be wedded to persisting, essential forms, traditions and actions—is always, to some extent, a divine mystery. Augustine warned that it often is where we do not think it is, and it often is not where we are quite sure it is.

Our question may be particularly hard to answer now. Our culture is pluriform. Our churches are divided—between denominations and within denominations. And people seem to inhabit separate realms of discourse.

It is important to remember that the presence of Christ pervades all, and the Creator-Spirit touches everyone. Yet Christians see this universal presence made tangible, accessible in the history of Israel and above all in the Word made flesh, Jesus Christ. The gospel of Christ forms the church; the church lives under and by the gospel.

The gospel—centering in the cross and resurrection—is a freeing, dignifying, unifying act of God. It declares that God loves and judges all, and that all live under the sign of forgiveness—although not all know it. The church, serving the gospel, witnesses to God’s gracious affirmation of humanity. Its life is to exhibit an “alternative reality.” It is a community in which the divisions of human life are transcended (“In Christ there is neither....”) and which demonstrates the intention of the Creator—an intention flawed by sin. A British theologian once said, “The church recognizes no boundaries except those it exists to overcome” (John Oman).

Yet the actual, historical church is part of the fragmented, tormented 21st century human scene. It provides no point of escape—it cannot if it represents the Crucified. But where and how does it exhibit its unique identity? An answer should not limit. Christ is present wherever a cup of cold water is given in his name. But the church comes into visibility as it gathers for Word and Sacraments (“the epiphany of the church”). Here, by a few modest words and actions, it renews itself in its own life in Christ, and it stands, in the midst of the trauma of our time, as a sign of the Age to Come.

The Anglican way of identifying the ecclesia is not to develop an authoritative confession of doctrine, nor a detailed form of polity, but to point to some basic elements of the common life—F. D. Maurice call them “signs”—classically identified as scriptures, creeds, sacraments and order. These “signs” form and sustain the church as they are used in a fabric of liturgy, the Book of Common Prayer.

But scriptures, creeds, sacraments and orders must be interpreted, and the church is a community of interpreters. We cannot see the elemental signs except through the spectacles of our interpretations. The interpretations are many, and some of them are in conflict with one another—though they claim loyalty to the Christian message as it is received in the Anglican tradition. Persons of faith tend to locate their interpretations in a scheme of reality that is bound into divine truth itself, and hence difficult to bring under question. Instead of using the gospel to revitalize our interpretations, our doctrines and ideologies, we too often let our intellectual and cultural constructions capture the gospel.

Without choosing it, we live in a time of particularly sharp division and non-stop change. Division and change are a challenge to the individual’s interior life, but also to the collective life. When the foundations are shaken, values, habits of conduct and ways of thought that had long been taken for granted must be reconsidered.

Some of the challenges before society and the churches today fall in areas of sexual identity and gender roles. These matters are deeply bound into our perception of ourselves, our confidence in dependable social order, and into our fundamental sense of reality. They lie so close to our understanding of who we are that proposals for change or for the recogni-

tion of alternative ways of conduct can seem threatening. It may be hard to credit the good faith of those who differ from us.

The new is not always right against the old, nor the old against the new. But when the new arises in the midst of the old, the church must look freshly at its ultimate sanctions, and it must discriminate. Its task is not to adjust its message and conduct to new claims—to trim its sails to the winds of change. Rather, new situations ask (they require) the church to repossess, indeed, at times to reconceive its own gospel. Can the church, in creative fidelity, change while remaining itself? It is not that suddenly we are put out ahead of gospel and required in the light of new insight to revise it. Rather, it is always ahead of us, and we are—in the light of unprecedented circumstances—slowly catching up with it.

When history generates newness and the church must respond, not all Christians will respond the same way, and not all who take the same direction will move at the same pace.

Modern day interpreters, when they look at their sources for guidance in faith and life, must take into account a great deal that is not part of the worlds of the Bible or the creed-making church. Anglican discourse is active and wide-ranging. But the appeal of Anglicans in matters of thought and conduct is quite focused. No interpretation of the basic ecclesial “signs” is accorded the finality that belongs to the “signs” themselves. It may be important to determine that with respect to many urgent issues of today, the basic Anglican sources (which are at the same time the basic Christian sources) say nothing whatever. If we think they have clear implications for today, such conclusions derive from our interpretations, and not from the “signs” themselves. As loyal Anglicans, we may cherish our interpretations and represent them strongly, while at the same time we must remain open to new truth and coexist in charity with those who, consulting the same sources in the same spirit of honest inquiry, have come to different conclusions.

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BARUK ATTAH, ADONAI BLESSING

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"Blessed be the Lord, the God of Israel," the opening words of the Song of Zechariah, is typical of the blessings found in both the Old Testament and in Jewish practice. It is in the form called *berakah* in which God is blessed, usually for some particular gift. In the *Benedictus* it is because, "he has come to his people and set them free." We find this same usage in *The Book of Common Prayer*, for example, in the General Thanksgiving:

We bless thee for our creation, preservation,
and all the blessings of this life;
but above all for thine inestimable love
in the redemption of the world by our Lord Jesus Christ,
for the means of grace, and for the hope of glory. (BCP 58)

In the familiar Jewish blessings of bread and wine, it is concrete material objects for which God is blessed:

Blessed are you, Lord our God, King of the universe, who bring forth bread
from the earth.

and

Blessed are you, Lord our God, King of the universe, who created the fruit
of the vine.

God is blessed for the gifts, and the gifts are then said to be “blessed.” An equivalent alternative formula thanks God for the gift. The second paragraph of the Jewish Table blessing (*birkat-ha-mazon*) begins, “We thank you, Lord our God, who has given us this good land,” and concludes, “Blessed are you, Lord our God, for the land and for the food.” The New Testament accounts of the institution narrative at the Last Supper seem to use “bless” and “give thanks” interchangeably, Mark and Matthew saying that Jesus blessed the bread, and Luke and Paul (1 Cor. 11) saying he gave thanks.

Sometimes the blessing is directed toward a person, as in Numbers 6:24, “The Lord bless you and keep you,” or less often toward an object to be used by people, as in Exodus 23:25, “I (the Lord) will bless your bread and water.”

Blessing, then is first of all to give praise and thanks to God for someone or something. Secondly it is thereby to invoke God’s favor upon those for whom the thanks are offered, either in general or in some particular enterprise, such as getting married, going on a journey, or exercising a ministry. The Western liturgical tradition has tended to use *bless* as a transitive verb with a person or thing as its object, rather than to *bless* God for it.

The blessing of things is rooted in the doctrine of creation, specifically that, “God saw everything that he had made, and it was very good” (Genesis 1:31), and that, “Everything created by God is good, and nothing is to be rejected provided it is received with thanksgiving; for it is sanctified by God’s word and by prayer” (1 Tim. 4:4–5). To *bless* an object is to recognize it as part of God’s creation and to affirm its use to the glory of God. It does not imply that the creation is profane and needs to be somehow altered or purified in order to be fit for sacred use. Although the consecration of the eucharist is a complex special case, the blessing of things is usually directed toward the people who use the things, not toward the things themselves.

In liturgical use we *bless* both people and things. We *bless* the congregation at the end of services, sick people, penitents, those entering ministries, newborn babies, the eucharistic elements, baptismal water, chrism, oil for the sick, wedding rings, palms, ashes, organs, churches, books, houses, bells, crosses. . . the list could go on. In each case we ask God to pour grace and favor upon the person, either in general, or in some particular circumstance, for example, “The Lord be in your heart and upon your lips that you may truly and humbly confess your sins...” (BCP 447) or “Bless the ministry of these persons and give them grace...” (BOS 135) or “Bless all who live here with the gift of your love...” (BOS 155) Liturgical blessings are reserved to priests or (in some cases) bishops, but apart from the liturgy, others give blessings: parents *bless* their children, and those who eat *bless* their food.

Liturgically we distinguish between “pronouncing blessings,” which is limited to priests and bishops and praying for them, which anyone may do, e.g., “The almighty and merciful Lord, Father, Son and Holy Spirit, *bless* us and keep us,” (BCP 135) which is said by the officiant at the end of Compline. The difference, presumably, has to do with the official authorization of the priest to pronounce blessings in the name of God and the Church, although it would be difficult to argue that there is a difference in effect, for it is hard to see how it is not the “prayer of the Church” which God has promised to answer which is invoked in both cases.

Historically the nuptial blessing in the Roman Rite was a blessing of the bride as she entered her new status, but in Northern European use it came to be a blessing of both parties. (See Kenneth Stevenson, *Nuptial Blessing*) The blessing is not the same thing as the covenant of marriage, which the couple themselves enter. It is the blessing of the Church on those entering in, and is therefore comparable to other blessings of people entering a new state.

Almost any person or thing, or any human activity can be and has been the subject of blessing. Solemn prayers are offered for armies setting off to war, and baseball players coming up to bat sign themselves with the cross. The Church formally blesses fishing fleets and fox hunts (even though many Christians consider fox hunting immoral). The blessing does not always mean that the Church favors the activity (such as fighting a war), but that it asks God's care and protection for those engaging in it, and assures them of God's love and the Church's continuing prayers.

Blessing, then, is about God's loving relationship with human beings, the goodness of creation, especially of the gifts which God has given us to use and enjoy, and the offering of "ourselves, our souls and bodies" back to God in thanksgiving, remembering that all we are and have comes from God, and dedicating it to God's honor and glory, so that its use becomes a means of communion with God.

CATECHESIS AND SAME-SEX BLESSINGS—A REVIEW

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Catechesis is the process by which people are instructed in the Christian faith and are assisted in reflecting on their life in light of their faith in order to mature as Christians, become authentic disciples of Jesus Christ, and live the Gospel. It is an intentional life-long process of formation, education, and instruction within the context of a community of faith. As Christians within the Anglican/Episcopal tradition, our catechetical ethos is necessarily based on three interrelated sources of authority: scripture, reason, and tradition, as well as our common worship according to The Book of Common Prayer.

The task of adult catechesis is to create environments and processes that invite Christian people to journey together—exploring, studying, reflecting, and acting in and toward faith. Catechesis is about hearing and telling our stories; articulating fundamental questions about what it means to be human and in relationship with God and with each other; listening deeply to each other and making connections; and discerning our mission in the world. Catechesis is essentially dialogical and centered within a community of faith. It is about sharing human hopes and fears within the context of care and compassion. It is a journey toward faith and wholeness.

For many people, speaking about human sexuality from a religious perspective brings with it feelings of guilt and sinfulness. Although it is possible to discover in history the reasons why these negative and erroneous impressions about sexuality were taught, it is more important within the context of Christian catechesis to facilitate the development of a Christian spirituality of human sexuality based on the assumptions of health and wholeness. Our sexuality is sacred because it finds its source in God's love. Its power provides the possibility of the most profound relationship between people. Through the Incarnation

all human beings share in the capacity to live within the communion of God's love. One of the goals of genuine catechesis—throughout the human lifecycle—is to assist people to integrate their sexuality into their personal life, and to give a Christian meaning to this integration.

If our Christian catechesis is aimed at the support of whole persons, we will need to encourage people to become aware of their sexuality as a gift from God, and uphold the spiritual, psychological, and physical intimacy between couples, whether those involved are of the same sex or different sexes. In so doing, we will have to face personal wounds due to misunderstandings of sexuality, as well as prejudices against people within our faith communities. We will need to encourage all couples in covenanted relationships to live their commitment faithfully and form a family responsibly.

Most adults living in our society today, from many different social contexts, struggle with issues relating to family life, work, school, or church. They experience anxiety over their own future, their children's future, and the future of the world. They are challenged through health crises, employment issues, and housing costs. If we as a church are not compelled to listen to each other, to support healthy relationships, to build community, to clarify problems, and to work toward a just world, then where in our society will this vision be sustained? If we are not committed to assisting others in making connections between their experiences and hopes, and the stories, traditions, values, and rituals of our faith community, then where will people find meaning and spiritual refreshment?

The Gospel empowers us to reflect, and to discern, and to act. Catechesis involves human beings in communities of faith engaged in the process of interpreting our most profound concerns, continuously reframing difficult questions, and risking to see the meaning of the Christian life in new ways. It is an invitation to live a more fully Christian life.

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**A REFLECTION ON THE FOREGOING ARTICLES:
THE VIRTUES OF IGNORANCE, HUMILITY,
AND REVERENCE FOR MYSTERY**

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The reader of these articles and the literature that they cite will have noted that the authors, Episcopalians, all of whom are devoted disciples of Jesus Christ, think very differently. For the most part, they have studied the scriptures in their context and grappled with the tradition of the Church, yet they have arrived at very different points of view on homosexuality and the blessing of same-sex unions. This state of things is not surprising, however. It is certainly not established that all homosexual acts and desires have a single cause. To further complicate the matter, there is no unanimously held view of same-sex unions in the gay community, and the same variety exists in the opinions of those opposed to or hesitant about blessing such unions. In addition, evidence can be brought forward from the social and biological sciences in support of several positions on these subjects. Finally, people holding various points of view not unnaturally organize politically around their positions, and the amassing and solidifying of political power tends to frustrate the search for truth.

Among the choices facing the Church is the possibility of allowing the political process to dominate, ending the issue without settling it, by taking an up-or-down vote. Far from establishing truth, such an attempt at closure would deny that which most characterizes the state of theological knowledge at this point: ignorance.

It might be more comfortable to describe this state as partial knowledge, but it is healthier to call it ignorance. The fact that there is no single way to assemble the theological evidence, and that there is considerable disagreement about what the sciences have to tell us, argues for an acknowledgment yet again that “our knowledge is imperfect.” Rather than choosing between competing truth-claims, we seem better poised to say that while numbers of us may perhaps believe ourselves to observe from a distance several aspects of the truth, the best description of our overall state is ignorance.

To admit that we are not ready, theologically or scientifically, to say a defining word about the life of homosexuals in the church betokens the much broader disagreement, in practice, among very faithful people regarding sexual mores in general. It appears that, in practice, many otherwise committed Christians believe that engaging in sex outside of marriage is not wrong for them, but the existence of this majority practice, mistaken or not, has not been thoroughly acknowledged and addressed by the Church. This fact reminds us that there has not been a serious and thorough-going attempt among us at a theological anthropology—a Christian definition of the human person—for far too long. Given the state of our knowledge, such an enterprise would be itself tentative and unsatisfying, but it is an essential undertaking nonetheless.

The easy path in the face of ignorance is to deny it, and aggressively to assert certainty where there may be at best one way of assembling the evidence that seems most compelling to us. It is easy to deny that those who threaten or seem to oppress us have any evidence on their side or that they operate from a position of personal and intellectual integrity. It is necessary for our spiritual health that we refrain from such denial.

The more difficult path is to admit that among issues that some see as justice and fulfillment, and that others see as sin and distortion of humanity, we do not know everything. The questions about human sexuality (biologically or theologically) extend far beyond the question of the activities of a relatively small percentage of the human population, and it is important that all the questions be addressed in an integrated way.

Can the Church take the corporate stand of admitting its ignorance and respecting at the same time those among Christ’s followers who hold disparate points of view? After all, no one is suggesting that those holding the other opinion cannot be baptized or receive Holy Communion. Can we allow our ignorance and disagreement to be transcended by our undenied unity in Jesus Christ?

Humility has been defined as the ability to be taught by each person one encounters. This definition may not say all there is to say about humility, but it is certainly an important part of any explanation of what it means to be humble. When people disagree with us, we tend to see them as opponents or dismiss them as ideologues. Humble people with active awareness of their ignorance are free to learn from those who are different or who think differently, and humbly to relate to them on a new level, that of mystery.

We are fearfully and wonderfully made as a species. In addition, each human being is an immensely complex product of many influences, from the biological to the spiritual.

Proceeding from this truth, we encounter each human being with the reverence due mystery, and encounter each practicing Christian as God's work in progress. Even when we reprove what we believe to be error on the part of a brother or sister, this reverence for mystery mandates a gentleness with each other that is probably the best testimony we can give to the Truth who took our flesh. Perhaps we do well to understand the command to "speak the truth in love" by addressing and hearing each person we engage with the reverence appropriate to the complexity of creation and the unique path of personal formation incarnate in that individual.

In this context of reverence—and humility—it seems best not to take absolutist positions on a national level about what cannot be known with great certainty. Whatever are the historical facts about a Council of Jerusalem, we see in Acts 15 some in the early Church being asked to accept those with whom they could not agree about holiness of life, while those for whom the way was being paved were charged not to outrage the sensibilities of other communities in the Church. Local fellowships worked out their ways of life accordingly. This approach could have been belittled as "compromise" only by those who could see no ambiguity in the situation. This is a fact often hidden from us because the view of St. Paul, that Gentile converts need not be circumcised or keep most of the rest of code of purity, triumphed completely and is now what we think is normal and normative. It is hard to remember that for Jewish Christians, like other Jews of their time, the concept of a law being "merely" one of ritual behavior was offensive and absurd. We seldom appreciate the extent to which St. James was taking a great risk in reconciling the Jewish and Gentile factions in the nascent Church.

The point here is not the content of James' injunction, which concerned things no longer even discussed for the most part, although it did touch on sexual matters at one point. Rather, it is that although each side worried about whether the other's stand on the issue of purity would weaken the Christian message, their fears were not realized. Points of view that really did threaten the Christian faith, what we now call "ancient heresies," were ultimately rejected, and the Gospel continued to spread.

When we simply cannot agree that one view compels the allegiance all faithful people, as is the case today, the reverently ignorant thing to do is either to abstain altogether from making a decision, or else to allow dioceses to find their own way in the matter, and only much later, if ever, come to some general agreement. The fact that people's lives, not merely their ideas, are to some extent at issue here suggests providing for local resolution rather than doing nothing. In the diocese, it is the task of the bishop, as chief teacher and pastor, to know the state of understanding of matters of sexuality among local clergy and people, and to teach and to foster discussion accordingly. Such an approach also allows broader participation in discussion by those whom any decision would affect. All of this is a primary instance of the Anglican principle of "subsidiarity," our preference for doing on the provincial or international level only what cannot be done at the fundamental level of the diocese. On this basis the charitable recommendation of the Standing Commission on Liturgy and Music commends itself to the Church. The principal alternative seems to

Resolution A065 Resolution on Issues Related to Committed Same-Sex Relationships

Explanation

The 65th General Convention of this church, meeting in 1976 in Minneapolis affirmed “that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church.” The Baptismal Covenant establishes us all as members of Christ and of one another, incorporating and transcending our differences, calling us to seek and serve Christ in all persons, loving our neighbors as we love ourselves, respecting the dignity of every human being. Because the continuing debate within the church on questions of human sexuality has led to a variety of responses on the part of dioceses and congregations, dialog and pastoral action in dioceses leading toward the resolution of these differences is essential.

Prepared in response to Resolution C021s of the 72nd General Convention meeting in Philadelphia in 1997 for discussion at the 73rd General Convention meeting in Denver in 2000

Resolution C021s of the 72nd General Convention Of the Renewal and Enrichment of the Common Worship of this Church

Resolved, That the 72nd General Convention direct the Standing Liturgical Commission and the Standing Commission on Constitution and Canons to submit to the 73rd General Convention for first reading an amendment to the Constitution of this church to add to Article X an authorization for preparation and use of additional liturgical materials, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare a plan for liturgical Revision and Enrichment of the common worship of this church to be presented to the 73rd General Convention, and be it further

Resolved, That this plan include forms of worship reflective of our multi-cultural, multi-ethnic, multi-lingual and multi-generational church while providing rites and structures that ensure the unity of Common Prayer, and be it further

Resolved, That any new or revised rites when authorized be available for distribution in a variety of forms, including multi-media and electronic options, and be it further

Resolved, That the Standing Liturgical Commission be directed to prepare for publication and use alternative liturgical materials to be presented to the 74th General Convention, and be it further

Resolved, That the Standing Liturgical Commission present the necessary budget required for this process of liturgical Revision and Enrichment to the 73rd General Convention.

Brief history of the 1979 revision process

There was never anything by the wit of man (sic) so well devised, or so sure established, which in continuance of time hath not been corrupted: as among other things, it may plainly appear by the common prayers of the church, commonly called Divine Service...

Preface to the first Book of Common Prayer

Since, in the human condition, and with the passage of time, corruption of things Divine is to be expected, the need for the ongoing revision and reordering of our Common Prayer has been evident from the beginning, not only due to the creaturely nature of worship, but due to the dynamic nature of cultures as well. For in order to present the unchanging truths and realities of the Divine life in worship, the church must of necessity use those ever-changing agencies found in the human cultures in which it incarnates, employing outward and visible human means and structures, passing and mutable, to reveal inner, invisible and unchanging Divine realities, eternal and holy. In this way the church imitates the Incarnation of the Word, at all times and in all places, giving birth to Christ in every culture, from generation to generation.

However, a sudden and drastic revision of our Common Prayer has often proven traumatic to the People of God: it is therefore desirable conscientiously to attend to the gradual and ongoing revision and reordering of our worship.

The rise of the liturgical movement in the Roman Church in Europe

In the early years of this century there was a flourishing of biblical theology, patristics, and ecumenism in Europe. After World War I this renewal led to the rise of a liturgical movement in Germany, France, Belgium, Austria, and Holland. This movement gathered its energy from the growing awareness of the anthropological, sociological, psychological, and pastoral dimensions of worship. Increased lay participation in worship and ministry was a driving force in the movement.

The Anglican Communion

The involvement of the Anglican Communion in the liturgical movement did not really take place until the 1930s. The 1928 revision of the Book of Common Prayer did

not reflect the work of the liturgical movement. Hippolytus, an important text for future liturgical development, was only identified in 1916. The text was published nearly twenty years later by Burton Scott Easton (General Seminary) in 1933 and by Dom Gregory Dix (England) in 1934

Some of the early pioneers were Father A. G. Hebert in England, Dean William Palmer Ladd and Walter Lowrie in the United States. Their early work included the development of “parish communions”, the restoration of public baptisms, and the full and active participation of the congregation, especially in the parts of the rites formerly reserved to choirs and clergy.

Many of the recent discoveries of liturgical scholarship were included in The Oxford American Prayer Book Commentary written by Massey Shepherd, Jr. (1950). The 1958 Lambeth Conference recognized that the time for Prayer Book revision had arrived and set forth guidelines which were more fully developed by the Anglican Congress of 1963.

The Episcopal Church in the United States

The General Convention of 1928 approved the establishment of a Standing Liturgical Commission. Included in its charge was the task of preparing for the revision of the American Prayer Book. In 1949 the church celebrated the 400th anniversary of the 1549 Book of Common Prayer, and under the vital influence of Associated Parishes for Liturgy and Mission the Episcopal Church entered the liturgical movement. The Standing Liturgical Commission was reconstituted and required to educate the church towards Prayer Book revision. In 1950 the first in the series of *Prayer Book Studies* was published.

The religious communities, especially the Society of St. John the Evangelist, pioneered the restoration of the rites of Holy Week, The Triduum and the Easter Season. The liturgical witness of monasteries and convents has had a lasting impact on the Episcopal Church, first in giving these rites to Episcopalians, but also in facilitating the entry of many clergy and parishes into the liturgical movement.

In 1964 The General Convention charged the Standing Liturgical Commission to present to the 1967 Convention concrete proposals for revision. *The Liturgy of the Lord's Supper* was presented and approved for trial use. The principle of trial use included gathering and examining responses to the content and form of the rites. *Services for Trial Use* was authorized by the Convention of 1970, additional rites being authorized in 1973. These, including the revised rites of initiation, the eucharistic rites, the daily office, and a revised Psalter, were published as *Authorized Services 1973*. In 1975 additional texts were made available to the church in small booklets containing alternative texts for certain rites, including revisions of the rites for baptism, confirmation and marriage.

From 1964 the process of revision included the work of several drafting committees, gathering responses and suggestions from several hundred consultants appointed in various dioceses and from the church abroad. Some of the drafting committees included ecumenical participation, and many of the consultants were drawn from other denominations. The Rev. Leo Malania served as coordinator for Prayer Book revision and Captain Howard Galley as assistant.

The 1928 book was not used uniformly in the same way. A wide range of interpretation in the style and ceremonial it called for and permitted was understood and applied. The tradition of the 1928 Book was in fact a diversity of application of a common use in the

worship of the church. The 1979 revision continued and expanded this tradition, explicitly offering a range of choices, calling for local liturgical decisions which would enable the liturgy truly to be spoken and sung in the voice of the worshipping community.

The full report of the Commission, known as the *Draft Proposed Book of Common Prayer* was approved, with some amendments, in 1976 when it became the *Proposed Book of Common Prayer* which was approved in 1979 and became the *Standard Book*.

It is important to note—even if only briefly in summary—some of the gains achieved by the 1979 revision. It participated in a major shift in the liturgical self-understanding of the church that took place as a result of the rediscovery of the roots of Christian worship:

- balancing a personal with a corporate piety; reclaiming the vision of the church; (baptismal concerns, ecclesiological concerns, soteriological concerns)
- complementing a penitential spirituality with one grounded in baptism
- a penitential piety with one confident of forgiveness;
- an emphasis on contrition with an emphasis on celebration; from “I am not worthy,” to “made worthy to stand before you;” the primacy of place given to the “Alleluia.” (soteriological concerns)
- balancing “humble access” with “no more a stranger or a guest, but like a child at home;” (eucharistic/ecclesiological concerns)
- complementing “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving,” with “The Gifts of God for the People of God;” (eucharistic/ecclesiological concerns)
- balancing a priestly prerogative or duty with the identity of an assembly at prayer; (theology of priest and people/priest among the people concerns; priesthood of all believers)
- developing a series of discrete observances into a cycle of celebration with a central focus and a ritual climax; (concerns of the liturgical year; structures of liturgy and structures of redemption: Paschal Mystery and Baptism as the central features of the entire church year)
- complementing the worship of God in God’s transcendent otherliness as “Almighty God” with encountering God as the One whom Jesus called “Father.” (Even though this reclaiming of a personal relationship with God came before our recognition of the extent of sexism in the language of worship, the shift in the preferred form of address from a remote form to a familiar one remains significant.)
- from taking Tudor English for granted to a turn to primacy in worship for contemporary English. (vernacular concerns)

This list is not complete, nor is it offered as the final word on the 1979 revision. It stands here as a reminder of its contribution to the Common Worship of this church, without denying the tasks it left undone or diminishing the challenges which still lie before us.

As a result of the 1979 revision our church moved beyond the polarizing divisions of high/low, evangelical/catholic, charismatic churchmanship to the broad possibilities the new Book offered. It is important to note that for some this shift to what was intended to be a more centrist, inclusive way represented losses too costly to bear.

The future work of revision, renewal, and enrichment must begin with the acknowledgement of the disruption and division that accompanied the achievement of the 1979 Book of Common Prayer. For some Episcopalians this experience left them feeling so disenfranchised and alienated that they were eventually compelled to choose various forms of separation from ECUSA.

The 1979 Book of Common Prayer has shaped a church for whom the Eucharist is the principal service of worship, their identity of the gathered people as the Body of Christ its primary self-description, and the Paschal Mystery the central metaphor of the faith it shares in Jesus Christ.

Assumptions

The overarching assumption behind the Commission's proposal is that the Revision, Renewal, and Enrichment of our Common Worship consist of four phases:

- a data collecting phase involving as many Episcopalians as possible from as many aspects of our life as possible, leading to the formulation of the scope of the revision (to be completed in time for the 74th General Convention, 2003)
- a writing and composing phase during which liturgical materials are revised, created, tested, interpreted, etc., in preparation for a first reading in 2009
- work in preparation for the second reading in 2012
- ongoing liturgical catechesis to support the revision, renewal, and enrichment of the Common Worship of this church.

At every stage of this work the Commission will facilitate the involvement and participation of

- Parishes
- Dioceses
- Provinces
- Church organizations
- Other Commissions
- Episcopal Seminaries, especially Departments of Liturgical Studies
- Other Provinces of the Anglican Communion
- Ecumenical partners

The following is a list of assumptions to guide our thinking as we begin to develop a plan for the process of Revision and Enrichment of our Common Worship:

- That the Common Worship of this church will continue in faithful adherence to the historic rites of the ancient church as they have been interpreted by our tradition, faithful to the pattern, heritage, and spirit of Anglican worship.
- That we will capitalize on what we learned from the 1979 revision.
- That recognition, integration, and celebration of the rich cultural diversity of our church will shape the intentions, planning, and execution of the revision process as well as the nature of the "product(s)".
- That the planning process will include significant attempts at involving a large portion of the church on national, diocesan, and local level(s) in identifying the goals of the revision process, its manner of its execution, and the nature of its "product(s)".

- That this process will issue in more than a book: a compendium of resources for our Common Worship, a standard and symbol of our unity, a program and resources for liturgical catechesis to develop and support the Common Worship of this church, a set of tools that enable us to take advantage of computer and electronic potential.
- That the process will issue in the production and approval of a Book of Common Prayer: What the shape of the “Book” will be needs to be determined especially in terms of computer technology, but the end product will be a book of some kind and configuration.
- That the process of the revision, renewal, and enrichment of the common worship of this church will be based on the essential and fundamental connection between baptism, eucharist, and ministry; further, the relationship between liturgy and mission should be recognized as organic and brought to liturgical expression as such. In the liturgy, participants do not prepare to engage themselves in mission once the liturgy is concluded, rather in the liturgical action itself they enact their lives as they would be if they were lived in the power and scope of the gospel. In this connection the relationship between liturgy, mission, and stewardship becomes clear and should also be brought to liturgical expression in the same way.
- That specific work on the 1979 text, both substantive and editorial, will be included, e.g., addressing expansive language concerns.
- That the process of revision will be careful to discern and separate what is ethnically English from what is fundamentally Episcopalian/Anglican in our Anglican Identity. Much of the debate about Anglican Identity becomes problematic for the minorities in our church if it is perceived to be a concern to emulate an English (in the sense of “exclusively white, upper-middle class”) way of life rather than about patterns of belonging that bind a worldwide communion in a life of Common Worship, witness, and service.
- That missiological and evangelical imperatives will shape the Common Worship of this church, encouraging and allowing the greatest diversity in development, style, and practice in order to welcome and include all whom God draws into our life.
- That a parallel pattern of reflection and authorization will be involved in the process of revision and beyond it. Sometimes reflection and/or authorization will begin at the local and move to the national or global level, sometimes from the global to the local.
- That music is an intrinsic element of the liturgical experience and is to be included in the process from the very beginning. That musical elements of the process of renewal and enrichment of our Common Worship will be developed simultaneously, in an integrated way and be published in a form that integrates text and song. The question of the significance and purpose of authorized hymnody will need to be considered.
- That the process of facilitating the discovery of a community’s song is critical in the process of renewing and enriching its worship. This complex and chal-

lenging process is not achieved by the provision of hymnals and supplements alone. The development of a renewed and enriched Common Worship in this church requires engagement in this process of discovery and the facilitation of it with programs and resources. Service music that is accessible, varied, and engaging must underscore the primary importance of the congregational music that is proper to the Eucharist. Aesthetic quality, diversity, and theological integrity together are to serve as criteria for musical composition and selection.

- That thanksgiving for and stewardship of creation will feature more prominently in the Common Worship of this church.
- That the process of Revision and Enrichment of our Common Worship will not be one project but many projects. Respect for the many languages that are used in our Common Worship and the desire to integrate and celebrate the diversity they represent require that resources for Worship be developed simultaneously in the different languages—as directed by the General Convention or by the Commission’s own initiative, in ways and at a pace appropriate to the language and its culture.
- That, pending approval by the General Convention, the Revised Common Lectionary will be used.
- That the continuing work of the Expansive Language Committee will be considered as part of the plan.
- That the language used in the Common Worship of this church be evocative, rich in imagery, worthy of a people’s Common Prayer, and able to inspire prayer that is authentic.
- That the other liturgical resources—Lesser Feasts and Fasts, Book of Occasional Services, etc.—be included in the plan.
- That the question of one or two Rites (one in contemporary English and the other in traditional language) needs to be addressed.
- That a program of liturgical catechesis will be considered an essential aspect of the process of revision and renewal.
- That educational and catechetical resources will be developed and used during the period of the revision.
- That a program of education and training will support the continuing development of our Common Worship after the new book is completed, authorized, and in use.
- That the revision will take account of trends and developments in the Anglican Communion and the wider church and will use the services of consultants from the ecumenical community.
- That our liturgical ties with the wider church—both official and informal—will be nurtured by the revision and its “product(s)”.

- That the Constitutional and Canonical issues involved in the various aspects and stages of Prayer Book revision will be resolved in consultation with the Commission on Constitution and Canons.

SCOPE AND STRUCTURE

SCOPE

To include in all the languages the church uses:

The Calendar

The Daily Office

The Great Litany

The Collects

Proper Liturgies for Special Days

Holy Baptism

The Holy Eucharist

The Pastoral Offices

Confirmation

A Form of Commitment to Christian Service

Celebration and Blessing of a Marriage

Thanksgiving for the Birth or Adoption of a Child

Reconciliation of a Penitent

Ministration to the Sick

Ministration at the Time of Death

Burial of the Dead

Episcopal Services

Ordination of a Bishop

Ordination of a Priest

Ordination of a Deacon

Litany for Ordinations

Celebration of a New Ministry

Consecration of a Church or Chapel

The Psalter

Prayers and Thanksgivings

An Outline of the Faith, or Catechism

Historical Documents of the Church

Tables for finding the Date of Easter and other Holy Days

The Lectionary

Sunday Eucharistic Lectionary

Weekday Eucharistic Lectionary

Daily Office Lectionary

Lesser Feasts and Fasts (and related resources)

The Book of Occasional Services

Enriching our Worship

Musical resources

The Hymnal 1982

Lift Every Voice
Wonder, Love, and Praise
Songs of Celebration, etc.

Expansive Language

Integrating the work of the Expansive Language Committee

Planning the continuing work of the Committee

Sacramental integrity: of the whole book with inter-relatedness of baptism, eucharist, and ministry as the core activity of Common Worship: especially the theology and ecclesiology of Baptism and Eucharist in relation to the theology and ecclesiology of ordination and ministry.

The Daily Office and the Cathedral Office

daily prayer that is occasional, corporate and public (and choral)

daily prayer that is regular, corporate, and public

daily prayer that is regular and private

Collects

Educational resources

Lesser Feasts and Fasts

Format

Collects

Lectionary

Biographies

Additional resources—prayers, litanies, blessings, writings by or about the person being commemorated

Educational resources

Book of Occasional Services

Format

What is “occasional”? What is the rationale for Table of Contents

What is the relation of BOS to BCP

Providing materials for the Catechumenate—what should they include, where should they reside (BCP or BOS?)

Educational resources

Enriching Our Worship

What is the function of Enriching our Worship in the continuing process of Revision, Renewal, and Enrichment of our Common Worship?

Structure

How will the Book of Common Prayer be structured?

Will it follow the Cranmerian ideal of a single book containing all the resources for Common Worship between the bindings of one book?

What does the potential of the electronic media hold?

How will those possibilities (and the actualities they will have become in 12 years) shape the materials to be used for the renewed and enriched Common Worship of this church?

Will the structure be the same for all languages?

What will constitute the uniformity in our diversity?

Will there be a series of books?

What will they be? Each separate? Or grouped in some series?

Daily Prayer

for individuals?

for communities that worship daily?

for parishes that worship occasionally?

Rites of Christian Initiation

Catechumenate

Baptism

Confirmation

The Holy Eucharist

Proper Liturgies for Special Days

Pastoral Offices

all together? in series? in separate bindings by rite?

Episcopal Services

all together? in series? in separate bindings by rite?

Catechism

What will be the relationship among electronic resources and any books that are printed? Bilingual or multi-lingual publications in parallel format?

Methodology

The following functions will have to be provided

- Data gathering and interpretation in the different communities and languages engaged in the Common Worship of this church
- Sensitive and thoughtful support of the diverse and multi-cultural nature of the process
- Drafting and revising (recruiting, developing, maintaining, drafting committees, consultants, etc.)
- Developing educational and catechetical materials to support the enrichment of our Common Worship - during the revision process and beyond
- Coordination, maintenance, and support
- Testing the texts and rites; collating and interpreting responses and suggestions
- Editorial
- Theological consistency, sacramental integrity
- Relating to the Anglican Communion and the wider church

We will need to develop a culturally sensitive model for defining needs in the context of our diversity, conceiving the end product in relation to a series of goals, drafting, and editing texts, developing resources (both educational and liturgical), supporting and coordinating the entire process while the regular life of the church (with its needs and demands) continues apace. This project will make significant demands on people, time and funds.

Funding

The process of revision and enrichment will be an expensive project requiring the services of some full-time professionals (at least two were appointed to support the 1979 revision), several consultants as well as many volunteers working sometimes alone and sometimes in drafting committees. Several hundred people were involved in the many years of work that resulted in the 1979 Book.

Funding of salaries, meetings, communication and consultant services will have to be estimated.

The funding of the process of revision and renewal should be a separate line item in the Budget. The process should not be—and should certainly not be seen to be—in competition with the on-going program life of the church.

The decision to fund the process of the renewal and enrichment of our Common Worship will be a critical one, as indeed will be the amount of funding allocated to the project. This work will be hard work demanding significant financial backing. While a host of faithful people will volunteer countless hours, it will still be a very expensive project.

BEYOND THE PROVISION OF A BOOK

Towards the Renewal and Enrichment of Our Common Worship

If this is genuinely to be a process of revision and enrichment, then we are concerned with more than the provision of texts but with developing and supporting the whole experience of the Common Worship of the church. This will require the creation of educational programs and materials to increase liturgical understanding and improve liturgical skills. These resources must be produced alongside the drafting process and be shaped by the worship it hopes to enable. The provision of these resources of training and catechesis will continue to be essential after the book is authorized.

What shape will this take? Some ideas include diverse training opportunities in multiple settings, creative use of print and electronic media, a program comparable to the Leadership Program for Musicians in Small Congregations, etc. There will be significant costs attached to such a program.

To achieve a renewed and enriched Common Worship is not a task that can be achieved by a deadline. It is the vocation and aspiration of a living church. The timetable we propose will launch a new way for the church to be faithful to its responsibility for its Common Worship. Each language group will work at its own pace. Its work will be influenced by and in turn influence the work of other groups.

Local traditions will be established and then taken on by others until they become widely used. Diocesan and national groupings will initiate experiments that local groups will test and evaluate.

What the Commission envisions as fulfilling Resolution C021s is the ongoing enrichment of the Common Worship of this church: expressed in the faithful and transfiguring worship it offers, enabled by the creation of the rites that are the vehicles for its prayers, and supported by educational programs and resources that shape, inform, develop, and nurture its liturgical spirituality.

Resolution A066 Of the Revision, Renewal and Enrichment of the Common Worship of this Church

1 *Resolved*, the House of _____ concurring, That the 73rd General Convention direct the Standing Commission on Liturgy and Music to prepare and present to the 74th General Convention a plan for liturgical Revision, Renewal, and Enrichment of the Common Worship of this Church based on a thoroughgoing process of data-collection involving parishes, dioceses, provinces, and the organizations of this church; and be it further

7 *Resolved*, That this plan include forms of worship reflective of our multi-cultural, multi-ethnic, multi-lingual, and multi-generational church while providing rites and structures that ensure the unity of Common Prayer; and be it further

11 *Resolved*, That any new or revised rites when authorized be available for distribution in a variety of forms, including multi-media and electronic options; and be it further

14 *Resolved*, That the Standing Liturgical Commission be directed to prepare for publication and use alternative liturgical materials to be presented to the 74th General Convention; and be it further

17 *Resolved*, That the sum of \$750,000.00 be appropriated for support of this program; this appropriation to be administered by the Office for Liturgy and Music.

Resolution A067 Inclusions in the Calendar of the Church Year

1 *Resolved*, the House of _____ concurring, That the General Convention propose additional commemorations for inclusion in the Calendar of the Church Year and authorize trial use thereof for the triennium 2000 —2003, as follows

5 August 13—Florence Nightingale, Nurse, Social Reformer, 1910

6 June 12—Enmegahbowh, Priest and Missionary, 1902

7 October 11—Philip the Deacon

Resolution A068 Authorization of Trial Use of Commemorations

1 *Resolved*, the House of _____ concurring, That this 73rd General Convention authorize, for trial use until the General Convention of 2003, the commemorations proposed by this Convention, with the following propers:

4 ***August 13***

5 **Florence Nightingale**

6 *Nurse, Social Reformer, 1910*

7 I. *A Rite I version of the collect will be provided.*

8 II. Life-giving God, you alone have power over life and death, over health and sickness, Give power, wisdom, and gentleness to those who follow the lead of Florence Nightingale, that they, bearing with them your presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

14 Psalm - 73:23-29

15 Lesson – Isaiah 58:6-11

16 Gospel - Matthew 25:31-46

17 Preface of a Saint

18 Post Communion Prayer

19 God of eternal compassion, you fill our lives with your plenteousness and
20 gladden our hearts with the new wine of your kingdom. Grant us so to behold
21 your Son in every friend and stranger, that we may minister to him as he first
22 ministered to us; for his sake, who is Lord now and for ever. *Amen.*

23 **June 12**

24 **Enmegahbowh**

25 *Priest and Missionary, 1902*

26 I. Almighty God, thou didst lead thy pilgrim people of old with fire and
27 cloud; grant that the ministers of thy church, following the example of blessed
28 Enmegahbowh, may stand before thy holy people, leading them with fiery zeal
29 and gentle humility. This we ask through Jesus, the Christ, who liveth and
30 reigneth with thee in the unity of the Holy Spirit, one God now and forever.
31 *Amen.*

32 II. Almighty God, you led your pilgrim people of old with fire and cloud;
33 grant that the ministers of your church, following the example of blessed Enmega-
34 hbowh, may stand before your holy people, leading them with fiery zeal and
35 gentle humility. This we ask through Jesus, the Christ, who lives and reigns with
36 you in the unity of the Holy Spirit, one God now and forever. *Amen.*

37 Psalm - 129

38 Lesson - Isaiah 52:7-10

39 Lesson - 1 Peter 5:1-4

40 Gospel - Luke 6:17-23

41 Preface

42 **October 11**

43 **Philip the Deacon**

44 I. *A Rite I version of the collect will be provided.*

45 II. Holy God, your Spirit guided Philip the Deacon to show how ancient
46 prophecies are fulfilled in Jesus, the Messiah: open our minds to understand the
47 Scriptures and deepen our faith in Christ; who is alive and reigns with you and
48 the Holy Spirit one God, for ever and ever. *Amen.*

49 Psalm - 67

50 Lesson - Isaiah 53:7-11

51 Lesson - Acts 8:26-40

52 Gospel - Matthew 28:18-20

53 Preface

**SUPPLEMENTAL LITURGICAL MATERIALS: ENRICHING OUR WORSHIP II:
MINISTRY WITH THE SICK AND DYING AND BURIAL OF A CHILD****INTRODUCTION**

The 72nd General Convention directed the Standing Commission on Liturgy and Music to “develop supplemental liturgical materials for the Pastoral Offices of the Book of Common Prayer and to present those materials to the 73rd General Convention” (Resolution D086). The SCLM assigned this task to the Expansive Language Committee, chaired by Phoebe Pettingell.

At each Convention from 1985 through 1997, the General Convention has authorized the development and use of supplemental liturgical materials for the Holy Eucharist and Morning and Evening Prayer. The primary purpose of these materials has been to provide texts using inclusive and expansive language, that is, language which expands the images used to speak of and to God, and language in which all worshipers find themselves, and their religious experience of God as revealed in Christ, more completely reflected. These principles continue to inform the work of the Expansive Language Committee.

Mindful of the charge of the 72nd General Convention to consider “forms of worship reflective of our multicultural, multiethnic, multilingual and multigenerational Church while providing rites and structures that ensure the unity of Common Prayer” (C021s), the committee began its work by reviewing all the pastoral offices in the 1979 Book of Common Prayer. Under the guidance of the SCLM, the committee then focused its efforts on developing supplemental materials for Ministry with the Sick and Dying and for Burial of a Child.

In drafting these rites, the committee drew upon a wide range of sources: Scripture; contemporary prayerbooks of other churches of the Anglican Communion, including Canada, New Zealand, Australia, Scotland, Ireland, and South Africa; traditional materials from Orthodox and medieval western sources; and hymnody of different American cultures. Rather than borrowing directly from these sources, in most cases the committee has adapted material in order to craft prayers that will resonate with contemporary English-speaking Americans, including those who are not familiar with traditional liturgical language. A number of prayers have been newly written. Some texts from the 1979 BCP have been included; a few of these have been revised in order to update the language.

In addition to addressing concerns about inclusive and expansive language, the drafting committee was mindful of several other considerations:

- A number of parishes administer unction at the Sunday Eucharist, and healing services have become part of the life of many congregations. By using the structure of the Holy Eucharist as the basis of both A Public Service of Healing and Ministry in a Home or Health-Care Facility, Ministry with the Sick and Dying sets the Church’s ministry of healing in the context of the Church’s principal act of worship on the Lord’s Day.
- Both the 1928 and the 1979 Prayer Books moved away from an understanding of illness as divine punishment. These rites continue this development and proclaim the saving message of Jesus Christ.

- For Ministry in a Home or Health-care Facility and Ministration at the Time of Death, the committee has drafted texts with simple responses which can be used without everyone in the room having a Prayer Book.
- Advances in medical care since the 1979 rites were developed have resulted in situations where decisions are made about whether to continue the use of life-sustaining care. To respond to this pastorally, the committee developed “A Form of Prayer when Life-Sustaining Treatment is Withheld or Discontinued,” based upon rites first prepared in the Diocese of Washington. In addition, these new materials provide pastoral direction on the need for Christians to prepare advance directives for health care.
- A broad range of collects, many of them newly written, address a number of different pastoral situations, including a more extensive selection of prayers for use by those who are sick and prayers for use by children. Prayers for those with specific illnesses are not included in order that the rites not imply that particular illnesses are of more concern to the Church.
- The 1979 Prayer Book eliminated a separate office for the Burial of a Child (which had been introduced in the 1928 BCP). Pastoral experience since 1979 has indicated the desirability of a rite which responds to the particular dynamics of the death of a child.

To assist the committee in its work, a first draft of the new materials was circulated to a number of consultants, including professors of liturgy and pastoral theology at seminaries of the Episcopal Church, laity and clergy with extensive experience in pastoral care, and representatives of other Christian traditions. Responses from these consultants were taken into account as the committee refined the new materials.

Resolution A069 Additions to Supplemental Liturgical Materials

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
2 vention authorize the additions to Supplemental Liturgical Materials for use
3 during the next triennium; such use always under the direction of the diocesan
4 bishop or ecclesiastical authority; and be it further
5 *Resolved*, that the Standing Commission on Liturgy and Music is directed
6 to publish these materials under separate cover, bearing the title *Enriching Our*
7 *Worship II: Ministry with the Sick and Dying and Burial of a Child*; and be it
8 further
9 *Resolved*, That future printings of *Enriching our Worship; Supplemental*
10 *Liturgical Materials* prepared by the Standing Liturgical Commission, 1997 be
11 titled *Enriching our Worship I: The Daily Office, Great Litany and Eucharist*

MINISTRY WITH THE SICK AND DYING

Introduction

In ministry with the sick and dying, the Church acts in the grace of God for the health and salvation of its members. This ministry is based on Jesus’ constant witness of concern and care for the sick. It is also shaped by the Epistle of James’ direction to the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of Jesus

Christ (James 5:14). James expects these actions to have three effects: the prayer of faith will save the sick, the Lord will raise them up, and their sins will be forgiven.

We may draw two conclusions from our knowledge of early Christian ministry with the sick, as illustrated in Holy Scripture: first, Christians were to call on the senior members of their own community for prayer for healing; second, the ministry those leaders offered was an extension of the Church's basic act of worship: the proclamation of the Word and the offering of bread and wine each Sunday.

Sacramental healing is traditionally called "unction," defined by the Prayer Book as "the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for healing of spirit, mind, and body" (BCP p. 861). In Ministry with the Sick and Dying, healing is offered for any who feel the need for specific healing of spirit, mind, or body. While all Christians stand between the fullness of the baptismal gift of grace and the final consummation of that grace, and thus all are in need of healing, the sacrament is usually offered in response to some particular need or concern. The sacrament is particularly appropriate at times of discovery of illness, a turning point in an illness, a particular procedure, or a time of great distress.

Traditionally, the oil used to anoint the sick is pure olive oil, blessed by a priest or bishop. Unlike the chrism used for baptismal anointing, no fragrance is added to oil for the sick (some fragrances can be allergens or aggravate an illness).

Prayer is also an important dimension of Ministry with the Sick and Dying. Some Christians, including some of the Church's great theologians and saints (such as John of the Cross, Julian of Norwich, and John Donne), have found illness to be a catalyst and stimulus for prayer. But many sick people find their prayer hampered by illness. The support of others in prayer becomes even more important in these times.

These new rites for Ministry with the Sick and Dying include public services of healing, the incorporation of sacramental healing in the context of a regular Sunday or weekday celebration of the Eucharist, and individual ministration in a home or health-care facility. In addition, the suggested passages of scripture are appropriate for use by a sick person, and a number of prayers are included specifically for use by a sick person.

ORDER OF SERVICE

Ministry with the Sick and Dying may include some or all of the following actions by the minister and people. For both a Public Service of Healing and Ministry in a Home or Health-care Facility, the order of service follows that of the Sunday Eucharist. When prayer for healing precedes the liturgy of the table ("The Holy Communion," BCP pp. 333, 361), it is more evident that participation in communion is the climax of the service.

GATHER IN THE NAME OF GOD

The gathering may take the form of a greeting such as "Peace be to this house (place) and all who dwell in it." Suggestions are provided below for a public service of healing.

PROCLAIM AND RESPOND TO THE WORD

One or more passages of scripture may be read. When ministering to individuals, the minister may comment briefly on the reading. A public service of healing ordinarily includes a homily or other form of response, such as song, talk, dance, instrumental music,

other art forms, silence. When Eucharist is to be celebrated (not administered from reserved sacrament), a reading from the Gospel is always included.

PRAY FOR THE WORLD AND THE CHURCH, PARTICULARLY FOR GOD’S HEALING GRACE

Prayer may be offered for individual(s) in need of healing and for the needs of the world and the Church. Laying on of hands (and anointing) is included as part of the Church’s work of intercession, and the subsequent administration of communion is then focused on participation in the Sacrament of Christ’s Body and Blood, which is the primary sacrament of healing. A confession of sin and absolution may be included prior to the laying on of hands. If communion is not included, the Lord’s Prayer follows the laying on of hands.

EXCHANGE THE PEACE

All present may greet one another in the name of Christ.

PARTICIPATE IN THE SACRAMENT OF CHRIST’S BODY AND BLOOD

The Eucharist is the primary sacrament of healing to all who seek it. A public service of healing may include celebration of the Eucharist, beginning with the offertory, or may conclude after the exchange of the Peace. When communion is taken by a Lay Eucharistic Minister (“Lay Eucharistic Visitor”) or an ordained minister to those who, by reason of illness or infirmity, are unable to participate in the Church’s eucharistic assembly, those who are ill or infirm are enabled to experience their relation to the community and join their personal faith and witness to that of their community. Sometimes, especially in situations of lengthy confinement, the Eucharist may be celebrated in the home or health-care facility; such on-site celebration of the Holy Eucharist for shut-in and seriously disabled persons may be an occasion of great joy and consolation.

Ministry with the Sick and Dying may conclude with a blessing. A public service of healing concludes with (a blessing and) a dismissal.

When unction is administered in the context of the Sunday Eucharist or a regular weekday Eucharist, the portion of “A Public Service of Healing” entitled “Laying on of Hands and Anointing” may be used. It is recommended that this take place immediately before the exchange of the Peace, so that it may be evident that participation in communion is the climax of the service.

MINISTERS OF THE RITES

Ministry with the Sick and Dying is under the direction of the Rector or other member of the clergy in charge of the local congregation.

Ordinarily, a priest or bishop presides at A Public Service of Healing. In the absence of a priest or bishop, a deacon or a lay reader may lead a service that includes the following:

*Gather in the Name of God
Proclaim and Respond to the Word
Pray for the World and the Church
Laying on of Hands and Anointing.*

When a deacon or lay reader leads A Public Service of Healing, the liturgy concludes with the exchange of the Peace or with a dismissal.

At A Public Service of Healing, lay persons should read the lessons which precede the Gospel and may lead the Litany for Healing. A deacon should read the Gospel, may lead the Litany for Healing, and should perform the customary functions of diaconal assistance at the Lord's Table (BCP p. 354). In the absence of a deacon, an assisting priest may perform the diaconal functions.

Oil for anointing must be blessed by a priest or bishop.

Under the direction of the Rector or other member of the clergy in charge of the local congregation, lay persons with a gift of healing may administer or assist in administering the laying on of hands and anointing.

Ministry in a Home or Health-Care Facility may be administered by an ordained or lay minister. If communion from the reserved sacrament is to be administered by a lay person, the guidelines for Lay Eucharistic Ministers are to be followed.

In case of serious illness, the member of clergy in charge of the congregation is to be notified immediately (BCP 1979, p. 453).

The Church's Teaching on Preparation for Death and Dying

Leaders of congregations have a responsibility to encourage their people to execute, review, and update advance directives for health care in the event that they might become unable to make and/or communicate decisions about their health care. Advance directives include both appointment of an agent to make health-care decisions (e.g., "durable power of attorney for health care") and a direction as to the care to be received in the limited circumstance of being terminally ill with death imminent (e.g., "living will"). Ordained and lay leaders should encourage their people to develop such written advance directives in accordance with the requirements of their civil jurisdiction.

Traditionally, The Book of Common Prayer has taught (BCP 1979, p. 445) that the member of the clergy in charge of the congregation is to instruct the people of the duty of Christian parents to make prudent provision for the well-being of their families, especially for the nurture and custody of minor children; and of all people, while they are in health, to make wills with the aid of duly licensed legal counsel. Such instruments should provide for the disposal of temporal goods, and, if possible, provide bequests for religious and charitable uses.

A PUBLIC SERVICE OF HEALING

This service is suitable for use in a congregation or other church setting. It may also be adapted as needed for use in a variety of settings, e.g., hospital, nursing home, or other health-care facility.

When unction is administered in the context of the Sunday Eucharist or a regular weekday Eucharist, the portion of this service entitled "Laying on of Hands and Anointing" is used. It is recommended that this take place immediately before the exchange of the Peace.

GATHER IN THE NAME OF GOD

The service may begin as appointed for a celebration of the Holy Eucharist, or with the Penitential Order, or with the following greeting

Minister The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

People And also with you.

Minister Let us pray.

After a period of silence, the Minister then says one of the following Collects, or some other appropriate Collect

Loving God, the comfort of all who sorrow, the strength of all who suffer: accept our prayers, and to those who seek healing (especially *N.* and *N.*, and all whom we name in our hearts), grant the power of your grace, that the weak may be strengthened, sickness turned to health, the dying made whole, and sorrow turned into joy; through Jesus Christ our Savior. *Amen.*

or this

God our healer, whose mercy is like a refining fire: by the loving kindness of Jesus, heal us and those for whom we pray; that being renewed by you, we may witness your wholeness to our broken world, through Jesus Christ, in the power of the Spirit. *Amen.*

or this

Gracious God, we commend to your loving care all who suffer, especially those who come (here) seeking your healing grace (for themselves or others). Give them patience and hope in their distress; strengthen and uphold them in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire; through Jesus Christ, in the power of the Holy Spirit. *Amen.*

PROCLAIM AND RESPOND TO THE WORD

One or two Lessons are read before the Gospel.

Between the Lessons, and before the Gospel, a Psalm, hymn, or anthem may be sung or said.

The readings may be selected from the following list, or from “A Public Service of Healing” in The Book of Occasional Services, or from the Proper of the Day.

From the Old Testament

Job 7:1-4 (“human beings have a hard service on earth”)

Isaiah 35 (“eyes shall be opened... ears unstopped... the lame shall leap...”)

Isaiah 38:1-6 (the healing of Hezekiah); see also 2 Kings 20:1-7

Isaiah 49:14-16 (“I will not forget you”)

Isaiah 53:4-6 (“By his bruises we are healed”)

Ezekiel 36:26-28 (a new heart and a new spirit)

Ezekiel 37:12-14 (“I am going to open your graves”)

Psalms 13; 23; 30; 71; 86:1-7; 103:1-3; 126; 145:14-22; 147:1-7

From the New Testament

Acts 3: 1 -10 (in the name of Jesus Christ...walk)
2 Corinthians 1:3-5 (God comforts us)
James 5:14-16 (is anyone among you sick?)
1 Peter 2:21-24 (By his wounds you have been healed)
1 John 5:13-15 (... you have eternal life)

THE GOSPEL

Matthew 5:2-10 (Beatitudes); see also Luke 6:20-23
Matthew 8:5-10, 13 (healing centurion's servant); see also Luke 7:1-10
Matthew 8:14-17 (healing Peter's mother-in-law); see also Mark 1:29-34; Luke 4:38-41
Matthew 9:2-8 ("your sins are forgiven"); see also Mark 2:1-12; Luke 5:17-26
Matthew 11:28-30 ("come to me all who are weary")
Mark 6:7, 12-13 (the disciples anointed many who were sick)
Mark 14:32-36 ("not what I want, but what you want")
Luke 4:22-28 ("do here also in your hometown the things you did at Capernaum")
Luke 8:41-56 (healing Jairus' daughter and woman with a hemorrhage); see also Matthew 9:18-26; Mark 5:21-43
Luke 13:10-13 (healing of woman crippled for eighteen years)
John 5:2-9 ("take up your bed and walk")
John 6:47-51 ("I am the Bread of Life")
John 21:18-19 ("when you are old...")
Response to the Word

A homily or other form of response, such as song, talk, dance, instrumental music, other art forms, silence, may follow the Gospel.

PRAY FOR THE WORLD AND THE CHURCH, PARTICULARLY FOR GOD'S HEALING GRACE

One of the following litanies may be used.

A Litany for Healing

The Deacon or other leader introduces the Litany with these or similar words

Let us name before God those for whom we offer our prayers.

The people offer names either silently or aloud.

The Leader continues (any of the bracketed petitions may be omitted)

Let us offer our prayers for God's healing, saying, "Hear and have mercy" (or "Answer our prayer" or "Have mercy").

Holy God, source of health and salvation,

Here and after each petition, the people respond

Hear and have mercy

or

Answer our prayer

or

Have mercy.

Holy and Mighty, wellspring of abundant life,
Holy Immortal One, protector of the faithful,
Holy Trinity, the source of all wholeness,
(Blessed Jesus, your Holy Name is medicine for healing and a promise of eternal life,)
(Jesus, descendant of David, you healed all who came to you in faith,)
(Jesus, child of Mary, you embraced the world with your love,)
(Jesus, divine physician, you sent your disciples to preach the Gospel and heal in your name,)

(Jesus our true mother, you feed us the milk of your compassion,)
(Jesus, Son of God, you take away our sin and make us whole,)
(Jesus, eternal Christ, your promised Spirit renews our hearts and minds,)
Grant your grace to heal those who are sick, we pray to you, O God,
Give courage and faith to all who are disabled through injury or illness, we pray to you, O God,

Comfort, relieve, and heal all sick children, we pray to you, O God,
Give courage to all who await surgery, we pray to you, O God,
Support and encourage those who live with chronic illness, we pray to you, O God,
Strengthen those who endure continual pain, and give them hope, we pray to you, O God,

Grant the refreshment of peaceful sleep to all who suffer, we pray to you, O God,
Befriend all who are anxious, lonely, despondent, or afraid, we pray to you, O God,
Restore those with mental illness to clarity of mind and hopefulness of heart, we pray to you, O God,

Give rest to the weary, and hold the dying in your loving arms, we pray to you, O God,
Help us to prepare for death with confident expectation and hope of Easter joy, we pray to you, O God,

Give your wisdom and compassion to health-care workers, that they may minister to the sick and dying with knowledge, skill, and kindness, we pray to you, O God,

Uphold those who keep watch with the sick, we pray to you, O God,

Guide those who search for the causes and cures of sickness and disease, we pray to you, O God,

Jesus, Lamb of God,

Jesus, bearer of our sins,

Jesus, redeemer of the world,

If the Lord's Prayer is not to be used elsewhere, it follows here.

The following Collect may be added

Compassionate God: You so loved the world that you sent us Jesus to bear our infirmities and afflictions. Through acts of healing, he revealed you as the true source of health and salvation. For the sake of your Christ who suffered and died for us, conquered death,

and now reigns with you in glory, hear the cry of your people. Have mercy on us, make us whole, and bring us at last into the fullness of your eternal life. *Amen.*

(INCLUDE “LITANY OF HEALING” WITH CONCLUDING COLLECTS, BOS pp. 167-9)

Confession of Sin

A Confession of Sin may follow, if it has not been said at the beginning of the service.

(INCLUDE CONFESSION OF SIN AND ABSOLUTION FROM BCP AND Enriching Our Worship IN PARALLEL COLUMNS)

Confession of Need

Instead of or in addition to the Confession of Sin, the following confession of need may be used.

The minister introduces the prayer with these or similar words

Let us confess our need for God’s healing grace.

Silence

Minister and People

Compassionate God,

we confess our weaknesses and our need for your strengthening touch.

We confess that some illnesses stem from our own fault,
while others are beyond our control.

We turn to you, source of life,
and ask in the name of our Savior Jesus Christ
for the gifts of true healing and life in you. *Amen.*

Minister

May the God of love visit you in your times of trial and weakness, and raise you to newness of life, through Jesus Christ, in the power of the Holy Spirit. *Amen.*

Laying on of Hands and Anointing

If oil for the anointing of the sick is to be blessed, the priest or bishop says:

(Blessed are you, O God, source of life and health. In Jesus you became flesh and came to know the depth of human suffering. You sent the disciples to heal those who were sick. Sanctify this oil that all who are anointed with it may be healed, strengthened, and renewed, by the power of your Holy Spirit. *Amen.*)

(INCLUDE PRAYER FOR BLESSING OIL FOR ANOINTING OF THE SICK, BCP P. 455, HERE AS AN ALTERNATIVE)

The minister may introduce the laying on of hands (and anointing) with these or similar words:

Holy Scripture teaches us that Jesus healed many who were sick as a sign of the reign of God come near, and sent the disciples to continue this work of healing through prayer in his name, that the afflicted might be raised up and their sins forgiven, bringing them to eternal salvation. By laying hands upon the sick (and anointing them), the disciples witnessed to the marvelous power and presence of God. Pray that as we follow their example, we may experience Christ's unfailing love.

or this

The ministry of Jesus invites us to new life in God and with each other. In the laying on of hands (and anointing) we proclaim the Good News that God desires us to be healthy and one in the body of Christ. You are invited to offer yourself, whatever your sickness of spirit, mind, or body, and ask for healing and wholeness in the Name of the holy and undivided Trinity.

The minister may invite each person to be anointed to give her or his name and any particular request for prayer: The minister then lays hands upon the sick person (and anoints the person), prays silently, then prays aloud using one of the following forms or similar words

N., I lay my hands upon you (and anoint you). Receive Christ's gift of healing (especially for ____). May the power of the Savior who suffered for you wash over you, that you may be raised up in peace and inward strength. *Amen.*

or this

N., I (anoint you and) lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. *Amen.*

or this

N., I lay my hands upon you (and anoint you) in the name of the Father, and of the Son, and of the Holy Spirit, praying that our Savior Jesus Christ will sustain you, drive away sickness of body and mind and spirit, and give you that victory of life and peace which will enable you to serve and rejoice in God both now and evermore. *Amen.*

or this

N., I lay my hands upon you (and anoint you) in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. *Amen.*

The minister may add, in these or similar words:

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

If communion is not to follow, the Lord's Prayer is said.

The Laying on of Hands (and Anointing) may conclude with one or more of the following collects

May the God who goes before you through desert places by night and by day be your companion and guide; may your journey be with the saints; may the Holy Spirit be your strength, and Christ your clothing of light, in whose name we pray. *Amen.*

or this

May God who is a strong tower to all, to whom all things in heaven and on earth bow and obey, be now and evermore your defense, and help you to know that the name given to us for health and salvation is the Name of our Redeemer, Jesus Christ. *Amen.*

or this

Generous God, we give you thanks for your beloved Jesus Christ, in whom you have shared the beauty and pain of human life. Look with compassion upon all for whom we pray, and strengthen us to be your instruments of healing in the world, by the power of the Holy Spirit. *Amen.*

or this

Thank you, Holy One of Blessing, for the good work of healing already begun in your servant(s) *N.* Grant that she/he/they may wait upon you with an expectant heart and rise up in joy at your call; in Christ's name we pray. *Amen.*

The following may be added

God of all mercy: help us who minister with the sick and dying to remember that though we may appear healthy, we, too, suffer from the universal human condition in a fallen world. Flesh withers, and we must all die to the life we know. Therefore, O God our help, teach us to be aware of our own infirmities, the better to make others understand they are not alone in their illness. Restore us all in the love of the holy and undivided Trinity which is our true health and salvation. *Amen.*

EXCHANGE THE PEACE

Either here or elsewhere in the service, all present may greet one another in the name of Christ.

If the Eucharist is not to be celebrated, the service may conclude with the Exchange of the Peace or with a (Blessing and) Dismissal.

PARTICIPATE IN THE SACRAMENT OF CHRIST'S BODY AND BLOOD

The service continues with the Offertory (BCP p. 361). Texts from Enriching Our Worship (pp. 57-71) may be used for the eucharistic prayer, fraction anthem, postcommunion prayer, and blessing. The following may be used for the postcommunion prayer.

Faithful God
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
We thank you for feeding us with this bread.

May it strengthen us
that by the power of the Holy Spirit
we may embody your desire
and be renewed for your service
through Jesus Christ our Savior. *Amen.*

Or the postcommunion prayer on p. 399 of the BCP may be used.

If a blessing is desired before the dismissal, the following may be used

May the God of peace sanctify you entirely, and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. *Amen.* (I Thess. 5:23)

or this

May the One who creates and restores everything that is,
the One who is Mary's child and child of God,
the One who is the Holy Spirit,
May this Holy One bring you compassion and peace,
and bless your lives with joy. *Amen.*

or this

May the God of hope fill us with every joy in believing.
May the peace of Christ abound in our hearts.
May we be enriched by the gifts of the Holy Spirit, now and for ever. *Amen.*

HYMNS APPROPRIATE FOR MINISTRY WITH THE SICK

The Hymnal 1982

S 190-197	Song of Zechariah (Canticle 4)
S 196-200	Nunc dimittis (Canticle 5)
S217	Second Song of Isaiah (Canticle 10)
287	For all the saints
333	Now the silence
334	Lord, dismiss us with thy blessing
335	I am the bread of life
383, 384	Fairest Lord Jesus
439	What wondrous love is this
453	As Jacob was weary
469, 470	There's a wideness in God's mercy
482	Lord of all hopefulness
487	Come, my Way, my Truth, my Life
490	I want to walk as a child of the light
517	How lovely is thy dwelling place (Ps. 84 – Brother James' Air)

552, 553	Fight the good fight
560	Remember your servants, Lord
593	Lord, make us servants
602	Jesu, Jesu, fill us with your love
645, 646	The King of love my shepherd is
662	Abide with me
663	The Lord my God my shepherd is
676	There is a balm in Gilead
682	O God, our help in ages past
683, 684	O for a closer walk with God
707	Take my life and let it be
711	Seek ye first
712	Dona nobis pacem
714	Shalom my friends

Wonder, Love, and Praise

727, st. 1	As panting deer
740	Wade in the water
749	The tree of life my soul has seen
753, 754	When from bondage we are summoned
755	The steadfast love of the Lord
756	Lead me, guide me
764	Taste and see
765	O blessed spirit
770	O God of gentle strength
772	O Christ, the healer
773	Heal me, hands of Jesus
774	From miles around the sick ones came
775	Give thanks for the light
776	No saint on earth lives life to self alone
787	We are marching in the light of God
800	Precious Lord, take my hand
801	God be with you 'til we meet again
804	Steal away
805	I want Jesus to walk with me
810	Eagle's wings
812	I the Lord of sea and sky
813	Way, way, way
820	The eyes of all
826	Stay with me
827	O Lord, hear my prayer
881, 882	First Song of Isaiah

Lutheran Book of Worship

474	Children of the heav'nly Father
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From other sources

Make me a channel of your peace

The eyes of all

Set me as a seal

Jesus loves me

Root, Geo. F. Jewels/Little Children

Softly and tenderly

MINISTRY IN A HOME OR HEALTH-CARE FACILITY

The many different situations in which this rite may be administered call for careful preparation. What are the particular needs and circumstances of the individual(s) being visited? How long can the sick person focus and be engaged in ritual action? Where is this individual in the course of illness and treatment? Will care-givers be present? Will family and/or friends be present? It is appropriate to consider such matters when deciding which portions of the service to include and selecting collects and readings.

In liturgical tradition, the presiding minister often washes hands ceremonially during the preparation of the altar/table. When visiting the sick at home or in a health-care facility, it takes on an added hygienic importance. It is always appropriate to wash hands before and after a visit.

What special plans are needed for administration of the sacrament? Will a communion spoon be needed? Is the patient in protective isolation which requires sterilization of the eucharistic element?

In ministry with the sick, one or more parts of the following rite are used, as appropriate to the situation. When two or more parts are used together, they are used in the order indicated. The Lord's Prayer is always included.

GATHER IN THE NAME OF GOD

The Minister begins the service with the following or some other greeting

Peace be to this house (place) and all who dwell in it.

or this

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

The Minister may continue with a collect, beginning with

The Lord be with you.

People And also with you.

Minister Let us pray.

After a period of silence, the Minister then says one of the following Collects, or some other appropriate Collect

Loving God, the comfort of all who sorrow, the strength of all who suffer: accept our prayers, and to those who seek healing, especially *N.* (and *N.*), grant the power of your grace, that the weak may be strengthened, sickness turned to health, the dying made whole, and sorrow turned into joy; through Jesus Christ our Savior. *Amen.*

or this

Gracious God, we commend to your loving care all who suffer, especially *N.* (and *N.*). Give *him/her/them* patience and hope in distress; strengthen and uphold *him/her/them* in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire; through Jesus Christ, in the power of the Holy Spirit. *Amen.*

or this

O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength. By the might of your Spirit lift us, we pray, to your presence, where may be still and know that you are God; through Jesus Christ our Lord. *Amen.*

PROCLAIM AND RESPOND TO THE WORD

One or more of the following passages of scripture may be read.

From the Old Testament

Job 7:1-4 (“human beings have a hard service on earth”)
Isaiah 35 (“eyes shall be opened... ears unstopped... the lame shall leap...”)
Isaiah 38:1-5 (the healing of Hezekiah); see also 2 Kings 20:1-7
Isaiah 49:14-16 (“I will not forget you”)
Isaiah 53:4-6 (“By his bruises we are healed”)
Ezekiel 36:26-28 (a new heart and a new spirit)
Ezekiel 37:12-14 (“I am going to open your graves”)
Psalms 13; 23; 30; 71; 86:1-7; 103:1-3; 126; 145:14-22; 147:1-7

From the New Testament

Acts 3: 1 -10 (in the name of Jesus Christ...walk)
2 Cor. 1:3-5 (God comforts us)
James 5:14-16 (is anyone among you sick?)
1 Thess. 5:23-24 (“may your spirit and soul and body be kept sound”)
1 Peter 2:21-24 (By his wounds you have been healed)
1 John 5:13-15 (... you have eternal life)

The Gospel

Matthew 5:2-10 (Beatitudes); see also Luke 6:20-23
Matthew 8:5-10, 13 (healing centurion’s servant); see also Luke 7:1-10
Matthew 8:14-17 (healing Peter’s mother-in-law); see also Mark 1:29-34;
Luke 4:38-41
Matthew 9:2-8 (“your sins are forgiven”); see also Mark 2:1-12; Luke 5:17-26
Matthew 11:28-30 (“come to me all who are weary”)
Mark 6:7, 12-13 (the disciples anointed many who were sick)
Mark 14:32-36 (“not what I want, but what you want”)
Luke 4:22-28 (“do here also in your hometown the things you did at Capernaum”)

LITURGY AND MUSIC

Luke 8:41-56 (healing Jairus' daughter and woman with a hemorrhage); see also Matthew 9:18-26; Mark 5:21-43

Luke 13:10-13 (healing of woman crippled for eighteen years)

John 5:2-9 ("take up your bed and walk")

John 6:47-51 ("I am the Bread of Life")

John 21:18-19 ("when you are old...")

The minister may comment briefly on the reading.

PRAY FOR THE WORLD AND THE CHURCH, PARTICULARLY FOR GOD'S HEALING GRACE

One or more of the "Prayers for Those Who Are Sick" or "Additional Prayers" may be used here.

The following general confession of sin and absolution may be said

(INCLUDE CONFESSION OF SIN AND ABSOLUTION FROM BCP AND
Enriching Our Worship IN PARALLEL COLUMNS)

CONFESSION OF NEED

Instead of or in addition to the Confession of Sin, the following confession of need may be used

The minister introduces the prayer with these or similar words

Let us confess our need for God's healing grace.

Silence

Minister and People

Compassionate God,

we confess our weaknesses and our need for your strengthening touch.

We confess that some illnesses stem from our own fault,

while others are beyond our control.

We turn to you, source of life,

and ask in the name of our Savior Jesus Christ

for the gifts of true healing and life in you. *Amen.*

Minister

May the God of love visit you in your times of trial and weakness, and raise you to newness of life, through Jesus Christ, in the power of the Holy Spirit. *Amen.*

LAYING ON OF HANDS AND ANOINTING

Laying on of hands and anointing may be administered by a lay or ordained minister. If the person is to be anointed, the oil must have been previously blessed by a priest or bishop.

The minister may introduce the laying on of hands (and anointing) with the following or similar words; this is most appropriate when visitors are present for the rite or a person has not been previously anointed.

Holy Scripture teaches us that Jesus healed many who were sick as a sign of the reign of God come near, and sent the disciples to continue this work of healing through prayer in his name, that the afflicted might be raised up and their sins forgiven, bringing them to eternal salvation. By laying hands upon the sick (and anointing them), the disciples witnessed to the marvelous power and presence of God. Pray that as we follow their example, we may experience Christ's unfailing love.

The minister may invite each person to be anointed to give her or his name and any particular request for prayer. The minister then lays hands upon the sick person (and anoints the person), prays silently, then prays aloud using one of the following forms or similar words.

N., I lay my hands upon you (and anoint you). Receive Christ's gift of healing (especially for ____). May the power of the Savior who suffered for you wash over you, that you may be raised up in peace and inward strength. *Amen.*

or this

N., I (anoint you and) lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. *Amen.*

or this

N., I lay my hands upon you (and anoint you) in the name of the Father, and of the Son, and of the Holy Spirit, praying that our Savior Jesus Christ will sustain you, drive away sickness of body and mind and spirit, and give you that victory of life and peace which will enable you to serve and rejoice in God both now and evermore. *Amen.*

or this

N., I lay my hands upon you (and anoint you) in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. *Amen.*

The minister may add, in these or similar words:

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

If communion is not to follow, the Lord's Prayer is said.

The Laying on of Hands (and Anointing) may conclude with one or more of the following collects

May the God who goes before you through desert places by night and by day be your companion and guide; may your journey be with the saints; may the Holy Spirit be your strength, and Christ your clothing of light, in whose name we pray. *Amen.*

or this

May God who is a strong tower to all, to whom all things in heaven and on earth bow and obey, be now and evermore your defense and help you to know that the name given to

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us for health and salvation is the Name of our Redeemer, Jesus Christ. *Amen.*

or this

Generous God, we give you thanks for your beloved Jesus Christ, in whom you have shared the beauty and pain of human life. Look with compassion upon all for whom we pray, and strengthen us to be your instruments of healing in the world, by the power of the Holy Spirit. *Amen.*

or this (especially appropriate during a time of recovery)

Thank you, Holy One of Blessing, for the good work of healing already begun in your servant *N*. Grant that she/he may wait upon you with an expectant heart and rise up in joy at your call; in Christ's name we pray. *Amen.*

or this (especially appropriate for one who is dying)

Hear the prayers of your child who desires to enter into your rest; grant that she/he may bear the pains of *her/his* body with fortitude, rest secure in your everlasting arms, and at last feast with your saints in light. *Amen.*

EXCHANGE THE PEACE

Either here or elsewhere in the service, all present may greet one another in the name of Christ.

PARTICIPATE IN THE SACRAMENT OF CHRIST'S BODY AND BLOOD

If the Eucharist is to be celebrated, the Priest or Bishop begins with the Offertory.

If Communion is to be administered from the reserved Sacrament, the service continues with the Lord's Prayer, the minister first saying

Let us pray in the words our Savior Christ has taught us.

(PRINT BOTH VERSIONS IN PARALLEL COLUMNS)

The minister may say the following Invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your heart(s) by faith, with thanksgiving.

The Sacrament is administered with the following or other words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. (*Amen.*)

If the person cannot receive either the consecrated Bread or the Wine, it is suitable to administer the sacrament in one kind only.

One of the usual postcommunion prayers is then said, or the following

(PRINT PRAYER FROM BCP P. 399/ 457)

or this

Faithful God
 in the wonder of your wisdom and love
 you fed your people in the wilderness with the bread of angels,
 and you sent Jesus to be the bread of life.
 We thank you for feeding us with this bread.
 May it strengthen us
 that by the power of the Holy Spirit
 we may embody your desire
 and be renewed for your service
 through Jesus Christ our Savior. *Amen.*

If a person desires Communion but is unable to eat and drink the Bread and Wine, by reason of extreme sickness or disability, the minister should assure that person that all benefits of Communion are received through an act of spiritual communion even if the Sacrament is not received with the mouth. The minister (and/or the individual who is ill) may pray, using these or similar words

God of infinite mercy,
 we thank you for Jesus our true Mother,
 who feeds us with himself.
 Though *N.* (I) cannot consume these gifts of bread and wine,
we (I) thank you that *he/she* has (I have) received the sacrament of Christ's presence,
 the forgiveness of sins, and all other benefits of Christ's passion.
 Grant that we may continue for ever in the Risen Life of our Savior,
 who with you and the Holy Spirit,
 lives and reigns, one God, now and for ever. *Amen.*

or this

Faithful God,
 in the wonder of your wisdom and love
 you fed your people in the wilderness with the bread of angels,
 and you sent Jesus to be the bread of life.
 Though *N.* (I) cannot consume these gifts of bread and wine,
we (I) thank you that *he/she* has (I have) received the sacrament of Christ's presence,
 the forgiveness of sins, and all other benefits of Christ's passion.
 By the power of the Holy Spirit,
 may we (I) embody your desire
 and be renewed for your service.
 through Jesus Christ our Savior. *Amen.*

The service concludes with a blessing and/or with a dismissal. One of the following may be used.

May the God of peace sanctify you entirely, and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. *Amen.* (I Thess. 5:23)

or this

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After you have suffered for a little while, the God of all grace who has called you to eternal glory in Christ, will restore, support, strengthen, and establish you. To God be power for ever and ever. *Amen.* (I Peter 5:10)

or this

May the God of hope fill you with every joy in believing.

May the peace of Christ abound in your heart.

May you be enriched by the gifts of the Holy Spirit, now and for ever. *Amen.*

Let us bless the Lord.

Thanks be to God.

(INCLUDE *Book of Occasional Services* MATERIAL FOR LAY EUCHARISTIC VISITORS, pp. 226-30 — “Concerning the Service” and “Guidelines” as well as liturgy)

PRAYERS FOR THOSE WHO ARE SICK

Any of the following prayers may be adapted as needed.

For health of body and soul

(from BCP p. 460)

For a child

Heavenly Father, watch with us over your child *N.*, and hear our yearning that she/he may be restored to health; through Jesus Christ our Redeemer. *Amen.*

or this

Gentle Jesus, stay beside your child *N.* through this *day/night*. Take away *her/his* pain. Keep *her/him* safe. Help *her/him* in *her/his* fear. Make *her/his* body strong again and *her/his* heart glad. Thank you for your love which surrounds *her/him* always. *Amen.*

or this

Jesus, our Redeemer, Good Shepherd of the sheep, you gather the lambs and carry them in your arms: We entrust our child *N.* to your loving care. Relieve *her/his* pain, restore in *her/him* your gifts of joy and strength, and raise *her/him* up to a life in your service. Hear us, we pray, for your dear Name’s sake. *Amen.*

For a visit with someone who is sick

Gentle Jesus, though we are not worthy to have you come under our roof, you are God’s word of healing to us. Be with us now, that we may know your presence in one another and rise up in joy to greet you. Grant this for your love’s sake. *Amen.*

For release

Blessed Jesus, Living Water, Following Rock: Uphold your child *N.* by your strong arm; loose the fetters of sickness, break *her/his* yoke of pain, and from this land of affliction, lead *her/him* home. *Amen.*

For people with diseases for which there is no cure

Loving God, your heart overflows with compassion for your whole creation. Pour out your Spirit on all persons living with illness for which we have no cure, as well as their families and loved ones. Help them to know that you claim them as your own, deliver them from fear and pain, and send your archangel Raphael to minister to their needs, for the sake of Jesus Christ, our Savior. *Amen.*

For those who are unconscious

Merciful God, in your love and wisdom you know the needs and fears of your people before we can name them. Grant that *N.* and we who watch with *her/him* may be enabled to surrender all *her/his* cares to you, as you care for *her/him*. Give *her/him* peace of mind and unshakable trust in you, through Jesus Christ our Redeemer. *Amen.*

For the dying

Blessed Jesus, in your last agony you commended your spirit to your Father. We seek your mercy for *N.*, and all who are dying. May death become for them, as it was for you, a birth to everlasting life. Receive those whom we commend to you with the blessed assurance that whether we wake or sleep, we remain with you, one God, for ever. *Amen.*

For those who mourn

Merciful God, whose Son Jesus wept at the death of Lazarus: look with compassion on all who are bound by sorrow and pain through the death of (*N.*) a loved one. Comfort them, grant them the conviction that all things work together for good to those who love you, and help them to find sure trust and confidence in your resurrection power, through Jesus Christ our deliverer. *Amen.*

For a poor prognosis

In your tender mercies O God, remember, *N.* who (expects/has just received) a grave diagnosis. Help *her/him* to trust in your goodness and believe that after a time of trial she/he shall be established on the firm foundation of your deliverance. *Amen.*

In the evening

“Keep watch dear Lord...” (BCP p. 124)

For a person who is sick

God of all comfort, our very present help in trouble: be near to *N.* for whom our prayers are offered. Look on *her/him* with the eyes of your mercy; comfort *her/him* with a sense of your presence; preserve *her/him* from the enemy; and give *her/him* patience in *her/his* affliction. Restore *her/him* to health, and lead *her/him* to your eternal glory; through Jesus Christ our Lord. *Amen.*

For protection

Christ, light of light, brightness indescribable, the Wisdom, power and glory of God, the Word made flesh: you overcame the forces of Satan, redeemed the world, then ascended again to the Father. Grant *N.*, we pray, in this tarnished world, the shining of your splendor. Send your Archangel Michael to defend *her/him*, to guard *her/his* going out and coming in, and to bring *her/him* safely to your presence, where you reign in the one holy and undivided Trinity, to ages of ages. *Amen.*

For one suffering from mental distress

Blessed Jesus, in the comfort of your love, we lay before you the memories that haunt *N.*, the anxieties that perplex *her/him*, the despair that frightens *her/him*, and *her/his* frustration at *her/his* inability to think clearly. Help *her/him* to discover your forgiveness in *her/his* memories and know your peace in *her/his* distress. Touch *her/him*, O Lord, and fill *her/him* with your light and your hope. *Amen.*

For recovery from sickness

God, the strength of the weak and the comfort of those who suffer: Hear our prayers and grant *N.* the power of your grace, that *her/his* sickness may be turned into health, and our sorrow into joy; for Jesus Christ's sake. *Amen.*

or this

Spirit of all healing, visit your child *N.*; in your power, renew health within *her/him* and raise *her/him* up in joy, according to your loving-kindness, for which we give thanks and praise, through Jesus Christ our Savior. *Amen.*

For strength and confidence

Gracious God, only source of life and health: Help, comfort, and relieve (*N.*), and give your power of healing to those who minister to *her/his* needs; that *her/his* weakness may be turned to strength and confidence in your loving care; for the sake of Jesus Christ. *Amen.*

For the sleepless

Holy and Blessed One, shine on *N.*, who lies sleepless. Illumine *her/his spirit* and give *her/him* rest in you, so that *she/he* may recognize you as the true God who brings us out of darkness into our eternal light. *Amen.*

For rest

O God our refuge and strength: in this place of unrelenting light and noise, enfold *N.* in your holy darkness and silence, that *she/he* may rest secure under the shadow of your wings. *Amen.*

For the sanctification of illness

(from BCP p. 460)

Before an operation

Loving God, we pray that you will comfort *N.* in *her/his* suffering, lend skill to the hands of *her/his* healers, and bless the means used for *her/his* cure. Give *her/him* such confidence in the power of your grace, that even when *she/he* is afraid, *she/he* may put *her/his* whole trust in you; through our Savior Jesus Christ. *Amen.*

For an extended course of treatment

Strengthen your servant *N.*, O God, to go where *she/he* has to go and bear what *she/he* has to bear; that, accepting your healing gifts at the hands of surgeons, nurses, and technicians, *she/he* may be restored to wholeness with a thankful heart; through Jesus Christ our Savior. *Amen.*

For survivors of abuse and violence

Holy One, you do not distance yourself from the pain of your people, but in Jesus bear that pain with us and bless all who suffer at others' hands. Hallow our flesh and all creation;

with your cleansing love bring healing and strength to *N.*; and by your justice, lift *her/him* up, that in the body you have given *her/him*, *she/he* may again rejoice. In Jesus' name we pray. *Amen.*

In times of personal distress

Lord Christ, you came into the world as one of us, and suffered as we do. As we go through the trials of life, help us to realize that you are with us at all times and in all things; that we have no secrets from you; and that your loving grace enfolds us for eternity. In the security of your embrace we pray. *Amen.*

Thanksgiving for recovery

God, your loving kindness never fails, and your mercies are new every morning. We thank you for giving *N.* relief from pain and hope of health renewed. Continue the good work begun in *her/him*; that increasing daily in wholeness and strength, *she/he* may rejoice in your goodness and so order *her/his* life always to think and do that which pleases you, through Jesus Christ our Redeemer. *Amen.*

For those who fear losing hope

Loving God, inspire by your Holy Spirit those who are afraid of losing hope, especially *N.* for whom we now pray. Give *her/him* a fresh vision of your love, that *she/he* may find again what *she/he* fears *she/he* has lost. Grant *her/him* your powerful deliverance, through the One who makes all things new, Jesus Christ our Redeemer. *Amen.*

For those who are developmentally disabled

Giver of all grace, we pray your peace, which passes all understanding, for those who are developmentally disabled. Grant that they may always be sustained in love, their gifts honored, and their difficulties understood, that none may add to their troubles. We ask this in the name of the one who comforted those who were troubled in mind, Jesus our Savior. *Amen.*

PRAYERS FOR USE BY A SICK PERSON

Any of the following prayers may be adapted as needed.

prayers from BCP p. 461

For Trust in God

In Pain

For Sleep

In the Morning

In the evening

(INCLUDE "Keep watch dear Lord..." (BCP p. 124))

A child's prayer

Jesus, our Redeemer, Good Shepherd of the sheep, you carry the lambs in your arms. I place myself in your loving care. Stop my pain, give me help and strength, and raise me

up to a life of joy. Hear me, I pray, for your dear Name's sake. *Amen.*

or this

Gentle Jesus, stay beside me through this day (night). Take away my pain. Keep me safe. Help me in my fear. Make my body strong again and my heart glad. Thank you for your love which surrounds me always. *Amen.*

For a sick person

God of all comfort, our very present help in trouble, be near to me. Look on me with the eyes of your mercy; comfort me with a sense of your presence; preserve me from the enemy; and give me patience in my affliction. Restore me to health, and lead me to your eternal glory; through Jesus Christ our Lord. *Amen.*

For protection

Christ, light of light, brightness indescribable, the Wisdom, power and glory of God, the Word made flesh: you overcame the forces of Satan, redeemed the world, then ascended again to the Father. Grant me, I pray, in this tarnished world, the shining of your splendor. Send your Archangel Michael to defend me, to guard my going out and coming in, and to bring me safely to your presence, where you reign in the one holy and undivided Trinity, to ages of ages. *Amen.*

For one suffering from mental distress

Blessed Jesus, in the comfort of your love, I lay before you the memories that haunt me, the anxieties that perplex me, the despair that frightens me, and my frustration at my inability to think clearly. Help me to discover your forgiveness in my memories and know your peace in my distress. Touch me, O Lord, and fill me with your light and your hope. *Amen.*

For recovery from sickness

God, the strength of the weak and the comfort of those who suffer: Hear my prayers and grant me the power of your grace, that my sickness may be turned into health, and my sorrow into joy; for Jesus Christ's sake. *Amen.*

or this

Spirit of all healing, visit me, your child; in your power, renew health within me and raise me up in joy, according to your loving-kindness, for which I give thanks and praise, through Jesus Christ our Savior. *Amen.*

For strength and confidence

Gracious God, only source of life and health: Help, comfort, and relieve me, and give your power of healing to those who minister to my needs; that my weakness may be turned to strength and confidence in your loving care; for the sake of Jesus Christ. *Amen.*

For the sleepless

Holy and Blessed One: shine on me as I lie sleepless. Illumine my spirit and give me rest in you, so that I may recognize you as the true God who brings us out of darkness into our eternal light. *Amen.*

For rest

O God my refuge and strength: in this place of unrelenting light and noise, enfold me in your holy darkness and silence, that I may rest secure under the shadow of your wings. *Amen.*

For sanctification of illness

Sanctify, O Holy One, my sickness, that awareness of weakness may add strength to my faith and determination to my repentance; and grant that I may be made whole, according to your will; through Jesus Christ our Savior. *Amen.*

Before an operation

Loving God, I pray that you will comfort me in my suffering, lend skill to the hands of my healers, and bless the means used for my cure. Give me such confidence in the power of your grace, that even when I am afraid, I may put my whole trust in you; through our Savior Jesus Christ. *Amen.*

or this

Keep me, Holy One, as the apple of your eye. Though I fear anesthesia, help me rest myself in your watchful care, and awake in the firm hope of your healing. *Amen.*

For an extended course of treatment

Strengthen me, O God, to go where I have to go and bear what I have to bear; that, accepting your healing gifts at the hands of surgeons, nurses, and technicians, I may be restored to wholeness with a thankful heart; through Jesus Christ our Savior. *Amen.*

For survivors of abuse and violence

Holy One, you do not distance yourself from the pain of your people, but in Jesus bear that pain with us and bless all who suffer at others' hands. Hallow my flesh and all creation; with your cleansing love bring me healing and strength; and by your justice, lift me up, that in the body you have given me, I may again rejoice. In Jesus' name I pray. *Amen.*

In times of personal distress

Lord Christ, you came into the world as one of us, and suffered as we do. As I go through the trials of life, help me to realize that you are with me at all times and in all things; that I have no secrets from you; and that your loving grace enfolds me for eternity. In the security of your embrace I pray. *Amen.*

Thanksgiving for recovery

God, your loving kindness never fails and your mercies are new every morning. I thank you for giving me relief from pain and hope of health renewed. Continue the good work begun in me; that increasing daily in wholeness and strength, I may rejoice in your goodness and so order my life always to think and do that which pleases you, through Jesus Christ our Redeemer. *Amen.*

For one who fears losing hope

Loving God, by your Holy Spirit inspire me, as I fear losing hope. Give me a fresh vision of your love, that I may find again what I fear I have lost. Grant me your powerful deliverance, through the One who makes all things new, Jesus Christ our Redeemer. *Amen.*

For those who are developmentally disabled

Giver of all grace, we pray your peace, which passes all understanding, for us who are developmentally disabled. Grant that we may always be sustained in love, our gifts honored, and our difficulties understood, that none may add to our troubles. We ask this in the name of the one who comforted those who were troubled in mind, Jesus our Savior. *Amen.*

In thanksgiving

Thank you, Holy and Mighty One, for the many gifts of your love, even for the painful gift of fear which reminds me that only you are God. Into the mystery of your love I entrust myself. Dress me in the armor of your light and keep me safe, through Jesus Christ. *Amen.*

or this

In the midst of illness, God, I pause to give you thanks: for the glory of creation, which reveals in many forms your matchless beauty; for the life, death, and resurrection of Jesus our Savior; for your gift of my life and the presence of the Holy Spirit; for loved ones who care for me; and for the companionship of the Church. I thank you, blessed Trinity, holy God, for the gifts which sustain me in my time of need. *Amen.*

In pain

As Jesus cried out on the cross, I cry out to you in pain, O God my Creator. Do not forsake me. Grant me relief from this suffering and preserve me in peace, through Jesus Christ my Savior, in the power of the Holy Spirit. *Amen.*

In loss of memory

Holy One, you have engraved me on the palms of your hands, and know me from my mother's womb. Through the changes of illness, keep me safe. Since I am sealed as Christ's own, help me to trust that who I am will never be lost to you. *Amen.*

In confinement

My Creator, you rolled out the heavens and spread the sky like a tent: bless to me the small confinement of this room, the long days, disturbances of night, immobility of body, and unease of soul, that this place of exile may become my holy ground, and Jesus my deliverer. *Amen.*

For serenity

Merciful Jesus, you are my guide, the joy of my heart, the author of my hope, and the object of my love. I come seeking refreshment and peace. Show me your mercy, relieve my fears and anxieties, and grant me a quiet mind and an expectant heart, that by the assurance of your presence I may learn to abide in you, who is my Lord and my God. *Amen.*

or this

Jesus, let your mighty calmness lift me above my fears and frustrations. By your deep patience, give me tranquility and stillness of soul in you. Make me in this, and in all, more and more like you. *Amen.*

A prayer of thanksgiving for caregivers (from Mechtilde of Magdeburg)

Merciful God, I thank you that since I have no strength to care for myself, you serve me through the hands and hearts of others. Bless these people that they may continue to serve you and please you all their days. *Amen.*

A prayer of comfort in God (from Julian of Norwich)

God, you are my help and comfort; you shelter and surround me in love so tender that I may know your presence with me, now and always. *Amen.*

In desolation

O God, why have you abandoned me? Though you have hidden your face from me, still from this dread and empty place, I cry to you, who have promised me that underneath are your everlasting arms. *Amen.*

After the loss of a pregnancy

Holy God, I confess I have not had strength to hold, bear, and nurture the new life you have sent. Lift me up from my shame. Fill my grieving heart. Renew my hope. Receive the child I return to you into the arms of your mercy, for which I also yearn. *Amen.*

or this

O God, who gathered Rachel's tears over her lost children, hear now my sorrow and distress at the death of my expected child; in the darkness of loss, stretch out to me the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. *Amen.*

For diagnosis of terminal illness

O God, only you number my days. Help me to look bravely at the end of my life in this world, while trusting in my life in the next. Journey with me toward my unexplored horizon where Jesus my Savior has gone before. *Amen.*

For difficult treatment choices

Jesus, at Gethsemane you toiled with terrifying choices. Be with me now as I struggle with a fearful choice of treatments which promise much discomfort and offer no guarantee of long-term good. Help me know that you will bless my choice to me, and, good Savior, be my companion on the way. *Amen.*

In addition to the psalms listed above, the following may be helpful in times of distress:

Psalms: 22, 25:15-21, 38, 46, 69:31-38, 88, 116, 121, 130

From Enriching Our Worship: Canticle F, A Song of Lamentation; Canticle I, A Song of Jonah; Canticle Q, A Song of Christ's Goodness; Canticle R, A Song of True Motherhood.

ADDITIONAL PRAYERS

Any of the following prayers may be adapted as needed.

For care-givers and others in support of the sick

Lover of souls, we bless your Holy Name for all who are called to mediate your grace to those who are sick or infirm. Sustain them by your Holy Spirit, that they may bring your

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loving-kindness to those in pain, fear, and confusion; that in bearing one another's burdens they may follow the example of our Savior Jesus Christ. *Amen.*

or this

Compassionate God, support and strengthen all those who reach out in love, concern, and prayer for the sick and distressed. In their acts of compassion, may they know that they are your instruments. In their concerns and fears may they know your peace. In their prayer may they know your steadfast love. May they not grow weary or faint-hearted, for your mercy's sake. *Amen.*

For companion(s) to those who are chronically ill

O God, surround *N. (and N.)* with your compassion as *she/he/they* live(s) with *N.* in sickness. Help *N. (and N.)* to accept the limits of what *she/he/they* can do, that feelings of helplessness and frustration (and anger) may be transformed into serene acceptance and joyful hope in you. Let *her/him/them* remember the grief and love of Jesus over the afflictions of his friends, knowing that God too weeps. Bring *her/him/them* gladness and strengthened love in *her/his/their* service, through Christ our companion. *Amen.*

At the limits of our power to help

O Lord, we are at the limits of our power to help. For what we have left undone, forgive us. For what you have helped us to do, we thank you. For what must be done by others, lend your strength. Now shelter us in your peace which passes our understanding. *Amen.*

For those who are sick and those who minister to them

Gracious God, source of life and health: Jesus came to our disordered world to make your people whole. Send your Spirit on those who are sick and all who minister to them; that when the sick enter your peace, they may offer thanks to your Great Name; through Jesus Christ our Savior. *Amen.*

For health care providers

Give your blessing, gracious God, to those whom you have called to the study and practice of the arts of healing, and the prevention of disease and pain. Give them the wisdom of your Holy Spirit, that through their work the health of our community may be advanced and your creation glorified; through your Son Jesus Christ. *Amen.*

For Emergency Workers

God our strong deliverer: when those charged with the urgent mediation of your healing power feel overwhelmed by the numbers of the suffering, uphold them in their fatigue and banish their despair. Let them see with your eyes, so they may know all their patients as precious. Give comfort, and renew their energy and compassion, for the sake of Jesus in whom is our life and our hope. *Amen.*

or this

Divine Physician, hear our prayers for those in emergency medicine. By your healing power, grant them quick minds and skillful hands. Strengthen them in times of trauma. In quiet times, give them rest and assurance of the value of their work. Keep them ever prepared for the work you have called them to do, for your mercy's sake. *Amen.*

For relatives of an organ donor

Blessed Jesus, who said “unless a grain of wheat falls to the earth and dies, it shall not live,” help us to release *N.* to everlasting life, and *N.*’s body to give new life to others you also love, as you have given your body that we might have life abundant, for which we give great thanks. *Amen.*

Ministration at the Time of Death

When a person is near death, the member of the clergy in charge of the congregation should be notified, so that the ministrations of the Church may be provided. A person approaching death may be offered an opportunity for the Reconciliation of a Penitent.

The rite which follows may be shortened or extended as seems appropriate, and the prayers may be adapted as needed.

The minister greets those present in these or similar words

In the name of God, the holy and undivided Trinity. *Amen.*

or this

In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The minister continues

Let us pray.

Gracious God, lover of souls, look on *N.*, lying in great weakness, and comfort *him/her* with the promise of everlasting life, given in the resurrection of your Son Jesus Christ our Savior. *Amen.*

or this

Christ our Redeemer, deliver *N.* from all evil and the power of death, that *he/she* may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. *Amen.*

or this – for a sudden death

O God our strength in need, our help in trouble: stand with us in our distress, support us in our shock, bless us in our questioning, and do not leave us comfortless, but raise us up with Jesus Christ. *Amen.*

or this – for a death by violence

O God our Vindicator, come speedily to our help. Receive the soul of *N.*, your child, into the arms of your mercy, and deliver *his/her* assailant to justice, that your holy Law may be served, and your peace renewed, through Jesus our Savior. *Amen.*

or this – for the death of a very young child

God our Creator, you called into being this fragile life, which had seemed to us so full of promise: give to *N.*, whom we commit to your care, abundant life in your presence, and to us who grieve for hopes destroyed, courage to bear our loss; through Jesus Christ our Savior. *Amen.*

or this – for the death of a child

LITURGY AND MUSIC

God, as Mary stood at the foot of the cross, we come before you with broken hearts and tearful eyes. Keep us mindful that you know our pain, and free us to see your resurrection power already at work in *N.*'s life. In your time, raise us from our grief as you are raising *N.* to eternal life, through Jesus Christ our Savior. *Amen.*

One of the following or some other Psalm may be said

Psalm 23; 61:1-5; 121; 130; 139:1-17 (PRINT TEXTS HERE)

LITANY AT THE TIME OF DEATH

The minister invites those gathered into prayer, using these or similar words

Let us offer our prayers for *N.*, saying, "We commend *N.* to you."

Holy God, Creator of heaven and earth,

Here and after every petition, the people respond

We commend *N.* to you.

Holy and Mighty, Redeemer of the world,
Holy Immortal One, Sanctifier of the faithful,
Holy, blessed and glorious Trinity, one God,
By your Holy Incarnation,
By your Cross and Passion,
By your precious death and burial,
By your glorious Resurrection and Ascension,
By the coming of the Holy Spirit,
For deliverance from all evil, all sin, and all tribulation,
For deliverance from eternal death,
For forgiveness of all sins,
For a place of refreshment at your heavenly banquet,
For joy and gladness with your saints in light,
Jesus, Lamb of God:
Jesus, bearer of our sins:
Jesus, redeemer of the world:

or this

(PRINT TEXT FROM BCP PP. 462-4)

The service continues with the Lord's Prayer. The minister may begin the prayer with these or similar words

Let us pray in the words our Savior Christ has taught us

(PRINT BOTH FORMS IN PARALLEL COLUMNS)

LAYING ON OF HANDS (AND ANOINTING)

Laying on of hands (and anointing) may be administered, using these or similar words

N., I lay my hands upon you (and anoint you) in the name of our Savior Jesus

Christ. *Amen.*

HOLY COMMUNION

Communion from the reserved Sacrament may be administered with the following or other words

The Body and Blood of our Lord Jesus Christ keep you in everlasting life.
(*Amen.*)

If the person cannot receive either the consecrated Bread or the Wine, it is suitable to administer the sacrament in one kind only.

If the person is unable to eat and drink the Bread and Wine, the minister may pray, using these or similar words

God of infinite mercy,
we thank you for Jesus our true Mother,
who feeds us with himself.

Though *N.* cannot consume these gifts of bread and wine,
we thank you that *he/she* has received the sacrament of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.

Grant that we may continue for ever in the Risen Life of our Savior,
who with you and the Holy Spirit,
lives and reigns, one God, now and for ever. *Amen.*

or this

Faithful God,
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.

Though *N.* cannot consume these gifts of bread and wine,
we thank you that *he/she* has received the sacrament of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.

By the power of the Holy Spirit,
may we embody your desire
and be renewed for your service
through Jesus Christ our Savior. *Amen.*

CONCLUDING COLLECTS

The minister may pray

(PRINT CONCLUDING COLLECT FOR GOOD FRIDAY, BCP P. 282)

or this

God of mercy, look kindly on *N.* as death comes near. Release *him/her*, and set *him/her* free by your grace to enter into the company of the saints in light. Be with us as we watch and wait, and keep us in the assurance of your love, through Jesus Christ. *Amen.*

COMMENDATION AT THE TIME OF DEATH

The minister may introduce the commendation in these or similar words

Let us commend our *brother/sister N.* to the mercy of God, our Maker and Redeemer.

The minister continues

Savior this soul is yours, sealed by your name, redeemed by your love: now released by the saints on earth to the glad companionship of the saints above, into your arms of mercy, into the blessed country of light.

May *his/her* soul and the souls of all who have died through your mercy rest in peace. *Amen.*

or this

N., our companion in faith and *brother/sister* in Christ, we entrust you to God.

Go forth from this world:

in the love of God who created you;

in the mercy of Jesus Christ who died for you;

in the power of the Holy Spirit who strengthens you,
at one with all the faithful, living and departed.

May you rest in peace and rise in the glory of your eternal home,
where grief and misery are banished, and light and joy abide. *Amen.*

or this

Depart, O Christian soul... (PRINT TEXT FROM BCP p. 464)

or this

Merciful Savior, we commend to you our *brother/sister N.* Acknowledge, we pray, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him/her* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.

May *his/her* soul, and the souls of all the departed, through the mercy of God, rest in peace. *Amen.*

ADDITIONAL PRAYERS

(BCP texts to be included:)

Monday in Holy Week, BCP p. 220

Tuesday in Easter Week, BCP p. 223

In the Evening, #63, BCP p. 833

Gracious God, you sent Jesus into the world to bear our infirmities and endure our suffering: Look with compassion on *N.* Support *him/her* with your grace, comfort *him/her* with your protection, and give *him/her* victory over evil, sin, and death. Since (in baptism) you have given *N.* a share in the passion of Christ, fulfill in *him/her* also the hope and expectation promised in the resurrec-

tion, through Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

For release

Blessed Jesus, Living Water, Following Rock: Uphold your child *N.* by your strong arm; loose the fetters of sickness, break *her/his* yoke of pain, and from this land of affliction, lead *her/him* home. *Amen.*

or this

God of life, you sent Jesus our Redeemer to your people so that we might be led triumphant through death's overwhelming flood into your radiant presence. In the waters of baptism, *N.* was marked as your own for ever. Hold *him/her* now with mighty hand and outstretched arm as *he/she* crosses from death to life. Sustain *him/her* with a sure and certain hope of the resurrection, and bring *him/her* into eternal glory. *Amen.*

For those who mourn

Merciful God, whose Son Jesus wept at the death of Lazarus: look with compassion on all who are bound by sorrow and pain through the death of *N.*, a loved one. Comfort them, grant them the conviction that all things work together for good to those who love you, and help them to find sure trust and confidence in your resurrection power, through Jesus Christ our deliverer. *Amen.*

A LITANY ANTICIPATING HEAVEN

This litany is also appropriate for use when the body is removed from the home or other place of death.

The minister invites the people to pray in these or similar words

Let us pray with confidence, anticipating heaven, and let the people respond, "Lead your child home."

The minister continues

To the gates of Paradise

Here and after each petition the people respond

Lead your child home.

To your mercy-seat

To the kingdom of heaven

To your true sanctuary

To the multitude of the blessed

To the welcome-table

To the nuptial chamber

To the New Jerusalem

To eternal bliss

To the company of the saints

To the Supper of the Lamb

To the garden of delight

To the throne of majesty
To the lights of glory
To the Canaan-ground
To the highest heights
To the crown of glory
To the land of rest
To Jordan's other shore
To the Holy City, the Bride
To the safe harbor
To the fount of life
To the pearly gates
To the ladder of angels
To the land of milk and honey
To the clouds of glory
To the refreshing stream
To the reward of the righteous
To the dwelling-place of God

Additional Psalms 71, 130

A FORM OF PRAYER WHEN LIFE-SUSTAINING TREATMENT IS WITHHELD OR DISCONTINUED

This rite is appropriate when family, friends, and/or care-givers gather for prayer to mark a transition from life-sustaining to palliative care. It may also be used when extraordinary measures are to be withheld or discontinued.

The service is appropriate for situations in which death is expected to follow not long after withdrawal of treatment. When death is expected immediately after withdrawal of treatment, traditional rites at time of death might be preferred.

The service may be abbreviated or lengthened as needed.

The minister may begin the service with the following sentence

The Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes. (Revelation 7:17)

The minister continues

Let us pray.

O God our Creator and Sustainer, receive our prayers for *N*. We thank you for the love and companionship we have shared with *him/her*. Give us grace now to accept the limits of human healing as we commend *N*. to your merciful care. Strengthen us, we pray, in this time of trial and help us to continue to serve and care for one another, through Jesus Christ our Savior. *Amen.*

in a time of difficult decision

Lord of all wisdom and source of all life, we come before you as we struggle with decisions about life and death that rightly belong to you alone. We know that we have erred in our judgment in the past and will do so again in the future. We confess that we act with uncertainty now. Give us your help, and guide us, merciful God, in your loving concern for *N.* who lies in grave illness; through Jesus Christ our Redeemer. *Amen.*

One or more of the following passages of scripture may be read.

From the Old Testament

Isaiah 49:14-16a

Isaiah 65: 17-20

Psalms 23; 103

From the New Testament

Romans 6:3-4, 8-11

Romans 8:35, 38-39

1 Corinthians 15:51-58

The Gospel

John 14:1-3

One or both of the following litanies may be prayed.

A Litany for the Withdrawal of Life-sustaining Treatment: Form 1

The Minister introduces the litany with these or similar words

Let us pray to God, the helper and lover of souls, saying “Holy One, help us!”

That we may know your near presence with us, blessed God:

Here and after every petition, the people respond

Holy One, help us!

That *N.* may be released from the bondage of suffering, blessed God:

That our actions may proceed from love, blessed God:

That our best judgments may accord with your will, blessed God:

That you will hold *N.* and us in the palm of your hand this day, blessed God:

That all our fears may be relieved as we place our trust in you, blessed God:

That as *N.* labors into new resurrection birth, we may companion *him/her* with courage, blessed God:

That although we now grieve, joy may return in the morning, blessed God:

The Minister adds the following or some other collect

God our Wisdom: Bless the decisions we have made in hope, in sorrow, and in love; that as we place our whole trust in you, our choices and our actions may be encompassed by your perfecting will; through Jesus Christ who died and rose for us. *Amen.*

A Litany for the Withdrawal of Life-sustaining Treatment: Form 2

The Minister introduces the litany with these or similar words

Hear, encourage, and strengthen us as we pray to you, Holy One, saying, “We put our trust in you.”

As the centurion placed his sick servant under Jesus’ authority, Holy One:

Here and after every petition, the people respond

We put our trust in you.

As Jonah cried out from the belly of the fish, Holy One:

As did the three young men in Nebuchadnezzar’s fiery furnace, Holy One:

As Gideon laid siege to his enemy with a tiny force, Holy One:

As the sons of Zebedee left their father and their boat to follow Jesus, Holy One:

As the magi followed the star, Holy One:

As did Martha and Mary at the opening of Lazarus’ tomb, Holy One:

As Mary Magdalene released her risen Teacher, Holy One:

The Minister adds the following or some other collect

God our Wisdom: Bless the decisions we have made in hope, in sorrow, and in love; that as we place our whole trust in you, our choices and our actions may be encompassed by your perfecting will; through Jesus Christ who died and rose for us. *Amen.*

If communion is not to follow, the service continues with the Lord’s Prayer. The minister may introduce the prayer with these or similar words

Let us pray in the words our Savior Christ has taught us

(PRINT BOTH FORMS IN PARALLEL COLUMNS)

Laying on of Hands (and Anointing)

The minister may lay hands upon the person from whom treatment is to be withdrawn (and/or may anoint the person), pray silently, then pray aloud using one of the following forms or similar words

N., I lay my hands upon you in the name of our Lord, Jesus Christ, beseeching him to uphold you and fill you with grace, that you may know the healing power of his love. *Amen.*

or this

N., I lay my hands upon you in the name of the Father, and of the Son, and of the Holy Spirit, trusting that God will do better things for you than we can desire or pray for. *Amen.*

or this

N., I lay my hands upon you (and anoint you) in the name of our Savior Jesus Christ. *Amen.*

An Act of Commitment

The service may continue with this act of commitment by family member(s) and/or friend(s) to the individual from whom treatment will be withdrawn.

The minister may introduce the act of commitment with these or similar words

Our Savior Jesus Christ chose to be like us in all things, even to sharing our suffering and death. As God is faithful to us, I now invite you to make a covenant of faithfulness with N.

The family member(s) or friend(s) says

N., may Christ comfort you as you follow him on the path now set before you. With God's help, as your *family/friend*, I will journey beside you. With God's help, I will watch and wait with you, and with God's help, I will witness the love of Christ by my presence and prayers with you. Before God and your loved ones, I commit myself to you in the Name of Christ.

THE PEACE

All present may greet one another in the name of Christ.

DISMISSAL (WHEN COMMUNION DOES NOT FOLLOW)

If communion does not follow, the service may conclude as follows

Minister Into your hands, O Lord, I commend my spirit,
For you have redeemed me, O God of truth.

People Into your hands, O Lord, I commend my spirit.

COMMUNION

If the Eucharist is to be celebrated, the Priest or Bishop begins with the Offertory.

If Communion is to be administered from the reserved Sacrament, the service continues with the Lord's Prayer; the minister first saying

Let us pray in the words our Savior Christ has taught us.

(PRINT BOTH VERSIONS IN PARALLEL COLUMNS)

The minister may say the following Invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your heart(s) by faith, with thanksgiving.

The Sacrament is administered with the following or other words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. (*Amen.*)

If the person cannot receive either the consecrated Bread or the Wine, it is suitable to administer the sacrament in one kind only.

One of the usual postcommunion prayers is then said, or the following

(PRINT POSTCOMMUNION PRAYER, BCP P. 457)

or this

Faithful God
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
We thank you for feeding us with this bread.
May it strengthen us
that by the power of the Holy Spirit
we may embody your desire
and be renewed for your service
through Jesus Christ our Savior. *Amen.*

If a person desires Communion but is unable to eat and drink the Bread and Wine, by reason of extreme sickness or disability, the minister should assure that person that all benefits of Communion are received through an act of spiritual communion even if the Sacrament is not received with the mouth. The minister (and/or the individual who is ill) may pray, using these or similar words

God of infinite mercy,
we thank you for Jesus our true Mother,
who feeds us with himself.
Though *N.(I)* cannot consume these gifts of bread and wine,
we (I) thank you that *he/she has (I have)* received the sacrament of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
Grant that we may continue for ever in the Risen Life of our Savior,
who with you and the Holy Spirit,
lives and reigns, one God, now and for ever. *Amen.*

or this

Faithful God,
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
Though *N.(I)* cannot consume these gifts of bread and wine,
we (I) thank you that *he/she has (I have)* received the sacrament of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
By the power of the Holy Spirit,
may *we (I)* embody your desire
and be renewed for your service
through Jesus Christ our Savior. *Amen.*

GRACE

The Minister may conclude with one of the following

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. *Amen.*

or this

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine; glory to God from generation to generation in the Church and in Christ Jesus for ever and ever. *Amen.*

After this, treatment is withdrawn as needed.

Ministration at the Time of Death may follow at a later time when death is imminent.

Additional Collects

For health-care providers

God, our Healer and Redeemer, we give thanks for the compassionate care *N.* has received. Bless these and all health-care providers. Give them knowledge, virtue, and patience; and strengthen them in their ministry of healing and comforting; through Jesus Christ our Savior. *Amen.*

For all who suffer

O God, look with mercy on those who suffer, and heal their spirits, that they may be delivered from sickness and fear. Restore hope for the desolate, give rest to the weary, comfort the sorrowful, be with the dying; and bring them, finally, to their true heavenly home, for Jesus Christ's sake. *Amen.*

For one from whom treatment is to be withdrawn

Holy God, whose peace passes all understanding, we pray that in your good time you will free *N.* from all earthly cares, pardon *his/her* sins, release *him/her* from pain, and grant that *he/she* may come to dwell with all your saints in everlasting glory, for the sake of Jesus Christ. *Amen.*

BURIAL OF A CHILD

Concerning the Service

(INCLUDE "CONCERNING THE SERVICE", BCP P. 490, EXCEPT PARAGRAPH BEGINNING "AT THE BURIAL OF A CHILD")

When children die, it is usually long before their expected span of life. Often they die very suddenly and sometimes violently, whether as victims of abuse, gunfire, or drunken drivers, adding to the trauma of their survivors. The surprise and horror at the death of a child call for a liturgical framework that addresses these different expectations and circumstances.

GATHER IN THE NAME OF GOD

All stand while one or more of the following is said or sung

He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom. (Isaiah 40:11)

The eternal God is your refuge, and underneath are the everlasting arms. (Deuteronomy 33:27)

As a mother comforts her child, so I will comfort you. (Isaiah 65:13a)

When Israel was a child, I loved him, ...it was I who taught Ephraim to walk, I took them up in my arms... I led them with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. (Hosea 11: 1a, 3,4)

For these things I weep; my eyes flow with tears...But you, O Lord, reign forever; your throne endures to all generations.(Lam. 1: 16a, 5:19)

Jesus said, Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs. (Matt. 19: 14)

For the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes. (Rev. 7: 17)

When all are in place, the Minister may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.

The Minister says one of the following Collects, first saying

The Lord be with you.

People And also with you.

Minister Let us pray.

Silence

Holy God, your beloved Son took children into his arms and blessed them. Help us to entrust *N.* to your never failing loving-kindness. Comfort us as we bear the pain of *her/his* death, and reunite us in your good time in your Paradise; through Jesus Christ our Savior who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

or this collect for the family and all who grieve

Gracious God, we come before you this day in pain and sorrow. We grieve the loss of *N.*, a precious human life. Give your grace to those who grieve (especially *N.*), that they may find comfort in your presence and be strengthened by your Spirit. Be with this your family as they mourn, and draw them together in your healing love; in the name of the one who suffered, died, and rose for us, Jesus our Savior. *Amen.*

THE LESSONS

One or more of the following passages from Holy Scripture is read. If the Eucharist is celebrated, a passage from the Gospel always concludes the Readings.

From the Old Testament

2 Samuel 12:16-23 (the death of David's child)

Isaiah 65:17-20, 23-25 ("I am about to create new heavens and a new earth")

Isaiah 66:7-14 ("As a mother comforts her child, so will I comfort you")

Jeremiah 31:15-17 (Rachel weeping for her children)

Psalms 23; 42:1-7

From the New Testament

Romans 8: 31-39 ("Who will separate us from the love of Christ?")

1 Thessalonians 4:13-14,18 (“We do not want you to be uninformed about those who have died”)

1 John 3:1-2 (“See what love the Father has given us”)

Psalms 121; 139:7-12; 142:1-6

The Gospel

Matthew 5: 1-10 (“Blessed are those who mourn”)

Matthew 18: 1-5, 10-14 (“this child is the greatest in the kingdom”)

Mark 10:13-16 (“Let the little children come to me”); see also Matthew 19:13-15;
Luke 18:15-17

John 10:11-16 (“I am the Good Shepherd”)

THE SERMON

The Apostles’ Creed may be said.

(INCLUDE INTRO AND TEXT, BCP P. 496)

The service continues with the Prayers. If the Eucharist is not celebrated, the Lord’s Prayer concludes the intercessions.

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says

In the peace of God, let us pray, responding “O God, have mercy.”

In the assurance of your mercy, in thanksgiving for the life of your child *N.*, and in confident expectation of the resurrection to eternal life, we pray

Here and after every petition, the people respond

O God, have mercy.

(Remember *N.*’s parents, *N. N.* Help them to hold each other in their hearts, that this sorrow may draw them together and not tear them apart, we pray)

(Remember *N.*’s brother(s) *N., N.* and sister(s) *N., N.*, that *they/he/she* may be enfolded in love, comforted in fear, honored in *their/his/her* grief, and kept safe, we pray)

Remember all the family and friends of *N.*, that they may know the consolation of your love, and may hold *N.* in their love all the days of their lives, we pray

Support them in their grief, and be present to all who mourn, we pray

Teach us to be patient and gentle with ourselves and each other as we grieve, we pray

Help us to know and accept that we will be reunited at your heavenly banquet, we pray

Finally, our God, help us become co-creators of a world in which children are happy, healthy, loved and do not know want or hunger, we pray

The Minister concludes the prayers with this collect

Compassionate God, your ways are beyond our understanding, and your love for those whom you create is greater by far than ours; comfort all who grieve for this child *N.* Give them the faith to endure the wilderness of bereavement and bring them in the fullness of time to share with *N.* the light and joy of your eternal presence; through Jesus Christ our

Lord. *Amen.*

When the Eucharist is not to be celebrated, the service continues with the Commendation or with the Committal.

AT THE EUCHARIST

(PRINT RUBRICS AND POSTCOMMUNION PRAYER FROM BCP PP 498-9.)

THE COMMENDATION

(PRINT OUT BCP p. 499 — “Give rest, O Christ”)

The minister, facing the body, says

We commend *N.* to the mercy of God, our maker, redeemer and comforter.

N., our companion in faith and fellow child of Christ, we entrust you to God. Go forth from this world in the love of God who created you, in the mercy of Jesus who died for you, in the power of the Holy Spirit who receives and protects you. May you rest in peace and rise in glory, where pain and grief are banished, and life and joy are yours for ever. *Amen.*

or this

(PRINT OUT BCP p. 499 “Into your hands, O Merciful Savior...”)

The blessing and dismissal follow.

THE COMMITTAL

One or more of the following anthems is sung or said

They are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on his throne will shelter them.
They will hunger no more and thirst no more;
the sun will not strike them, nor any scorching heat;
for the Lamb at the center of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes. (Rev. 7: 15-17)

or this

See, the home of God is among mortals. He will dwell with them as their God;
they will be his peoples, and God himself will be with them;
he will wipe away every tear from their eyes. Death will be no more;
mourning and crying and pain will be no more, for the first things have passed away.
Those who conquer will inherit these things, and I will be their God, and they will be my children. (Rev. 21: 3b-4, 7)

Before the following prayer, the coffin may be lowered into the grave. Then, while earth is cast upon the coffin, the minister says these words

("in the sure and certain hope..." — PRINT TEXT, BCP P. 501)

Then shall be sung or said

Jesus said to his friends, "You have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you." (John 16:22)

Then the minister says

The Lord be with you.

People And also with you.

Minister Let us pray.

Loving God, we stand before you in pain and sadness. You gave the gift of new life, and now it has been taken from us. Hear the cry of our hearts for the pain of our loss. Be with us as we struggle to understand the mystery of life and death. Receive *N*. in the arms of your mercy, to live in your gracious and eternal love, and help us to commit ourselves to your tender care. In Jesus' name we pray. *Amen*.

or this

God, you have loved us into being. Hear our cries at our loss of *N*. Move us from the shadow of death into the light of your love and peace in the name of Mary's child, Jesus the risen one. *Amen*.

Here one or more of the additional prayers may be said. Then the Lord's Prayer may be said.

(PRINT OUT IN TWO COLUMNS)

The Blessing follows.

The God of peace.... (PRINT TEXT, BCP p. 503)

The service concludes with this Dismissal

Since we believe that Jesus died and rose again, so will it be for those who have died: God will bring them to life with Jesus. Alleluia.

Go in peace in the name of Christ.

Additional Prayers

The death of an infant

God our Creator, you called into being this fragile life, which had seemed to us so full of promise: give to *N*, whom we commit to your care, abundant life in your presence, and to us, who grieve for hopes destroyed, courage to bear our loss; through Jesus Christ our Savior. *Amen*.

For a miscarriage

O God, who gathered Rachel's tears over her lost children, hear now the sorrow and distress of *N* (and *N*) for the death of *their/her/his* expected child; in the darkness of loss, stretch out to *them/her/him* the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. *Amen*.

LITURGY AND MUSIC

For a stillbirth or child who dies soon after birth

Heavenly Father, your love for all children is strong and enduring. We were not able to know *N.* as we hoped. Yet you knew *her/him* growing in *her/his* mother's womb, and *she/he* is not lost to you. In the midst of our sadness, we thank you that *N.* is with you now. *Amen.*

For a mother whose child has died near birth

Loving God, we thank you that in your mercy you brought your daughter *N.* through childbirth in safety. We pray that *N.* (and *N.*) will know your support in this time of trouble and enjoy your protection always, through Jesus Christ our Savior. *Amen.*

For children who die by violence

Loving God, Jesus gathered your little ones in his arms and blessed them. Have pity on those who mourn for *N.*, an innocent slaughtered by the violence of our fallen world. Be with us as we struggle with the mysteries of life and death; in our pain, bring your comfort, and in our sorrow, bring your hope and your promise of new life, in the name of Jesus our Savior. *Amen.*

or this

God our deliverer, gather our horror and pity for the death of your child *N.* into the compass of your wisdom and strength, that through the night we may seek and do what is right, and when morning comes trust ourselves to your cleansing justice and new life, through Christ our Savior. *Amen.*

or this

God, do not hide your face from us in our anger and grief for the death of *N.* Renew us in hope that your justice will roll down like mighty waters and joy spring up from the broken ground in a living stream through Jesus our Savior. *Amen.*

For one who has killed

Holy God, we lift into the light of your justice *N.* (the one) who has taken the life of your child *N.* Where our hearts are stone return to us hearts of flesh; that grief may not swallow us up, but new life find us through Jesus the crucified, with whom we are raised by your power. *Amen.*

For those who mourn

God of compassion and strength: keep safe the soul of your child *N.*, whose moment of pain and fear is past. Send your healing to *N.* (and *N.*) and all who mourn, that their suffering may find peace and resolution within your love, whose Spirit gives life in Christ our Savior. *Amen.*

or this

Most loving God: the death of your Son has opened to us a new and living way. Give us hope to overcome our despair; help us to surrender *N.* to your keeping, and let our sorrow find comfort in your care, through the name and presence of Jesus our Savior. *Amen.*

or this

God, as Mary stood at the foot of the cross, we stand before you with broken hearts and tearful eyes. Keep us mindful that you know our pain, and free us to see your resurrec-

tion power already at work in *N.*'s life. In your time, raise us from our grief as you have raised *N.* to eternal life, through Jesus Christ our Savior. *Amen.*

or this

Merciful God, you grant to children an abundant entrance into your kingdom. In your compassion, comfort those who mourn for *N.*, and grant us grace to conform our lives to *her/his* innocence and faith, that at length, united with *her/him*, we may stand in your presence in the fullness of joy; for the sake of Jesus Christ. *Amen.*

For a child dead by suicide

Out of the depths we cry to you, merciful God, for your child *N.* dead by *her/his* own hand. Meet our confusion with your peace, our anger with forgiveness, our guilt with mercy, and our sorrow with consolation. Help us acknowledge the mystery that our lives are hid with Christ in you, whose compassion is over all whom you have made. *Amen.*

or this

All-knowing and eternal God, come to our help as we mourn for *N.* dead by *her/his* own hand. We know only in part, we love imperfectly, and we fail to ease one another's pain as we intend. But you are the God whose property is always to have mercy, and so we put our trust in you and ask the courage to go on, through our Savior Christ, who suffered for us, and whom you raised to new life. *Amen.*

HYMNS APPROPRIATE FOR THE BURIAL OF A CHILD

The Hymnal 1982

- 482 Lord of all hopefulness
- 490 I want to walk as a child of the light
- 620 Jerusalem, my happy home
- 645, 646 The King of love my shepherd is
- 676 There is a balm in Gilead
- 712 Dona nobis pacem

Wonder, Love, and Praise

- 787 We are marching in the light of God
- 800 Precious Lord, take my hand
- 810 Eagle's wings
- 813 Way, way, way

Lutheran Book of Worship

- 474 Children of the heav'nly Father

Other Sources

- Root, Geo. F. Jewels/Little Children
Jesus loves me
Softly and tenderly

TRANSLATIONS OF SCRIPTURE

Resolution A070 Revise Canon II.2 Translations of Scripture

- 1 *Resolved*, the House of _____ concurring, that existing text of Title
2 II, Canon 2: Of Translations of the Bible, be replaced with the following -
3 The translation of the Holy Scriptures commonly known as the King James
4 or Authorized Version is the historic Bible of this Church. The Lectionary in
5 the Book of Common Prayer makes use of the Revised Standard Version (1952)
6 (and the New Revised Standard Version (1990)) for its enumeration of chapters
7 and verses. The Lessons prescribed in the Book of Common Prayer shall be
8 read from versions of the Bible, including those in languages other than English,
9 which shall be authorized by diocesan bishops for use within their dioceses or in
10 specific ministries, or by the House of Bishops for general use.

Explanation

The proliferation of biblical translations in many languages and for a variety of uses makes it impractical for the church to authorize specific versions for use in worship as a matter of canon law. The language proposed here addresses the need for the careful selection of texts to be used in public worship while allowing for regional flexibility of selection.

(Footnotes)

¹ On the subject of tradition see, among others: Edward Shils, *Tradition* (Chicago: University of Chicago Press, 1981) for a sociologist's account of tradition and the way it works; and further, S. N. Eisenstadt, *Tradition, Change and Modernity* (New York: John Wiley, 1973). Much that is relevant to problems about traditioning within the Christian movement can be found in the debates that began substantively with the publication of J. H. Newman, *An essay in the Development of Christian Doctrine* (London, 1845): see, e.g. Jaroslav Pelikan, *The Development of Christian Doctrine* (New Haven: Yale University Press, 1969); idem, *The Vindication of Tradition* (new Haven: Yale University Press, 1984); and Owen Chadwick, *From Bossuet to Newman* (Cambridge: Cambridge University Press, 1957); R. P. C. Hanson, *Tradition in the Early Church* (London: S. C. M. Press, 1962). A valuable recent study (which has nothing to do with Christian teaching) is G. Allan, *The Importances of the Past* (Albany, NY: SUNY Press, 1986), which can be read along with D. Gross, *The Past is Ruins: Tradition and the Critique of Modernity* (Amherst, MA: University of Massachusetts Press, 1992); and D. Brown, *Boundaries of our Habitations: Tradition and Theological Construction* (Albany, NY: SUNY Press, 1994).

² The Greek verb is also used in the NT to refer to the “handing over,” i.e. the betrayal, of Jesus.

³ Thus παραδοσις is used in the Gospels to signify “the tradition of the elders” (cf. Mk. 7:5; 8, 13)—i.e., interpretations of the Law that were studied and discussed (rather like classic “cases” in contemporary law schools—another setting in which tradition is important) by students of the books of Moses. In the Gospels, the term bears a pejorative sense because early Christians, and very likely Jesus himself, rejected, in whole or in part,

the scribes' way of reading and interpreting the Law. Perhaps for this reason, the books of the New Testament do not normally use the noun "tradition" to refer to the content of what Christians receive by way of teaching and proclamation.

⁴ See, e.g. Polycarp of Smyrna, *Philippians* 2.1–3, and esp. 3.2 ("the faith that has been given to you"). Note also the definition of "tradition" given by R. P. C. Hanson: "That which is handed down from the very beginning of the Christian faith, the Christian teaching of gospel"; to which he then adds, "the method by which it is handed over, and the sources from which it is derived" (*Origen's Doctrine of Tradition*, London: S.P.C. K., 1954, p. 13).

⁵ "Tradition acquired other names in post-apostolic times. Irenaeus could speak of "this tradition which is from the apostles" simply as "the truth" or as "the body of the truth," and he distinguishes the tradition of true belief (which most directly concerns him) from correct praxis, though neither, he thinks, can be actualized apart from the other. His favorite term for it, however, seems to have been the expression *υποθεσις της αληθειας*. By this "hypothesis of the truth," he seems to have meant the "economy of our salvation" (AH 3.1.1), i.e., the plot or sequential logical structure of the Christian "story" of humanity's creation, fall, redemption, and fulfillment in God, which was of course focused in the advent of the Word incarnate.

⁶ Consider the consistent method of Aquinas's *Summa theologiae*, in which each article of each question is in fact an issue generated by disagreements—or at least apparent disagreements—in the tradition. "Is such-and-such the case? It seems not; for X, Y, and Z say.... But on the other hand A, B, and C say.... On the contrary, I say...." This questioning and responding is a *form* of traditioning.

⁷ Here, it will be noted, a deliverance of earlier traditioning is being re-traditioned while being thought through again: a process that is native to the business of traditioning. See note 6 above.

⁸ It would make sense to speak of tradition as a "source" only if one confined the reference of the word "tradition" to the content of traditioning and further identified that content with a specific writing or set of writings: e.g., the classical creeds. The creeds certainly state, in classic form, the "truth," or "gospel," or "message" that traditioning conveys, and state it, moreover, in the form of an act of affiance (F. D. Maurice) in which the realities they name are actually engaged. Nevertheless they are the first step in the interpretive activity that constitutes tradition and not the whole content of it.

73 RD GENERAL CONVENTION	74 TH GENERAL CONVENTION						75 TH GENERAL CONVENTION						76 TH GENERAL CONVENTION						77 TH GEN. CONVENTION					
	22 months						22 months						22 months						22 months					
2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2007	2008	2009	2010	2011	2012	2007	2008	2009	2010	2011	2012
	1 S C L M	2 S C L M	3 S C L M	4 S C L M	5 S C L M	6 S C L M	1 S C L M	2 S C L M	3 S C L M	4 S C L M	5 S C L M	6 S C L M	1 S C L M	2 S C L M	3 S C L M	4 S C L M	5 S C L M	6 S C L M	1 S C L M	2 S C L M	3 S C L M	4 S C L M	5 S C L M	6 S C L M
2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2007	2008	2009	2010	2011	2012	2007	2008	2009	2010	2011	2012
	36 months						36 months						36 months						36 months					
2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2007	2008	2009	2010	2011	2012	2007	2008	2009	2010	2011	2012
Diocesan Representation	Jamboree- CONFERENCE		Proposal for the scope, shape and content of the Revision, Renewal and Enrichment of our Common Worship	Jamboree- Conference		INTERIM REPORT	Jamboree- Conference		FIRST READING	Jamboree- Conference	REVISION	SECOND READING	Jamboree- Conference						Jamboree- Conference					
Liturgical Organizations	Collation and Interpretation of data	↑		Drafting	Drafting	Drafting	Drafting	Drafting		Drafting	Editing		Jamboree- Conference	Drafting	Revision	Revision	Editing	Catechetical Program	Jamboree- Conference	Drafting	Revision	Editing	Testing	Catechetical Program
Seminaries	Launching task forces and drafting committees	↑		Editing	Editing	Editing	Editing	Editing		Editing	Testing		Jamboree- Conference	Editing	Editing	Editing	Editing	Catechetical Program	Jamboree- Conference	Editing	Editing	Editing	Editing	Catechetical Program
Ecumenical Partners	Identifying consultants		Text Liturgy Music Catechesis	Testing	Testing	Testing	Testing	Testing		Testing	Testing		Jamboree- Conference	Testing	Testing	Testing	Testing	Catechetical Program	Jamboree- Conference	Testing	Testing	Testing	Testing	Catechetical Program
PLAN CONFERENCE		Task forces and drafting committees		Reworking	Reworking	Reworking	Reworking	Reworking		Reworking	Reworking		Jamboree- Conference	Reworking	Reworking	Reworking	Reworking	Catechetical Program	Jamboree- Conference	Reworking	Reworking	Reworking	Reworking	Catechetical Program
Hire Staff		Jamboree- Conference		CATECHESIS	Jamboree- Conference	Jamboree- Conference	Jamboree- Conference	Jamboree- Conference		Jamboree- Conference	Jamboree- Conference		Jamboree- Conference	Jamboree- Conference	Catechetical Program	Catechetical Program	Catechetical Program	Catechetical Program	Jamboree- Conference	Jamboree- Conference	Catechetical Program	Catechetical Program	Jamboree- Conference	Jamboree- Conference
SCLM appointed		Report			Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report		Catechesis Interim Report	Catechesis Interim Report		Jamboree- Conference	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report	Jamboree- Conference	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report	Catechesis Interim Report

2000	2003	2006	2009	2012
	<div>GENERAL CONVENTION</div> <div><div>FOCUS GROUPS DATA COLLECTION COLLATION INTERPRETATION</div><div>(work continues)</div><div>PROPOSAL</div></div>	<div>GENERAL CONVENTION</div> <div><div>Music Text Liturgy Catechetical Training</div><div>Drafting Editing Testing Education and Training</div></div>	<div>GENERAL CONVENTION</div> <div><div>Music Text Liturgy Catechetical Training</div><div>Drafting Editing Testing Education and Training</div></div>	<div>GENERAL CONVENTION</div> <div><div>Revision Editing Testing Final Copy Catechetical</div></div> <div>Second Reading</div>
<div>Data Collection DISCERNING THE SCOPE AND CONTENT OF THE REVISION, RENEWAL AND ENRICHMENT PROPOSAL ESTABLISH TASK FORCES AND COMMITTEES</div>	<div>→</div>	<div>DRAFTING, REVISING, EDITING TESTING</div> <div>First Reading</div>	<div>REVISING, EDITING TESTING</div> <div>Second Reading</div>	
	PREPARATION OF MUSICAL RESOURCES			2011
	PREPARATION OF MATERIALS IN ALL THE LANGUAGES USED IN OUR CHURCH			2011



DISCERNING, DEVISING, IMPLEMENTING A PROGRAM OF LITURGICAL CATECHESIS TO SUPPORT
THE REVISION, RENEWAL AND ENRICHMENT OF OUR COMMON WORSHIP

2011

Standing Commission on Ministry Development

MEMBERS

Appointed members

The Rt. Rev. F. Clayton Matthews, 2000, *chair*
 Dr. Diana Bass, 2003
 Mrs. Barbara E. Brown, 2000
 Mr. Harry L. Denman, 2000
 Dr. R. William Franklin, 2003
 Dr. Linda Gaither, 2000
 The Very Rev. Dr. Guy Lytle III, 2003
 Dr. Susanne C. Monahan, 2000
 Mrs. Judy R. Mayo, 2003
 The Rt. Rev. C. Wallis Ohl, 2003
 Archdeacon Ormonde Plater, 2003
 Deacon Bonnie L. Polley, 2003
 Dr. Warren Ramshaw, *Executive Council liaison*
 The Rt. Rev. Robert D. Rowley, Jr., 2000
 Dr. Betty Wanamaker, 2003
 The Rev. Canon Nancy Wittig, 2000

Provincial representatives

Province I—The Rev. Canon Roy Green, 2003
 Province II—The Rev. Jorge M. Gutierrez, 2000
 Province III—The Rt. Rev. John H. Smith, 2000
 Province IV—Ms. Karen Keele, *served until 1999*
 Province IV—The Rev. Howard Maltby, 2003
 Province I—Ms. Mary Ann Miya, 2000
 Province VI—Ellen Bruckner, 2000, *vice chair*
 Province VII—The Rev. Canon David A. Galloway, 2000
 Province VIII—The Rt. Rev. Stewart C. Zabriskie (*deceased*)
 Province IX—Sr. Boanerges Rosas, 2003

Invited participants for the triennium

The Rev. James G. Wilson, Executive Director, Church Deployment Office
 Ms. Linda Curtiss, The Church Pension Group
 The Rev. Robert L. Tate, The National Network of Episcopal Clergy Associations
 The Rev. Suzanne Watson, North American Association for the Diaconate
 Ms. Stephanie T. Cheney, Cornerstone (a part of Episcopal Church Foundation)
 Mr. Frank “Stan” Virden, National Network of Lay Professionals

Staff—Office for Ministry Development

The Rev. Dr. Melford E. “Bud” Holland, *coordinator*
 The Rev. Lynne A. Grifo, *associate coordinator*

MINISTRY DEVELOPMENT

Ms. Antoinette Gilstrap, *administrative assistant*

Ms. Molly A. Shaw, *assistant for data management*

Commission representatives present at General Convention who can receive amendments to this report:

The Rt. Rev. Robert Rowley

Ms. Ellen Bruckner

Additional members of SCMD who plan to be present at General Convention:

The Rt. Rev. F. Clayton Matthews, *chair*

Dr. Diana Bass

Mr. Harry L. Denman

Dr. R. William Franklin

Dr. Linda Gaither

The Very Rev. Dr. Guy F. Lytle III

Dr. Susanne C. Monahan

Mrs. Judy R. Mayo

The Rt. Rev. C. Wallis Ohl

Archdeacon Ormonde Plater

Deacon Bonnie L. Polley

Dr. Warren Ramshaw, *Executive Council liaison*

Dr. Betty Wanamaker

The Rev. Canon Nancy Wittig

STRUCTURE

At the 72nd General Convention the Council for the Development of Ministry (CDM) and the Board for Theological Education (BTE) were dissolved and the Standing Commission for Ministry Development (SCMD) was created. The work and area of interest of the previous CDM and BTE were reassigned to the SCMD. There are fifteen members appointed by the presiding officers of General Convention. The provincial presidents appoint nine provincial representatives (one from each province). The SCMD invites other participants to attend the meetings during the triennium. These invited participants represent a variety of groups associated with ministry development. Invited participants are responsible for their transportation expenses and SCMD covers the cost of overnight accommodations and meals for meetings. Participants are invited depending on the issues for the SCMD during the triennium.

The SCMD met twice per year, including at the Interim Bodies Meeting in Minneapolis in 1998. The Commission is divided into five task groups (see list below).

SUMMARY OF WORK

Mission statement

The Standing Commission for Ministry Development acts to invigorate and equip all the baptized in living the Baptismal Covenant.

Goals and objectives for triennium

The General Convention assigned four goals to SCMD:

- 1) Recommend policies and strategies to the General Convention for the develop-

ment, affirmation, and exercise of the ministry of all the baptized;

2) Encourage and facilitate networks of individuals, institutions, and agencies engaged in education, training, deployment, and formation for ministry by all the baptized;

3) Study the needs and trends of theological education for all the baptized, lay and ordained, including issues of recruitment, training, deployment, evaluation, and continuing education; to make recommendation to the several seminaries, the Executive Council, and the General Convention; and to aid the General Board of Examining Chaplains in the exercise of its function;

4) Discharge such other duties as may be assigned by the General Convention.

There were several challenges for this triennium that the former Council for the Development of Ministry (CDM) listed in its Blue book report for the 72nd General Convention. These challenges included:

- To follow up on the results and implications of the Title III survey completed in 1996 and work toward a comprehensive revision of the Title III Canons;
- To continue work on the theology of the ministry of the baptized and the ordained by working collaboratively with the Cornerstone Project, the School of Theology of the University of the South, and other interested parties;
- In cooperation with the Church Deployment Office (CDO) address issues surrounding the outplacement of clergy and lay professionals;
- In cooperation with the Church Pension Group (CPG), National Network of Episcopal Clergy Associations (NNECA), National Network of Lay Professional (NNLP), and the CDO, address issues facing marginal and minority clergy and lay professionals;
- To work with the Council of Seminary Deans (CSD) on issues of the scope and breadth of educational needs of the present and future church;
- To continue to have annual contact with Commissions on Ministry (COM) (provincial level), Standing Committees, and bishops for better education, support, and exchange of ideas;
- To utilize the network of CDM's provincial meetings
- The reports that follow from the five task groups include their response to these goals and challenges as well as the resolutions that the task force has been addressing:

Ministry in Daily Life: includes resolution A134s

- Theology of Baptismal and Ordained Ministry: includes resolutions A086, A126, B011, C014, D025, D035
- Commissions on Ministry: includes resolutions A033a, B006s
- Data Gathering Task Group Report: includes resolutions D034a, A134s
- Theological Education: includes resolutions D034a, A134s

TASK GROUP REPORTS

Ministry in Daily Life Task Group Report

The Ministry in Daily Life Task Group outlined the following as its goals and objectives for the triennium:

MINISTRY DEVELOPMENT

- Promote the resource Ministry in Daily Life;
- Encourage provincial representatives to utilize Ministry in Daily Life as a theme in provincial meetings;
- Find a way to make available to every congregation a copy of Ministry in Daily Life;
- Obtain staff and budget support from the Episcopal Church Center;
- Survey the church regarding programs for training of the laity as required by General Convention Resolution A134s;
- Coordinate with Christian education bodies.

The resource, *Ministry in Daily Life*, has been promoted by increased dissemination of information about it, by dissemination of hard copies upon request, and, most importantly, by making available the text for all through the Office for Ministry Development's website on the Internet at www.ecusa.anglican.org/ministry. It is retrievable in its entirety, as well as in part, at no charge. Provincial representatives have utilized it in provincial meetings and in other training opportunities.

As required by General Convention Resolution A134s, a survey of the church regarding training programs for the laity was undertaken as part of a larger survey dated February 1, 1999, and sent to all Bishops and Chairs of Commissions on Ministry. Questions 11 and 12 of the survey asked: "If you have a diocesan school or program for training lay persons and/or persons in the ordination track, please send a brochure or prospectus about the program," and, "Are there other programs and budgets employed in your diocese for the preparation and training of the laity in your diocese?" A copy of the resolution was enclosed with the survey. A consolidated report of the responses has been prepared. *See end of report.*

Coordination with Ministry in Daily Life groups within the Episcopal Church has been difficult, as the search for such bodies on the national level located no central organization. However, we have become active participants in the Center for Baptismal Ministry, an Episcopal group with representation from the ELCA. Some contacts were made with such bodies at the provincial level. Discussions and meetings are being held with the Ministry in Daily Life Office of the Evangelical Lutheran Church of America (ELCA).

Theology of Baptismal Ministry and Ordained Ministry Task Group Report

In 1997, a resolution of General Convention created the Standing Commission on Ministry Development and assigned it the task of organizing and facilitating a discussion in the Episcopal Church on the theology of baptismal and ordained ministry. This action was conceived as an important aspect of the mandate of Convention to the SCMD: to generate concrete proposals, in conjunction with the Standing Commission on Constitution and Canons, for revisions to or replacement of Title III Canons ("Ministry") in the next triennium. For the 1997-2000 triennium, a task group on the Theology of Baptismal and Ordained Ministry was appointed from the membership of the commission at large. Its task was to organize a consultative process of theological reflection on baptismal and ordained ministry, which would result in a theological statement providing criteria for the canonical revision process.

Out of the task group's preliminary discussions and research, including consultations with the Presiding Bishop and President of the House of Deputies, theologians, church

leaders, other SCMD task groups and representatives of the Standing Commission on Constitutions and Canons, a discussion-provoking instrument (principally written by Diana B. Bass, Guy F. Lytle, and Ormonde Plater) entitled “Thoughts toward a Theology of Ministry in the Episcopal Church” was crafted. This instrument, with a cover letter, was sent to the program planners for the 1999 Provincial Commission on Ministry meetings, with the formal request for program time. Task group members and SCMD support staff functioned as discussion leaders at the various Commission on Ministry meetings, with responsibility for documenting discussion and feedback on behalf of the full task group. The instrument was offered as a focus for discussion in a variety of other meetings, as well.

The final paper was substantially delayed by the amount of material generated by these discussions, by the death of a central participant (Bp. Zabriskie), and the extended illness of one of the principal writers (Dean Lytle).

After collating the responses from this church-wide discussion process, including criticisms of points in the original instrument and suggestions for further reflection, the task group has prepared a revised document, “Toward a Theology of Baptismal and Ordained Ministry.” A draft of this paper is designed to promote further discussion as we move together as a community toward a common theological understanding of ministry. It was discussed extensively at our Baltimore meeting (Jan. 4-6, 2000); and it was decided that one more draft was necessary before we circulated it to the wider church through the Episcopal Church website and other formats. The document will be formally presented to the General Convention 2000 for discussion, and, it is hoped, will reflect widely held Episcopal theological ideals that will guide the revision of Title III.

The Task Group on the Theology of Baptismal and Ordained Ministry deliberated on an appropriate method to use in carrying out its mandate to develop theological criteria to guide canon revision. The practical nature of the task suggested that a “classical” approach, moving from abstract concepts or “first principles” to the concrete situation of discipleship in today’s Episcopal Church, might not serve us well. In the end, a more inductive approach “from below” recommended itself as a means of holding up a theological mirror to the actual practices and understandings of ministry in our church today. Inspired in part by the Zacchaeus Project: Discerning Episcopal Identity at the Dawn of the New Millennium, 50th anniversary research project of the Episcopal Church Foundation (report issued June 1999) and its attempt to provide a “snapshot” of the contemporary congregation-based experience of discipleship, the task group initiated the consultative process described above. This experiential approach was supplemented by, and interpreted through, scholarly and pastoral expertise offered by theologians, historians, bishops, and clergy.

Thus, this paper is not intended to advocate or exclude particular views or practices of ministry. The task group, whose members brought to the discussion a wide variety of views and experiences, developed a self-conscious desire to stand in the historic line of Anglican comprehensiveness. Recognizing that God’s Spirit has often manifested itself in our diversity, we affirm the creative vitality of contemporary ministry in its many guises. From that vitality, we have attempted to discern the theological contours of a broadly Episcopal approach to ministry—one that both faithfully honors the past and energetically embraces the future. We focused our thinking around the proposition that “mission should drive ministry,” not the reverse.

Commissions on Ministry Task Group Report

The goals for the Commissions on Ministry Task Group this triennium were:

- To review and revise, if necessary, the role of the provincial representatives to the Standing Commission on Ministry Development (SCMD)
- To study and report to the SCMD the work of the Fund for Theological Education
- To stimulate dialogue around the issue of recruitment in each of the provinces and dioceses.
- Review the ordination process and identify areas with potential for causing problems for any minority group (A033a)
- Participate with the General Board of Examining Chaplains in the review of the General Ordination Exams. (B006s)

There is a current position description for the Provincial Representatives, which has been revised and now describes the responsibilities of this role. At each of the SCMD meetings, the Provincial Representatives report on the provincial meetings. The position description follows:

Qualifications

A Provincial Representative shall be a person who has demonstrated interest, concern, and experience in ministry development; who has experience with a Commission on Ministry (COM); and who is an able communicator with access to COMs and bishops. A Provincial Representative should have the skills and credibility in a province to be able to organize and convene an annual meeting of Bishops and COM representatives in that province. The Representative should be able to listen at the diocesan and provincial levels and convey those soundings to the Standing Commission. The Representative should be the main channel of communication from the Standing Commission to bishops and COMs in the province and should be willing to serve as a consultant to COMs.

Terms and Method of Appointment

The Provincial Representatives serve for six years. They are appointed to the position by the presidents of the two houses of Convention. Nominations for appointment are made by the president of the province. Each province may determine how to select nominations submitted to the Provincial Presidents. Appointments should alternate between lay and ordained.

Roles and Responsibilities

Serve as a liaison between SCMD and dioceses, via:

- Provincial COM meetings;
- Reporting to SCMD meetings

As members of SCMD, Provincial Representatives will:

- Organize and convene provincial COM meetings
- Serve on task groups of SCMD
- Participate in all SCMD meetings
- Be available as a “consultant” for the COMs in the province
- Act as an extension of the Staff Officer when necessary

- Share/communicate information from SCMD to all COMs in the province
- Report to the Provincial Synod.

Time Commitment

All SCMD meetings (3-4 days including some Sundays), plus days for task group work; one provincial meeting (24 days), and days for planning and preparation for this provincial meeting.

Provincial Meetings

Each provincial representative gathers the chairpersons of the COMs, bishops, Standing Committee members, deployment officers, and members of the Board of Examining Chaplains in their provinces for an annual meeting to discuss ministry development issues. These gatherings also include representatives from seminaries, the Office for Ministry Development, and any others interested in ministry development. These meetings are held at various times throughout the year. The provincial representatives' report at SCMD meetings. In this way, that information is shared between the dioceses in the province, between other provinces, and between the dioceses and the wider church.

In 1997, SCMD agreed upon goals and direction for the triennium. The themes for the provincial meetings were outlined based partially on the information needed for the work of the SCMD as well as the desires of the dioceses involved in that province. Since SCMD is intensely involved in articulating a theology of baptismal and ordained ministry leading to a total revision of the Title III Canons, it was decided that the provincial meetings would be useful conduits of information from the dioceses to this project. The yearly meetings focused on issues around recruitment for Holy Orders (particularly young adults and persons of color), broader issues of racial and ethnic concerns related to the ordination process, and on responses to the working drafts of the theology of ministry paper being developed by SCMD. Some of the provincial meetings spent time with the formation/education process and what is appropriate and helpful, including looking at the alternative theological education programs. Almost all of the meetings have engaged in dialogue about the development of the ministry of all the baptized.

These yearly meetings are a time to strengthen the relationships between the dioceses, to learn from each other, to give voice to concerns and direction for the church, and to support each other in the work of ministry development

Each of the provincial COM meetings spent some time with the issues of recruitment at one or more of their meetings during this triennium. In addition, during the fall 1998 meeting of the SCMD in New Orleans, the entire SCMD listened to and then engaged in dialogue with three members of the design team who assisted in gathering clergy under the age of 35 for a meeting held in the late spring of 1998. Issues were identified and discussed which helped inform the Provincial Representatives in their planning for their provincial meetings on these issues.

The review and revision of the Title III canons is a task SCMD has been given. Part of that review and subsequent revision will be looking at the ordination process and the potential problematic areas, especially for any minority group. To facilitate this work, the Provincial Representatives have used time at a provincial meeting to dialogue about the issues. Members of minority groups who are ordained or in the process toward ordination

have been invited to these meetings to participate in the dialogues. This information has been collected and will inform the revision of the canons.

In addition to working on the goals for the triennium, the COM Task Group began the discussion and dialogue on the role of the COMs in the dioceses. Questions as to their effectiveness and their purpose in the entire process toward ordination have been raised and are still in process with SCMD. The task group has encouraged the COMs to explore the broadest perspectives of the baptized in consideration for baptismal ministry and leadership. COMs have been encouraged to help the local congregations learn to discern and recruit persons for ministry in all aspect of the life of the community and its work in the world. Provincial COM meetings will continue to dialogue with seminaries and other formation/education programs in order to identify ways of preparing leaders in the church.

The Data Collection Task Group Report

The Data Collection Task Group outlined the following as its goals and objectives for the triennium:

- Survey the church regarding continuing education of clergy and lay people as required by General Convention resolution D034
- Survey the church regarding training for all the baptized as required by General Convention resolution A134s
- Provide support for the collection of data regarding formation for ordination and Episcopal seminaries (for Theological Education task group)
- Begin conversations about coordinating data collection efforts by diverse offices in reports, especially data regarding the deployment of the ordained
- Collaborate on the development of SCMD website to make information on SCMD activities available to the wider church

In the fall of 1999, the Office for Ministry Development (OMD) surveyed dioceses regarding (1) whether continuing education was available and/or required of clergy and lay professionals; and (2) how much continuing education was recommended or required of clergy and lay professionals.

In the spring of 1999, the OMD surveyed dioceses regarding training available to lay people to prepare them for their ministries. The findings of this survey were e-mailed to dioceses. They were invited to review and update their information.

The spring 1999 OMD survey also gathered information about training for ministry for priests and deacons under Canons VI, VII, IX, X, XI and XII.

In the fall of 1998, the Episcopal Church Center hosted a meeting for those interested in data collection and coordination of data efforts in the church. Attendees included: the Executive Committee of the SCMD, members of the Data Collection Task Force, the Episcopal Church Center staff including representatives of ethnic desks, information systems, parochial and diocesan reports, and church deployment, and other interested people. The meeting provided an opportunity for data collectors to meet with each other, discuss common concerns, and begin to build connections to improve the efficiency and effectiveness of data collection efforts. Conversations continue on this topic.

The Data Collection Task Force advised the OMD as it developed and maintained a state-of-the-art interaction website that focuses on issues and information related to minis-

try development. The most striking feature of this developing website will be its balanced treatment of the development of clergy and lay ministry.

Theological Education Task Group Report

This task group is continuing the work of the former Board for Theological Education and as such oversees the management and distributions of the Conant Fund; the work of the Council of Seminary Deans; the creation of alternate forms of theological education; and the development of norms for continuing education of clergy and lay professionals.

The Conant Fund, which was established in 1952 under the will of the late William Shubael Conant, provides grants for faculty of Episcopal Seminaries to enable them to undertake writing, research, and innovative course development to further their professional expertise. As of the writing of this report, 24 grants totaling \$171,644 have been made with additional grants anticipated in early 2000. Of this total, \$26,250 was allocated to the Council for Seminary Deans for a joint meeting of seminary faculties, presently scheduled for 2001.

The Council of Seminary Deans has taken on the following projects: a theological education video education project; an alternate theological education project; a conference for seminary faculty and heads of diocesan schools; a task group to study seminary life and education; and a plan to provide consultants from seminaries and diocesan schools. A grant proposal has been submitted to the Lilly Endowment for a three-segment video on the expanding concepts of theological education. In addition a grant from the Lilly Endowment allowed Union Theological Seminary of the Twin Cities to conduct a study, in which the Council participated, which examined theological education programs that serve as alternative avenues of preparation for diverse forms of authorized or ordained ministry. In September of 1999, a meeting was held in Chicago to seek ways for faculty members to assist diocesan schools for formation and to learn how diocesan schools can be instrumental and helpful to seminaries.

The Fund for Theological Education

The Fund for Theological Education is an ecumenical group, and it was decided that at this time, SCMD would continue to attend the meetings and keep informed about the activities.

General Board of Examining Chaplains

Several members of SCMD were invited to a meeting of the General Board of Examining Chaplains. There was much dialogue concerning the GOEs and the process involved in reading and evaluating them. There is a complete report on this dialogue and subsequent actions in the report from the GBEC.

During this triennium the task group conducted a survey in compliance with Resolution D034a to ascertain what dioceses are doing towards developing programs of continuing education for clergy and lay professionals, but the initial returns were low. A new survey instrument was then sent to the bishops. Based on the 32 dioceses that responded, the following trends were observed:

- Fifteen of the 32 dioceses have established minimum standards for the continuing education of clergy, and six have established minimum standards for the continuing education of lay professionals.

- Responding dioceses recommend between 15 hours and 14 days of continuing education for clergy, and between 15 hours and 7 days of continuing education for lay professionals.
- The majority of responding dioceses have a standard procedure (*e.g.*, programs in place, grants available to fund attendance at programs) for providing continuing education to clergy and almost half the responding dioceses have a standard procedure for providing continuing education to lay professionals.
- All but one of the 32 dioceses recommended that congregations allocate funds for the continuing education of clergy. Amounts ranged from \$200-\$600. Seven of the 32 dioceses recommended the allocation of funds for lay professionals.
- Thirty-one of the 32 dioceses recommended that congregations allocate leave days (ranging from 5-14 days) for the continuing education of clergy. Eleven of the 32 dioceses recommended that congregations allocate leave days (ranging from 7-14 days) for the continuing education of lay professionals.
- Twelve of the 32 dioceses monitored compliance with continuing education requirements for lay professionals.
- Nineteen dioceses provided written documents about continuing education provisions to clergy. Eight provided written documents about continuing provisions to lay professionals.

A detailed copy of the survey results can be obtained from the Office for Ministry Development. The task group in cooperation with the Office of Pastoral Development of the House of Bishops, has committed to a three year pilot project involving 19 dioceses to develop a model for continuing education for clergy and lay professionals. The results of this project will be distributed to the 74th General Convention.

A date for Theological Education Sunday, the first Sunday of February, has been set and the purpose will be to encourage all members of the church to seek opportunities to pursue deeper knowledge of God and to celebrate current educational efforts. Materials for this observance will be created to assist dioceses and congregations.

The seminaries in response to the questions listed below supplied the narratives that follow. The text appears as submitted by seminary officials.

- I. What are some of the distinct features of your seminary?
- II. What were your major accomplishments these past three years?
- III. What are your major needs these next three years?

The General Theological Seminary

I. The hallmarks of General Seminary have been its historic Episcopal identity and commitment to serving the church's needs as well as its strong emphasis on the integration of worship, study, and life in community. The new GTS Mission Statement reflects these ideals: *The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.* The new statement emphasizes the nature of the seminary's mission as a call from God to form as well educate the church's leaders, a group which is seen to include scholars and practitioners, both lay and ordained. The statement's conclusion stresses that the seminary must both respond to and anticipate the church's evolving needs, an imperative the seminary takes most seriously.

II. The triennium since our last convention has been a period of significant change

for The General Theological Seminary. A new Dean and President, the Very Rev. Ward B. Ewing, together with a comprehensive *Plan to Thrive* initiated by the trustees, new program initiatives, and the addition of an unprecedented number of new faculty members have together made this an exciting and productive time for the church's oldest seminary. The former rector of Trinity Church, Buffalo, and a 1967 graduate of GTS, Dean Ewing arrived in April 1998, and was officially installed during a wonderful celebration in October of that year.

Since then, a strongly publicized program of part-time and evening courses has drawn a record number of participants. Under the direction of the seminary's first Associate Dean for Planning, discussions are moving forward in establishing a center for Hispanic ministry at the seminary. Reduction goals for the endowment take down are on target and our Vice President for Development has recently outlined his agenda for the beginning of a capital campaign. In keeping with the concern to become a more inclusive community, the board of trustees has retained the Rev. Eric Law to provide resources and training for all levels of the seminary to assist in building a community that is more open to diversity of race, background, sexual orientation, and culture. During the triennium the seminary has also added five new members to its faculty as well as a Vice President for Development, a chaplain, and the seminary's first Associate Dean for Planning.

III. Growing interest in the role of technology in theological education has resulted in the seminary's being selected for a grant from the Lilly Foundation that will modernize our classrooms and enable the installation of a computer lab at GTS. In addition, the seminary will be undertaking significant campus-wide technology upgrades. Our ecumenical partnership is expected to result in a new center for Hispanic ministry in cooperation with the Lutheran Theological Seminary in Philadelphia, and we also expect a continuation of the growing emphasis on part-time and evening courses. Finally, in the important area of capital improvements, the seminary has made a significant financial commitment to the preservation and stabilization of our physical plant. Chelsea Square, that amazing patch of green in the middle of Manhattan, is a cherished legacy for our whole church. As the Episcopal Church's official seminary, (whose name it shares with our *General Convention*) GTS looks forward with commitment and enthusiasm to serving the evolving needs of today's church and the church that is being born in our midst.

Berkeley Divinity School At Yale

I. Berkeley Divinity School at Yale combines the strengths of a denominational seminary with those of a University-based, inter-denominational divinity school. When Episcopal students come to Yale to prepare for vocations in the lay and ordained ministries, they come to one of the premier centers of theological learning. At the same time, through Berkeley they participate in a focused community of worship and formation steeped in the Anglican tradition.

Berkeley's model of formation holds a unique promise for the future of the Episcopal Church. In classrooms, worship and social life, Episcopal students at Yale interact with students and faculty from many denominational backgrounds. Anglican identity is honed through this type of engagement, as Episcopal students at Yale are regularly called upon to articulate their tradition in the face of diverse viewpoints. Such an environment fosters tolerance, mutual respect, and the skills needed to negotiate the varied religious context of

twenty-first century America.

While Berkeley retains an independent board of trustees and administration, its students are fully enrolled in Yale University Divinity School, earning their degrees from Yale University. In addition, they receive a diploma in Anglican Studies from Berkeley, which oversees their Anglican formation. Currently, Episcopal students, account for approximately one-third of the Yale University Divinity School student body.

II. In the summer of 2000, construction will begin on a comprehensive renovation of Yale's Sterling Divinity Quadrangle. As part of that renovation, the worship, formation and administrative spaces of Berkeley Divinity School will relocate to new quarters on a modernized and restored Quadrangle. During the past year all but the final \$1 million of this \$38 million cost for the project was secured, a resolution was reached regarding the construction plans for the Quadrangle, and the start of construction was announced. Reflecting the roots of Anglican theological study at the Universities of Oxford and Cambridge, this move represents at the same time an extraordinary opportunity for the future of theological education in the Episcopal Church. Berkeley Divinity School at Yale will begin the new century with a world-class facility in which to raise up a new generation of leaders.

III. The dean, administration, and trustees of Berkeley have identified three goals that will guide their planning during the next several years:

- By the summer of 2000, complete the final fund raising for Berkeley's portion of the Sterling Quadrangle construction. Then focus on raising an additional \$7 million for identified endowment needs, the major portion of which will be for student financial aid.
- Make Berkeley widely known as an institution that serves the national church as a center for lay and ordained formation, spiritual life, and leadership training.
- Continue to strengthen Berkeley's visible role in the life of Yale University, supporting Yale Divinity School, the Institute of Sacred Music, the Episcopal Church at Yale and other institutions within the University.

Bexley Hall

I. The distinctiveness of Bexley Hall resides in its emphasis on integration of formation with academic preparation for ministry and in its ecumenical setting at the Colgate-Rochester Divinity School. Bexley Hall students and faculty engage in an intensive formation program of retreats, daily prayer, Eucharist, and about six hours per week of formation programs focusing on spirituality, formation for ministry, and theological reflection. Students and faculty study and worship each day alongside a mix of students from traditional liberal Protestant churches, from African-American churches, and from the Roman Catholic Church. Bexley Hall's curriculum emphasizes correlation between classical theology, spirituality, and contemporary theologies emphasizing justice and liberation.

II. Anglican identity is strong in this setting through our formation program (above), our general emphasis on spiritual direction, and attention throughout the curriculum on Anglican contributions to all areas of Christian theological reflection and inquiry.

III. Bexley Hall is in a three-year transition to administrative and financial autonomy that will enhance our partnership with Colgate-Rochester Divinity School. Our focus is on continuing our strong and effective M.Div. program and further developing the forma-

tion program which is a central aspect of this; on continuing development of education for lay ministry at the seminary; and on continuing development and expansion of training for ministry in local, generally rural settings. We also continue to develop our “second site” in partnership with Trinity Lutheran Seminary in Columbus, Ohio.

Church Divinity School of the Pacific

I. Distinct features:

- focus on multi-cultural education in the Bay area and western United States
- diversity of student body, from all over the world and United States
- membership in the GTU, a consortium of nine seminaries and many other
- study centers and programs

II. Major accomplishments:

- strengthening of the CALL program
- strengthening of liturgy and worship programs and instructional resources
- increased networking with dioceses for common educational programs
- closer relationship with the GTU (facilities Master Plan: educational technology; governance structures)

III. Major needs:

- renovation of facilities for CALL (program and residential)
- strengthening communication (networking, publicity, etc.)
- new or strengthened programs through educational technology both on and off site
- stabilizing the academic offerings through increased financial (annual and capital) support

Episcopal Divinity School

I. Episcopal Divinity School is a unique combination of outstanding theological education with a deep commitment to spiritual community. Its distinctive location in one of the major academic and cosmopolitan areas of the nation offers a wide variety of opportunities for intellectual and spiritual formation. EDS is committed to being a true Christian community, open and respectful of men and women of all walks of life. In its curriculum, it maintains an interactive balance between global concerns and grassroots ministry. EDS is one of only a handful of theological schools in the United States to offer a feminist perspective in depth.

II. One of the major accomplishments at EDS over the last three years has been the engagement of the whole community (faculty, administration, staff, and students) in an intentional program of anti-racism training and dialogue. Seen as a natural response to the gospel, this effort has expanded into the development of a spiritually based community, which practices justice, compassion, and reconciliation. In addition, the enrichment and growth of the faculty at EDS has brought the seminary one of the finest collegial teaching ministries in the Anglican Communion.

III. Already in process, EDS is opening a new focus in the area of lifelong learning and distance education. Technological innovations are part of this project. The seminary is active in exploring more strategic relationships with global partners as its international

network continues to grow. As the practice of the gospel becomes more centered in the community, EDS is moving steadily toward becoming a “green” seminary, a model of Christian stewardship of the environment. A new approach to assisting dioceses with alternative training for both lay and ordained leadership is emerging and promises to locate the seminary as one of the major centers for innovative theological education in the church.

With the installation of the Rt. Rev. Steven Charleston, one of the leading advocates for alternative models of theological education in the Episcopal Church, EDS will expand its already significant involvement in education opportunities for both lay and ordained vocations. In process are strategic conversations with provinces, dioceses, and other seminaries to design creative solutions for local needs. EDS is active in national arenas, promoting a more cohesive approach throughout the church to this growing development in religious education. While currently EDS offers a variety of opportunities for lay education (e.g., through its special focus area on Congregational Studies), it is moving forward to test methods of making these offerings more relevant and accessible to local communities.

Episcopal Theological Seminary of the Southwest

I. The mission of the Seminary of the Southwest is to educate leaders for the church who can make disciples among all nations, that is, to invite and enable others to live into the baptismal covenant, to proclaim the good news of Jesus Christ in word and example, to persevere in resisting evil, to seek justice and peace, and to honor the dignity of every person.

This mission statement was adopted by the board of trustees in May 1996 and represents a shift from maintenance to mission. Building on our strength in ministry to the gathered community, our focus is now on the baptismal covenant and mission to the disaffiliated and the unchurched. We continue our dual emphasis on Hispanic ministry and the incorporation of a cross-cultural dimension throughout the required curriculum.

II. We have initiated a new program in lay theological education, the Master of Arts in Pastoral Ministry. There are three tracks in this program: lay ministry, spiritual formation, and pastoral counseling. Classes are held on Tuesday evenings and alternate weekends to meet the needs of people who are working.

III. In the summer of 2000 we will initiate certificate programs for lay persons in several areas, including Christian education and lay ministry. In the next three years we will continue to expand our ecumenical degree program in lay ministry, the M.A.P.M. We will hard-wire our campus for educational technologies and initiate off-campus programs in theological education. We will also initiate a major capital campaign to support these initiatives and to increase our scholarship funds.

Nashotah House

I. The Nashotah House campus is situated in the middle of 400 acres of forests, lake shore, and farm land and yet has easy access by interstate highway to the urban environments of Milwaukee just thirty miles away and the city of Chicago (less than two hours by car). The rural campus provides a quiet, retreat-like atmosphere, conducive to focused prayer and intense study and is also an ideal location for families with children. Nashotah’s married student housing is modern and attractive, and the local schools are excellent.

The primary mission of the house is the formation of priests for parish ministry, but

we are also actively developing programs of formation for lay ministries. Believing that the focus of formation must be a continually deepening relationship with God, we continue to require our students to attend chapel daily for Morning and Evening Prayer and the Holy Eucharist. Similarly, the course of study of every ordination-track student begins and ends with formal courses in ascetical theology. On this foundation, a comprehensive and rigorous core curriculum, the most extensive to be found in any of the church's seminaries, provides a rounded preparation in all of the disciplines of theology. Integrated into the curriculum are practical and experiential courses, completing spiritual formation and theological education with the development of particular ministry skills.

The men and women who prepare for ministry at Nashotah do so in the context not only of a unique setting, but also of a unique residential community. Students pray together, study together, and also work together in daily chores in the refectory and in weekly work crew assignments, sharing responsibility for aspects of common life, including the maintenance of buildings and grounds.

II A. Self-study and accreditation review. Nashotah House is accredited by the Association of Theological Schools in the United States and Canada. Accreditation is normally for a period of ten years. Two to three years before A.T.S. reviews a school's accreditation, the school undertakes a comprehensive self-study. Seven committees, with representation from all of the seminary's constituencies, gathered data, evaluated programs, personnel, and resources, and formulated recommendations for the ongoing development of the mission of Nashotah House. A 180-page report was the primary source document used by a team of evaluators from A.T.S. schools who visited the house in October 1999. Their report recommends reaccreditation for a period of ten years and makes specific recommendations regarding areas where continuing attention and development are needed. The A.T.S. Commission on Accrediting will act on this report in January 2000.

B. Non-degree programs of training and formation for ministry. The summer School of Evangelization, initiated in 1995, now offers two intensive one-week courses (an introductory level and an advanced level course). The School is open to clergy and laity and explores the history and theology of evangelization and considers practical methods of church planting and church growth and also includes field experience in church planting and congregational development. The summer program will be enlarged in the summer of 2000 with the newly established Boone Porter Institute. Named for the Reverend Canon H. Boone Porter, who began his teaching career at Nashotah House, the Institute will continue the work to which he devoted much of his later life: the development and support of alternate models of training and formation for lay and ordained ministries. Under the direction of Nashotah House faculty member, the Reverend Michael Tessman, it is expected that the Institute will gradually expand its work through partnerships with other training programs throughout the church.

C. Academic programs. The program leading to the Master of Sacred Theology degree with an emphasis on Anglican Studies has grown significantly over the last several years. Visiting faculty are recruited to offer specialized course work in the summer term to supplement courses offered by the resident faculty. Student enrollment has steadily increased, with the majority using this degree program as an opportunity for continuing education at an advanced level.

The trustees of Nashotah House have called upon the faculty to continue the process of curriculum review begun in the previous triennium. A special meeting of the trustees in January 1999 reviewed the mission and vision of Nashotah House and resulted in agreement that the revised curriculum should be mission-oriented and should provide study in a contextual mode.

An annual fall academic convocation, inaugurated in 1994, brings well-known scholars to the campus for a special lecture program. Speakers in the past several years have included such Roman Catholic scholars as Avery Dulles and Luke Timothy Johnson and Orthodox scholar Nicholas Lossky. Anglican speakers have included Owen Chadwick, Henry Chadwick, Arthur Vogel, and J. Robert Wright.

D. Appointments. The appointment in 1997 of the Reverend Michael Tessman as professor of parish ministry brings the resident full-time faculty, including the dean and the librarian who have some teaching duties, to ten. Of these, six hold the Ph.D. or Th.D., and the remainder hold the professional degrees appropriate to their fields.

A reorganization of the Admissions and Development offices has brought them together under one Director, Mr. Clarence (Chip) Swearngan who began work in January 1998. The Office of Seminary Relations is responsible for many of the external relations of the seminary, including publicity, recruitment, and fund-raising. An annual fall recruitment weekend and other efforts of this office have resulted in increased enrollments. As noted below, future efforts will focus on the financial needs of the seminary.

III. Development of the seminary's financial and physical resources is a high priority. The recent receipt of a \$500,000 challenge gift will anchor the first phase of new financial development. New endowment funds and new construction will be the goals of these efforts. The challenge gift will become an endowment to fund maintenance of the physical plant of Nashotah House, which includes several historic buildings. With the library nearing capacity, plans will proceed for funding and construction of additional stack space, together with other academic facilities, including a lecture hall and space for automated learning technologies. More married student housing and renovation of single student housing and older classrooms are also being studied.

With the cost of education continuing to escalate, the financial pressures on seminary students are a major concern. The next academic year (2000-2001) will be the sixth year in which tuition has remained unchanged. Our ultimate goal is to eliminate tuition entirely, and charge students only the cost of services such as housing and meals. New sources of funding will be needed to meet this goal, as well as to fund cooperative work with other seminaries and the development of new programs in lay education and continuing education for clergy. Careful management of our small endowment together with a bull market have produced both growth in the principal and adequate funding for existing programs. Serious consideration is also being given to the possible development of some of our land in ways which will preserve the unique atmosphere of the house but also turn a non-productive resource into a source of income to enhance the program of the seminary.

The Trustees have begun planning for a transition in the leadership of the seminary. The present dean, the Very Reverend Gary W. Kriss, has announced that he will not seek renewal of his contract when it expires in June 2002. A search committee is being formed to begin studying the future leadership needs of Nashotah House.

The Protestant Episcopal Theological Seminary in Virginia

I. Virginia Theological Seminary is located, in Alexandria, Virginia, just a few miles from our nation's capital. We are active participants in the Washington Theological Consortium, an association of seven different denominational seminaries in the metropolitan Washington area. The seminary chapel stands at the center of our common life, and all students and faculty gather each weekday for worship. We believe that formation for ministry requires commitment to the life of the community, so students and faculty are also asked to participate in the daily round of study, worship, and a shared lunch in our campus refectory.

II. During the past triennium, VTS completed a strategic planning process and identified the following strategic initiatives to guide our work over the next 3-5 years:

- Strengthening of our traditional commitment to residential theological education for the formation of clergy;
- Development and expansion of our international programs and cross-cultural opportunities for students and faculty;
- Creation of new partnerships with congregations, dioceses, other seminaries, and church-related institutions for more effective collaboration and service to the church;
- Development of programs to provide leadership training for clergy and laity;
- Implementation of appropriate new technological resources to support existing and new programs.

In 1998 our Board authorized the creation of an International Center for Anglican Communion Studies. Its purpose is to coordinate and nurture scholarly engagement among Anglicans worldwide, to house Anglican Communion materials and host Anglican scholars, and to assist individuals and groups from around the world to reflect creatively upon the historic nature and contemporary possibilities of the Anglican Christian tradition.

In the summer of 1999, VTS began offering a specialized training program for youth workers. Offered in conjunction with Kanuga Camps and Conference Center, this program features "hands-on" learning and teaching opportunities at Kanuga and academic classes held on the VTS campus during the summer. Students may earn the Master of Arts in Christian Education, with a specialty in youth ministry.

In 1999, VTS also completed the renovation of our student dormitories and our guest-houses, creating more convenient and hospitable living accommodations on campus.

III. As we move into the next triennium, VTS will continue the implementation of the strategic initiatives identified earlier. A significant revision of the academic curriculum for the M.Div. and MTS degrees is currently underway. With the assistance of two new faculty members, who will join our faculty in 2000, we plan an extensive review of our D.Min. and continuing education programs, and the creation of new lifelong learning opportunities for clergy.

School of Theology of the University of the South

I. An Episcopal seminary founded in the mid-19th century as part of a distinctly Episcopal university, Sewanee espouses a commitment to a comprehensive Anglican Christianity, not tied to a single "school" of Anglicanism, but welcoming a wide variety of theological viewpoints and liturgical practices. The School of Theology consists of the seminary

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and the Programs Center, the home base of Education for Ministry (EFM), Disciples of Christ in Community (DOCC) and other new programs (listed below).

II. The School of Theology has had a budget surplus every year, a successful capital campaign, and significantly increased 1% revenue. This financial strength has helped keep student indebtedness to a minimum. We have continued a virtually 100% rate of deployment for graduates. We have sustained our growth, both in the seminary (now at full enrollment) and in our extension programs (EFM: 14,190 4-year graduates and 7,539 current students; DOCC: 224 current students). We have added a new professor of Spiritual Theology and began a program of spirituality. We created a new Field Education program and began the Church Development Institute and the Center for Ministry in Small Churches. We organized for the first time an effective team for church communications and development. *The Sewanee Theological Review* continues to grow in influence.

III. We are building the new Chapel of the Apostles for the School of Theology, designed by E. Fay Jones (“Thornycrown,” etc.). We are planning for a new Seminary/Programs Center building: a refectory; larger student study center; larger facilities for EFM, DOCC, and Continuing Education programs. We are planning new housing for seminarians and refurbishing current housing. We have opened a child care facility. We are continuing to enhance our spiritual programs (both for seminarians and as continuing education) and to develop the Center for Spiritual Formation. We have begun the “Galilee Moments,” programs of spiritual nurture for clergy. We are working on much stronger relations with School of Theology alumni/ae and have launched a new quarterly newsletter. We have begun publishing a series of Anglican Studies and Texts; the first being a book by John Booty on Richard Hooker.

Seabury-Western Theological Seminary

I. Seabury-Western is committed to the development of empowered and empowering church leaders through transformative practices of learning, worship, and community life. Students learn through a distinctive integration of theory and practice, with particular emphases on congregational vitality and lifelong leadership education. Seabury is a diverse family of faithful people immersed in a life of student-led worship, academic rigor, and attention to spiritual formation. The seminary’s location on the Northwestern University campus provides enrichment through cooperation with nearby institutions, cross-registration at 10 Chicago-area seminaries, opportunities for a multiplicity of cross-cultural experiences, and parish “laboratories” of every kind.

II. Recent accomplishments can be summed up in one word: growth! The Very Rev. James B. Lemler became Seabury’s dean and president in the fall of 1998. Under his leadership, enrollment has increased substantially in both core master’s programs and in the Seabury Institute’s Advanced Congregational Studies program. More than 100 students are currently enrolled in this program, which now has extension campuses in Texas and Maryland. A \$2.4 million building addition will provide new faculty offices and library space on the home campus. Four new scholars in scripture, pastoral theology, and practical theology have joined the faculty. A \$1.5 million grant from the Lilly Endowment will fund several initiatives, including a research study on the characteristics of successful parish priests. Seabury is at the forefront of efforts to welcome younger people into the church through both a new concentration in Young Adult Ministry and the Chicago Col-

legiate Seminarians Program, designed to provide undergraduates with an on-campus taste of seminary life. Strategic alliances and collaborative work in leadership education are also being undertaken with a number of sister institutions.

III. Seabury needs to continue this pattern of growth and vitality by recruiting excellent students, sustaining new programs, cultivating creative relationships, and ensuring the administrative and financial support necessary to undergird these efforts.

Trinity Episcopal School for Ministry

I. Trinity was established in 1976 within the Anglican evangelical tradition and firmly rooted in the mainstream of the Anglican Communion. Its stated purpose is forming Christian leaders, both lay and ordained, for mission and ministry. Trinity offers an orthodox theological education, with an emphasis on practical training for ministry and equipping its students to share the gospel as set forth in God's written word. Faculty and students work closely together in the pursuit of academic excellence and spiritual formation. Through the leading of the Holy Spirit, we seek to know Christ and make him known.

Trinity is located in the heart of the Ohio River valley and occupies a city block in downtown Ambridge, Pennsylvania. The campus is known for its simplicity and functionality. Our institutional life reflects an emphasis on community, worship, and dependence upon God's provision for the financial needs of the seminary's operating budget. Trinity continues to serve the needs of the church by functioning as a center for evangelical scholarship, fellowship, and cooperation.

II. Trinity has continued to offer new opportunities for educational enrichment. The latest addition to the academic curriculum is the Doctor of Ministry degree program. The first class of this program, consisting of 18 seasoned ministers, met in June 1998.

As full-time residential study is not practical for all students, Trinity has further expanded the number of extension courses that are offered, in addition to an increased number of off-campus sites. Currently, 125 clergy and lay students are enrolled in credit courses at Trinity extension programs sponsored by churches within the dioceses of Colorado, Dallas, Florida, Pittsburgh, South Carolina, Virginia, and West Missouri. Trinity's extension program is also providing the theological foundation for candidates in the diaconate program in the diocese of Rio Grande.

Trinity has formed co-operative relationships with other institutions. With Young Life, a ministry to high-school students, youth ministers completing the seven basic Young Life staff training courses can earn a Certificate in Youth Ministry from Trinity. At the Reformed Theological Seminary in Orlando, students desiring courses in Anglican studies are taught by Trinity faculty members through the extension program.

The Episcopal/Anglican edition of David C. Cook's *Bible-in-Life Sunday School Curriculum* was developed in 1997 by several editors from Trinity in conjunction with Cook Communications. Three hundred churches in the United States and Canada now use this curriculum to educate their children. Episcopal/Anglican materials appropriate for middle and high school-age students will be completed in the fall of 1999.

III. One of the top priorities for Trinity during the next three years will be the initiation of a large capital campaign. The funds generated through this effort will be directed toward scholarships for students from both the U.S. and Africa, a renovation of the library and academic center, support for the Stanway Institute, and interactive multimedia technology

MINISTRY DEVELOPMENT

to enhance our extension program. Trinity will continue to be responsive to the concerns of bishops and COMs regarding the need for local training of lay and ordained ministers. The recruitment of talented, transformational leaders also remains a high priority for Trinity.

Seminary information on alternate modes of education and training for the ministry of the baptized and the ordained, specifically, training of lay persons for ministry and training for ordination outside the M.Div. degree program, is on the Office for Ministry Development webpage (www.ecusa.anglican.org/ministry).

FINANCIAL REPORT FOR THIS TRIENNIUM

	1998	1999	2000
SCMD Meetings	12,589	26,994	31,000
Program Expenditures from the Office for Ministry Development in Support of the Work of Ministry Development			
Dues, Subscriptions & Res. Material	2,000	1,432	1,500
Strategic Planning	21,052	22,442	14,000
NCC/Prof. Church Leadership	3,000	3,000	3,000
Support for Ministry Development	8,509	12,126	15,000
Provincial Meetings	1,582	1,259	4,500
Fund for Theological Education	5,000	5,000	5,000
Transition Project: Fresh Start	0	8,000	4,000
	53,732	80,253	78,000*

*Budgeted

FUTURE CHALLENGES FOR SCMD

The revision of the Title III Canons

- Continue work on the theology of ministry
- Create a task group to work with Constitutions and Canons for revision of
- Title III. Meet with the Standing Liturgical Commission to discuss possible changes to the ordinal and Book of Occasional Services
- Request appointments to SCMD for the next triennium to be made as soon as
- possible after General Convention
- Reshape ministry (including ordination) process from discernment through theological education to ordination so it is both effective in insuring racial and ethnic ministry development and also responsive to local needs
- Ensure that the canons provide a process toward ordination that clearly
- differentiates the order of deacons from the order of priests

Theological Education

- Pursue Theological Education Video Project of the Council of Seminary Deans
- Participate in gathering of all seminaries' faculties
- Continue to spur dialogue between seminaries and diocesan schools
- Work toward a website for continuing education for the Episcopal Church

- Collaborate on a pilot project for 19 dioceses for developing a format for continuing education for clergy and laity

Data Gathering

- Establish an executive officer for statistical research and information
- On-going enhancement of data offered on website
- Continue to work toward coordinated collection and sharing of data related to ministry development around the church

Ministry in Daily Life

- Coordination with Christian education bodies
- Continue ecumenical conversations (ELCA)
- Encourage further development of resources and resource organizations, such as the Center for Baptismal Ministry

Commissions on Ministry

- Review functions vis-à-vis current needs of the church
- Update existing manual entitled *Commissions on Ministry After One Decade* based on current need of the church

Title IV

- In consultation with the Standing Commission with Constitutions and Canons, to study and make recommendations on Title IV revision

PROPOSED BUDGET FOR THE 2001-2003 TRIENNIUM

	2001	2002	2003
SCMD Meetings	32,000	45,000	50,000
Program Expenditures from the Office for Ministry Development in Support of the Work of Ministry Development			
Dues, Subscriptions & Res. Material	1,500	1,500	1,500
Strategic Planning	16,000	18,000	20,000
NCC/Professional Church Leadership	3,100	3,200	3,300
Support for Ministry Development	24,000	24,000	24,000
Provincial Meetings	4,500	4,500	4,500
Fund for Theological Education	5,100	5,350	5,500
Transition Project: Fresh Start	4,000	4,000	4,000
	<hr/>	<hr/>	<hr/>
	90,200	105,550	112,800

RESOLUTIONS
Resolutions A071 Endorsement and Support of CREDO

- Resolved*, the House of _____ concurring, That the 73rd General Convention of the Episcopal Church, first, affirms the Church Pension Group's initiative in developing the CREDO Project and encourages the Church Pension Group
- to proceed with this initiative; second, urges the General Convention to commit

MINISTRY DEVELOPMENT

- 5 \$100,000 annually for each of the next three years to enhance this project; and
- 6 third, urges all church groups committed to clergy development and wellness to
- 7 respond positively to the Church Pension Group's invitation to assist in the devel-
- 8 opment of an approach to the governance and administration of this initiative.

Explanation

In response to a perceived need to develop a national and normative resource to contribute to the well-being of the clergy and bishops of the Episcopal Church, the Church Pension Group formed a Wellness Initiatives Advisory Committee in June of 1994 to explore a variety of possibilities. Fifty percent of the Episcopal clergy responded to a Church Pension Group survey mailed in April 1996. Sixty-six percent of those responding rated as excellent or very good a proposed program providing an opportunity for clergy to address key components of clergy life: vocational renewal, spiritual discernment, health assessment, and financial planning. In response, the Church Pension Group designed and has extensively tested an eight-day conference retreat designed for ordained clergy currently serving the church in active ministry. Four pilot conferences have been completed, including one for bishops.

An independent researcher has confirmed, through rigorous and intensive evaluation processes, that there is significant evidence that CREDO conferences have contributed to the well-being of participants. The research suggests that the impact of the conferences extend beyond individual participants to the potential for change in the institutions of the Episcopal Church.

Since the initial pilot conference in 1997, almost 180 clergy and bishops have participated in this eight-day intensive vocational renewal process. In the next triennium, over 900 additional clergy and bishops will participate in the CREDO experience. By the end of 2003, it is expected that the CREDO Project will become a quality, normative resource for the church's clergy and bishops to participate in every ten years or so of their ministry.

After careful review and evaluation, the Church Pension Group provisionally has decided to continue to provide sufficient multi-year funding for this program to be made systemically available as a regular part of its preventive wellness offerings for clergy and bishops. The mental, physical, and spiritual well-being of our clergy is of utmost importance in the life and health of the Episcopal Church and its congregations, and this program directly addresses this major concern.

The purpose of this resolution is to affirm this initiative, to encourage the continuation of this project over the next triennium, and to foster participation and collaboration throughout the church with this vital program designed to enhance the ministry of our clergy and congregations.

Resolution A072 Reception of Theology of Ministry Paper

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
- 2 vention receive the report from the Standing Commission on Ministry Develop-
- 3 ment (SCMD), entitled, "Toward a Theology of Baptismal and Ordained Minis-
- 4 try," with the understanding that this report will be used by SCMD as one of the
- 5 sources of information in their proposed revision of Title III canons in the next
- 6 triennium.

Explanation:

The 72nd General Convention requested that SCMD develop a clear theology of ministry. In addition, that Convention requested SCMD to undertake a complete review of the Title III canons in order to propose a complete revision to the 73rd General Convention in consultation with the Standing Commission on Constitution and Canons (SCCC).

In their work toward fulfillment of these resolutions SCMD in consultation with SCCC decided to focus efforts in this triennium to develop a clear theology of ministry.

It was further decided in developing this theology to engage in conversations at provincial gatherings of commissions on ministry with representation from bishops, standing committees, deployment officers, and ministry development staff. Such conversations were held in Provinces I through VIII in the triennium (Province IX was scheduled to meet in July 1999 but was unable to do so. In addition, a variety of groups throughout the church contributed information.

SCMD is grateful for the input from all these groups and has used the information gathered to shape the resulting theological paper in foundational ways. The knowledge gained about the needs of the church through this process will inform the revisions to Title III in the next triennium.

SCMD believes that the time and attention given to the development of this paper provides a firm grounding for the work of canonical revision.

Resolution A028 Establish Task Force on Disciplinary Policy and Procedure.

(For text of resolution, see p.49 in report of Standing Commission on Constitution and Canons.)

Resolution A073 Authorize SCMD to Proceed to Title III Revision

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission
- 2 on Ministry Development be requested, in consultation with the Standing
- 3 Commission on Constitution and Canons, to undertake a full review of the
- 4 Title III Canons, and prepare and present to the 74th General Convention any
- 5 necessary revision of the same.

Explanation

The 72nd General Convention, in Resolution A086, requested the Standing Commission on Ministry Development to “develop a clear theology of ministry,” to undertake a review of Title III Canons, and to prepare and present a revision of the same to the 73rd General Convention. The Standing Commission has prepared a paper “Toward a Theology of Baptismal and Ordained Ministry,” which will be the basis for the review and possible revision of the Title III Canons. Because of time restraints, the review and possible revision was not accomplished during the current triennium.

Resolution A074 Continuing Education for Clergy and Lay Professionals

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
- 2 vention calls for the continuation of the work of resolution D034a passed by the
- 3 72nd General Convention, which reads as follows: That each diocese, through
- 4 the cooperative efforts of the bishop and the commission on ministry, or other
- 5 designated body, shall be responsible for:

MINISTRY DEVELOPMENT

- 6 1. Establishing minimum standards for continuing education, includ-
7 ing what constitutes an acceptable program and the number of days
8 or hours required per year;
- 9 2. Providing the ways and /or means, in collaboration with the leader-
10 ship in the diocese, parish, and/or other institution, for continuing
11 education to be made available to all clergy and lay professionals;
- 12 3. Developing standards and methods of accountability for assurance
13 of compliance with their plan.
- 14 The plan devised by each diocese shall be submitted to the Standing Com-
15 mission on Ministry Development and the Commission shall present reports on
16 continuing education provisions in the diocese to the 74th General Convention.

Explanation

In 1999 the Standing Commission on Ministry Development conducted a survey of all dioceses in order to prepare a report for the 73rd General Convention but only received 5 responses. An additional survey has been distributed, and the 32 responses been tabulated. Knowing that the results on the initial survey were insufficient, the Standing Commission on Ministry Development in cooperation with the Office of Pastoral Development decided to offer a “pilot project” for bishops and dioceses to explore a model for setting standards for continuing education for clergy and lay professionals. In the fall of 1999, 19 bishops responded enthusiastically to this invitation and plans for proceeding with this project in the next triennium were presented at the March 2000 meeting of the House of Bishops. Plans are in place for this “pilot project” to begin in the fall of 2000 so that a full report can be made to the 74th General Convention

Resolutions A075 Request Executive Council Create a Position for the Church entitled “Officer for Institutional Research and Information Management”

- 1 *Resolved*, the House of _____ concurring, That the Standing Commis-
2 sion on Ministry Development requests that the Executive Council allocate fund-
3 ing to create a position for an executive officer for Institutional Research and
4 Information Management who would report to the Presiding Bishop.

Explanation

Within and outside the church, there exist vast quantities of data on issues of importance to the church. There is not, however, a single and identifiable resource for information retrieval and reporting in the Episcopal Church.

In its work, the Standing Commission on Ministry Development has had difficulty accessing important data on clergy, congregations, those in the ordination process, and the ordination process itself. The Commission has had to collect its own data because this information is not easily retrievable in any form. The Office for Ministry Development reports that it receives questions from the wider church that the office cannot easily answer. For example, a staff member could not answer a question about how many Canon 9 priests are women. As a result, the OMD has spent substantial time and resources developing and implementing survey and other research instruments to gather data.

Other offices in the church also collect their own data. As a result, diocesan offices

receive many requests for information, requests often duplicate each other. This is an inefficient and ineffective way to gather information.

The executive officer for institutional research and information management will respond to information needs of many offices and program clusters of the Episcopal Church.

The executive officer for institutional research and information management is a professional information manager who will establish a center that will, first, locate, organize, and index existing resources; second, coordinate with other bodies and offices to make information available; third, inform the church about available internal and external sources of information; fourth, assess gaps in existing resources and develop strategies for filling those gaps; fifth, serve as a resource person for offices undertaking data collection efforts; sixth, develop and maintain ties with institutional research officers in other organizations.

Resolutions A076 Proposed Changes to the Ordinal of the Book of Common Prayer

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
- 2 vention directs the Standing Commission on Liturgy and Music to work closely
- 3 with the Standing Commission on Ministry Development in preparing any pro-
- 4 posed changes to the Ordinal of the Book of Common Prayer and the Book of
- 5 Occasional Services (BOS).

Explanation:

The Standing Commission on Ministry Development in preparation for the revision of Title III Canons has developed a paper entitled, “Towards a Theology of Baptismal and Ordained Ministry” which has been discussed in the eight domestic provinces and distributed to all deputies of General Convention with the request that it be received and used in the revision of Title III Canons. The contents of this paper will be an extremely important resource for any revision of the Ordinal and the BOS.

Courtesy Resolution Celebrating the Life and Ministry of the Rt. Rev. Stewart Zabriskie

- 1 *Resolved*, That this 73rd General Convention joins with the Standing Com-
- 2 mission on Ministry Development in giving thanks for the faithful life and min-
- 3 istry of the Rt. Rev. Stewart C. Zabriskie, second bishop of the Diocese of
- 4 Nevada.

Explanation:

Bishop Zabriskie was a force in the development of what has become known as Total Ministry in our church and was an active member of the Standing Commission on the Development of Ministry. During his tenure on the Commission, Bishop Zabriskie was an influential voice in the theological paper, “Towards a Theology of Baptismal and Ordained Ministry,” which will be widely discussed during this General Convention and will be the foundation document used in the anticipated Title III canonical revisions being called for during the next triennium. The Commission is indebted to Bishop Zabriskie for his clarity of vision.

Appendix A
Resolution A134s - Lay Training

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Alabama	X				
Alaska		No. In Process	COM, bishop in process of developing training requirements	Developing budget line item	COM, Bishop in process of developing training requirements and developing needed budget line item
Albany		Yes	EFM is offered in 5 locations	Funds come from tuition	
			ALPHA is used in many parishes	Funds come from parish budget	
			The Cathedral offers a three year "Cathedral Institute for Lay Studies"	Funds come from tuition	
Arizona	X				
Arkansas		Yes	School for Ministry Total Ministry Initiatives	\$25,000 from diocesan budget	
Atlanta		No	Discernment for Priesthood in the Diocese of Atlanta		
Bethlehem	X				
California			Commission on Ministry	\$13,000	
			Clergy in Training program	\$12,000	

¹ No response to lay training questions.

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
			School for Deacons	\$28,000 plus funds raised by the school, plus funds from tuition	
			Lay Eucharistic Ministry training	Funds come from tuition	
			Leadership Day (50+ workshops for lay and clergy leadership	\$5,000 plus funds from tuition	
			"To Equip the Saints" twice-yearly adult education day	\$1,000	
			Annual Theological Reflection day	\$3,000	
			Education Department adult education events and curriculum		
			events and curriculum development	\$5,000	
			Education for Ministry	\$1,500	
Central Florida		Yes	The Institute for Christian Studies, School of Cont. Ed		
			The Institute for Christian Studies, School of Diaconal Training and Continuing Education for Clergy		
Central Gulf Coast		Yes	Support and encourage "Education for Ministry," Sewanee		
			Support training received through Cursillo		

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
			Annual Odyssey Program for Adults		
Central New York	X				
Central PA		Yes	Diocesan School of Christian Studies		
Chicago		No	The Deacons' School for Ministry and Formation		
Colorado		Yes	Diaconal Formation Process		
			M.Div. In Anglican Studies, Iliff School of Theology and Diocese of Colorado for ministries including lay ministry		
			Canon 9 formation		
Connecticut		No			
Dallas		Yes	Anglican School of Theology for lay ministry or ordination to the vocational Diaconate		
Delaware		No	Will develop these programs in the coming years.		
East Carolina		No	Just beginning process of developing an Anglican Institute		
East Tennessee		Beg. Process			
Eastern Michigan		Yes	Mutual Ministry Support; Parish Discernment Process for Ordained Ministry Aspirants, Christian Formation Process	No	Spoke to someone in the diocese

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Eastern Oregon		Yes	3 Year Christian Formation through the Baptismal Covenant		
Easton	X				
Eau Claire		No			
El Camino Real		No			
Florida		Yes	Diocesan School of Ministry: Vocational Diaconate, Canon IX Priests and Lay Ministry		
			Tallahassee Bible Institute: Seminary Courses, Trainin for Lay Ministry, Cont'd Ed for Clergy and Other Prof'g		
Fond du Lac		No	Deacon Training School for permanent deacon program	Stipend of \$500 to Instructor	
Forth Worth		Yes	Early stages of being developed	Not a budget item	
			The Anglican School of Theology and The Institute of Contemplative Studies provide comprehensive instruction in an academic setting. Includes training in spirituality and spiritual direction for clergy and lay especially through the Institute of Contemplative Studies. Courses may be audited.		
Georgia		Yes	Two Lay Ministers' conference per year	\$2,000	

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
			School for Deacons; Discipleship Program		
Hawaii		Yes			
Idaho		Yes	An annual convocation on various topics related to evangelism and ministry development	No budgeted amount	
Indianapolis	X				
Iowa	X				
Kansas		Yes	To be done in local congregations in an approach to "total ministry."		
			Kansas School of Ministry: In depth lay education, training of candidates for ordination as deacons and local priests	25,000	Inf. Given by Mr. Stancovitch. Some amts from restricted funds.
Kentucky			At this time we do use EFM and are considering the development of a Diocesan School for Lay Ministry	2,700	
Lexington		No	Discernment seminar (10 - 1/2 day sessions) for lay and/or ordained ministry tracks		

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Long Island		Yes	George Mercer, Jr., Memorial School of Theology provides programs "to prepare women and men for the church's lay ministries, both those lay ministries provided for in Title III of the Canons of the Episcopal Church and specialized ministry to the elderly and educational ministries." It also has a program of education in preparation for the vocational diaconate"		
Los Angeles		Yes	EFM; Episcopal Theological School at Claremont		
			Annual Ministry Fair and all-day educational event of workshops and classes for all ages, lay and clergy; various deanery schools and education events, ranging from on-going classes to one-day events; Casa Rusack-education within the Hispanic community		
Louisiana		Yes	School for Ministry; for lay ministry, ordination process for diaconate or priesthood, already ordained.	Tuition, endowment income.	

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
			Nine weekend sessions held once a month for two years. In depth didactic and group experience. January 2000 start up.	Budget, \$16,000 for part time staff, honoraria for lead presenters, operating expense	
Maine	X				
Maryland		Yes	Diocesan Discernment Program for all persons		
Massachusetts	X				
Michigan		No	Year 2000 "Discernment and Ministries Studies Program Retreat (Whitaker School of Theology)	\$1,800 honorarium for planning of retreat for 2000	
Milwaukee			Education and training standards for persons preparing for ordination and for lay leadership		
			COM and Bishop continue to work on the development of guidelines and standards for lay leadership education and clergy continuing education		
Minnesota	X				
Mississippi			School for the Diaconate, EFM, ALPHA	Funds from Tuition	

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Missouri		Yes	Episcopal School for Ministry	\$21,000 + \$3,000 for cont'd ed. Grants to attend and an additional \$4,000 for other lay continuing ed grants	
Montana	X				
Navajoland A.M.	X				
Nebraska		Yes	Program: The Nebraska Plan for Ministry Development - "education approach to the formation and training of lay and locally ordained ministry in the Diocese of Nebraska."		
			Diocesan School of Theology; Preachers in Training;		
Nevada		No	Diocesan Training Program Practice of Presbyterate; Diakonia in Practice; several pastoral classes.		
New Hampshire		No	Opportunities for Adult Christian Education and Spirituality		
New Jersey		Yes	Hispanic Lay Leadership Program being developed		
			One lay leaders' conference a year, in relation to clergy conference.		

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
New York		No			
Newark		No	Task Force on Total Ministry doing a study. Will report to Convention in Jan 2000		
North Carolina		No			
North Dakota		Yes	Guidelines for Local Ministries Licensed and Ordained		
Northern California		No			
Northern Indiana		Yes	Montreal Diocesan Theological College, Montreal, Quebec		
Northern Michigan		Yes	Mutual Ministry Covenant Group		
Northwest Texas		Yes	Training for Diaconate & Canon IX ministries		
Northwestern PA		No	Diocesan School for Ministry for lay ministers, deacons, and presbyters		
Ohio		No			
Oklahoma	X				
Olympia		Yes	Diocesan School of Theology	\$238,392	
Oregon		Yes			
Pennsylvania		Yes	EFM/DOCC/Cursillo		
			"Under One Roof" - annual diocesan training day for lay ministry		

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
			"Philadelphia Theological Institute" series of seminars, lectures		
Pittsburgh	X				
Quincy		No	School for Ministry and Diaconal Discernment and Formation Program		
Rhode Island	X				
Rio Grande		Yes			
Rochester			Diocesan School for Total Common Ministry		
San Diego		Yes	Center for Urban Ministry for Lay and Ordained	Stipend of \$10,000 to	
			Diaconal Training and Formation Program	Director of School	
			School for Christian Ministry		
San Joaquin	X				
South Carolina		No			
South Dakota		Yes	Niobrara School for Ministry (including Niobrara Summer Seminary, Ministry Weekends and Lay Reader/LEM training)	\$10,000	
			EFM and DOCC	\$3,000	
			COM Christian Formation Cmte (Sponsoring Conferences, and Workshops for all the Baptized throughout the diocese	\$10,500	

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Southeast Florida		Yes	The Diocesan School for Christian Studies		
Southern Ohio		Yes	The Anglican Academy - Southern Ohio Lay Leadership Initiative	\$12,000	
Southern Virginia		Yes	DOCC, EFM, Servant Leader Formation Program		
Southwest Florida		Yes	Diocesan "School for Ministry"		
Southwestern VA		No	Setting up Deacons Training Program		
Spokane		No	School for Ministry		
Springfield		Yes	School for Ministry	\$6,000	
Tennessee	X				
Texas		No			
Upper South			Annual Lenten Retreat for laity of the diocese	\$4,000	
Carolina			Annual Bishop's Conference on Ministry (Total Ministry)	\$6,000	
			Implementation Tools and Communication	\$2,000	
Utah		Yes	Guidelines for Parishes and Individuals involved in the setting forth of Persons for Ordained Ministry under Title III, Canon 9.		
Vermont	X				
Virgin Islands	X				

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Virginia		Yes	Parish Leadership Training Events	\$2,640	
			Gifts and Talents for Ministry Workshop		
			Ministry in Daily Life		
			Methods of Lay Catechesis Training Program		
Washington		Yes	Equipping the Baptized	\$5,000	
			Task Force on Lay Ministry for Persons of Color	\$1,500-\$3,000	
			COM in process of creating resource manual for training of lay persons	\$3,000	
West Missouri		No			
West Tennessee		No			
West Texas	X				
West Virginia		Yes			
Western Kansas					
Western Louisiana			The Bishop's School for Ministry in Western Louisiana		
Western MA			In process School for Ministry - start up Fall 1999		
Western Michigan		Yes	EFM	COM provides limited grants	
			Diocesan ECW		

Diocese	No Response ¹	Program	Description Of Program	Budget	Comments
Western New York			Bishop Brent School for Ministry - Training required for Licensing in Canonical Lay Ministries, specific ministries, vocational diaconate, and ministry as baptized person		
Western N.C.		No	Parish Leadership Conference		
			Diaconate Training Program		
Wyoming		Yes	Diocesan School or Program for training lay persons and/or persons in the ordination track - in development		
			Individual, group event & EFM	\$27,000 per year	

Standing Commission on National Concerns

MEMBERSHIP

Ms. Judith Amber (Nebraska) 2003, *secretary*

The Rev. Dr. Mark Anschutz (Texas) 2003 replaced by the Rev. Daniel J. Riggall (Maine) 2000

Dr. Hobart M. Banks Jr. (California) 2000

Ms. Pam Chapman (Michigan) 2003 replaced

Ms. Jean M. Pinder (Arizona) 2003

Dr. Cynthia B. Cohen (Washington) 2003, *chair, Task Force on End-of-Life Decisions*

The Rev. Randolph K. Dales (New Hampshire) 2000

Dr. John E. Fryer (Pennsylvania) 2000, *vice chair*

The Rev. Duncan M. Gray III (Mississippi) 2003

The Rev. S. Ross Jones (Oklahoma) 2003

Mrs. Mary Ko (California) 2000, *co-treasurer*

Dr. Richard Ko (California) 2000, *co-treasurer*

The Rev. Sandra M. Levy, Ph.D. (Virginia) 2000, *chair*

The Rt. Rev. John B. Lipscomb (Southwest Florida) 2003

The Rt. Rev. Larry E. Maze (Arkansas) 2000

The Rev. Janice M. Robinson (Washington) 2003

Ms. Deborah J. Stokes (Southern Ohio) 2003

Commission Representatives at General Convention:

Bishop Larry Maze and Deputy Janice Robinson are authorized to receive non-substantive amendments to this report.

INTRODUCTION AND SUMMARY OF COMMISSION'S WORK

The Standing Commission on National Concerns (SCNC) was created by action of the 72nd General Convention in 1997. The purview of this commission encompasses areas of concern previously taken up by the Standing Commission on Health, the Standing Commission on Human Affairs, and the domestic portion of the Standing Commission on Peace with Justice. The breadth of national concerns addressed by this current commission is reflected in the heterogeneity and scope of the resolutions that came before it this triennium. However, the overarching themes of compassion and justice, within a framework of Christian ethics, cuts across all the areas we addressed over the past three years. We believe our work over this past triennium reflects our responsiveness to pressing societal issues that impinge on the Episcopal Church and demand action within our Christian context.

The Standing Commission as a whole met four times during this period. The first meeting was our organizational meeting in Minneapolis where we elected officers, mapped out our work, and laid the groundwork for proceeding over the next two-a-half years. A panel of external, multidisciplinary experts was agreed upon for an End-of-Life Task Force, authorized by resolution, and we then subdivided the commission into working groups responsible for the four other resolutions that had come before us in the areas of health care, human sexuality, and the theology of work. Additional Commission meetings were

NATIONAL CONCERNS

held in Bethesda, Maryland (October, 1998), Richmond, Virginia (May 21-23rd, 1999), and again in Bethesda, Maryland (October 19-21, 1999), and work between commission meetings was carried out by subgroup meetings, conference calls, and e-mail correspondence between working group members. Although the Commission was sub-divided into working groups by areas of background and interests, the background statements, recommendations, and resolutions given in the body of this report were considered and finally supported by the commission as a whole.

PLAN OF THIS REPORT

Because of the breadth and heterogeneity of the resolutions referred to this Commission, each major area of national concern will be considered separately, with background statements, recommendations, and resolutions for each area appearing at the end of each major section. In addition, two new initiatives concerned with abolishing the death penalty in the United States and with the bioethics of genetic manipulations will be considered at the end of our report.

END-OF-LIFE CONCERNS: TASK FORCE REPORT

Origins and Goals of End-of-Life Task Force

When illness strikes, we reach out eagerly for new medical technologies that give us the power to extend our lives much longer than our parents ever dreamed we could. Yet even as we cling to respirators, heart-lung machines, and “miracle” drugs in efforts to avoid death, we know, as Christians, that death is not the last word. At the heart of our faith is the Easter story, revealing that God does not abandon us at death, but raises us into new life. When we acknowledge this deeper truth, we recognize that our struggle is not to stay alive but to live faithfully and to die faithfully.

The shape of our dying, however, has been changed drastically by medical advances during the last generation, especially within the developed world. Life processes can be prolonged by artificial means for extra weeks, months, and even years. If biomedical technology had the power to cure and to restore human function fully, then medical attempts to extend our lives would be an expression of faithful living. But this technology, at times, has only the power to sustain life without returning us to a condition that has meaning and dignity. Moreover, it can obscure when we are dying. Thus, contemporary medical advances challenge us to discern when it is time to cease curative efforts, recognize and accept when we are near the end-of-life, and develop more appropriate ways of caring for those approaching death. Our response to this challenge is informed by how we understand our lives in relationship with God and the community, what that requires, and what that enables in faithful living and faithful dying.

Within this larger context, the 72nd General Convention of the Episcopal Church asked for guidance on end-of-life matters in a resolution that called for the creation of a working group to: study the theological and ethical implications of end-of-life issues, including adequate palliative care, euthanasia, and assisted suicide, taking into consideration pertinent studies in the Christian moral perspective, such as the Washington Report (*Assisted Suicide and Euthanasia: Christian Moral Perspectives*), previous resolutions of the General Convention, and recent Supreme Court decisions.

An End-of-Life Task Force was formed in response to this resolution composed of the following persons:

Cynthia B. Cohen, Ph.D., J.D., Senior Research Fellow, Kennedy Institute of Ethics, Georgetown University, Washington, D.C., Chair

The Rev. Randolph K. Dales, Rector, All Saints' Episcopal Church, Wolfeboro, New Hampshire

The Rev. Dr. Jan C. Heller, System Director, Office of Ethics and Theology, Providence Health System, Seattle, Washington

Bruce Jennings, M.A., Executive Vice President, The Hastings Center, Garrison, New York

Margaret E. Mohrmann, M.D., Ph.D., Associate Professor of Pediatrics, University of Virginia Medical Center, Charlottesville, Virginia

The Rev. Dr. E. F. Michael Morgan, Rector, Church of the Good Shepherd, Athens, Ohio

The Rt. Rev. Kenneth L. Price, D.D., Suffragan Bishop, Diocese of Southern Ohio, Columbus, Ohio

The Rev. Dr. David A. Scott, William Meade Professor of Theology and Ethics, Virginia Theological Seminary, Alexandria, Virginia

Timothy F. Sedgwick, Ph.D., Professor of Christian Ethics, Virginia Theological Seminary, Alexandria, Virginia

David H. Smith, Ph.D., Director, The Poynter Center for the Study of Ethics and American Institutions, Indiana University, Bloomington, Indiana

Karen Roberts Turner, J.D., M.A., Partner, Montedonico, Hamilton, and Altman, Bethesda, Maryland.

The Episcopal Church has largely developed moral teachings related to Christian faith through resolutions passed at General Convention. A rush to legislate by means of resolutions, however, tends to politicize and divide the church. This task force was blessed with the opportunity and challenge to do something different. It was a group that had not been charged with representing a variety of specific interests but with providing "a wide range of expertise and approaches to medicine, ethics, and theology." It was a "working group" in the sense that it did not claim authority to give final answers to pressing questions that can arise for Christians near the end-of-life but was working toward these. It derived strength and insights from many Episcopalians, both clergy and lay persons, who responded to its request for comments, ideas, and materials related to concerns that arise for Christians near the end-of-life. Although the task force hoped it would achieve a *consensus fidelium*—an understanding that could be shared in common by the faithful—it saw itself as an exploratory body carrying further conversations already in progress. It aimed to provide a new and constructive initiative in the life of the church whereby effective teaching materials might be developed.

In a book, *Faithful Living, Faithful Dying: Anglican Reflections on End-of-Life Care* (Morehouse), the task force has addressed the range of theological, ethical, pastoral, and public policy issues created by the need to provide loving and fitting care for those near the end-of-life. This task force book is meant to be used hand-in-hand with another book, *Toward a Good Christian Death: Crucial Treatment Choices*, by the Committee on Medi-

cal Ethics of the Diocese of Washington (Morehouse). The latter book considers questions related to death and dying largely from the perspective of individuals making health care decisions near the end-of-life, whereas the End-of-Life Task Force book also takes into account the congregation and the larger church community. The two books together are designed for use by church bodies; diocesan and congregational groups; clerical, seminary, and lay classes; religious and secular ethicists; public policy makers; health care professionals; individual Episcopalians; and those of other religious traditions or of no religious tradition who have an interest in these matters.

The Report of the End-of-Life Task Force: Faithful Living, Faithful Dying: Anglican Reflections on End-of-Life Care

The End-of-Life Task Force here offers a brief summary of its book, *Faithful Living, Faithful Dying: Anglican Reflections on Care at the End-of-Life*.

Part I, “Theological and Ethical Understandings,” presents characteristic Anglican understandings as they illuminate matters that arise for those approaching death. Part II, “Responding to the Needs of those Near the End-of-Life,” proposes ways in which these understandings can shape Christian responses to the ethical questions, pastoral matters, ritual concerns, and public policy issues that can arise for those near death. Overall, both parts address four distinct and yet sometimes overlapping groups: (1) individuals, families, friends, and health care professionals; (2) congregations; (3) the church-at-large; and (4) public policy makers.

Part I. Theological and Ethical Understandings

CHAPTER 1. THE REALITY OF DEATH

Pressing questions that emerge at the end-of-life today are shaped by our understanding of two distinct meanings of death—death as a part of life and death as a specific event in our lives—and by our conviction that death is a doorway to new life with God.

Our life-long awareness that someday we will die provides a spiritual discipline that teaches us, as Christians, to overcome the dread and loss that death conveys and to accept and prepare for it as a part of faithful living. We can choose to live bravely and faithfully in the face of death, setting it within a larger Christian story. Death moves to the center of our lives as a specific event when we learn that we are terminally or chronically ill with a condition that will advance inexorably to death. The event of death, *The Book of Common Prayer* teaches, is a communal one, rather than an individual incident in our biological trajectory. Thus, the Anglican tradition calls us to expose the flimsiness of our culture’s attempts to conceal the reality of dying, to prepare for faithful dying, and to nurture and care for those who are approaching death.

CHAPTER 2. GOD, DEATH, AND ANGLICAN THEOLOGY

Dying is a critical turning point in our lives in that it offers us opportunities to gain a new understanding of God’s presence and what God is calling us to do and to be. Yet when an awareness of death reveals the limits of our lives, we turn away from the divine life to idolatry, clinging to the particular goods of life. Paradoxically, we die when we thus deny death, for death is eternal separation from God. We live when we die to ourselves and live in Christ. Redemption is a change of mind and heart that draws us back into relationship

with God.

In Christian faith, there is no final separation between beliefs and actions, for we know God only in the living of our lives. We see this within the Anglican tradition, where Christian faith is envisioned as a way of life grounded in Scripture as celebrated in worship. Worship is *sacramental* in the sense that it reveals, celebrates, and effects God's presence in all of life. Christian faith is also *evangelical* in that Word and sacrament offer saving knowledge that enables a new life and a new understanding of death. As a way of life, Christian faith is *theocentric*, for it is centered on God, the creator and redeemer who gives the gift of life to an interdependent creation. Further, Christian faith is *incarnational*, in that through Jesus Christ we know God as we are acted upon, as we participate in creation, and as we are raised into eternal life. And Christian faith is *corporate*, in that all of creation is reconciled with God and drawn into one body. Although Christian faith does not invariably resolve the myriad questions that arise near the end-of-life, it forms us in such a way that we are responsive to God in matters of life and of death. Thus, we enter the critical point of dying trusting that God is present then as in all of life.

CHAPTER 3. MORAL JOURNEY, ETHICAL COMPASS

The moral life is a communal project lived in relationship with God and our fellow human beings. The sacrament of Baptism in *The Book of Common Prayer* expresses an understanding of the moral life as a journey of on-going discovery for which God is the orienting compass. The moral life addresses virtues of character, as well as principles of conduct. It reflects on the interests and flourishing of the individual, as well as on justice and the good of the community. Moreover, it encompasses many values, such as individual liberty, rights, respect for others, justice, courage, mercy, trust, community, fidelity, empathy, and love.

Anglican moral thought assesses our conduct in view of these virtues, principles, and values in three ways. It evaluates our actions (1) by the intentions, goals, or purposes that they express; (2) by the values that they embody and bring into the world; and (3) by the values that they enable or make "come alive" in relations among persons. The Anglican moral vision offers a communal understanding of who we are and how moral authority near the end-of-life flows from the patient to the family, to those close to him or her, and to the community. In the Anglican tradition, therefore, care near the end-of-life calls for the responsible use of human power; right relationships among persons; and relationships, resources, and empowerment that promote human good.

Part II. Responding to the Needs of those Near the End-of-Life

The task force turns in Part II to explore how the theological and moral vision of death and dying presented in Part I informs the care of those near death and the response to them of family, friends, health care professionals, ordained and lay ministers, and the church. *Sections below in italics highlight the recommendations of the task force.*

CHAPTER 4. USING OUR MEDICAL POWERS APPROPRIATELY

Here the task focuses on several exceptionally difficult ethical issues that arise near the end-of-life as a result of our unprecedented medical powers. These are: how to discern the appropriate uses and the misuses of medical technology, when it is morally appropriate to withdraw artificial nutrition and hydration, the morality of providing pain-relieving

drugs, and whether physician-assisted suicide should be accepted as a moral and a legal norm.

Anglicanism celebrates our expanding biomedical capabilities and resists any idea that biomedical technology is intrinsically suspect or perverse. Yet it is also cautious about possible misuse of this technology. *Thus, Anglicanism rejects as idolatrous a vitalism that contends that persons must be kept alive by medical means as long as possible. We cannot simply assume that because technology is available, we must use it. Instead, we are called to sustain human life only so long as this honors the whole person in the unity of body and soul in light of such values as love, justice, fidelity, and beneficence. This means that we are not required to continue medical treatment when it creates great suffering and places burdens upon those near death that do not serve human good and the ends and purposes of human life.*

The task force recognizes that artificial nutrition (for example, through a feeding tube inserted into the stomach) and hydration (most often through a tube inserted into a vein) have a close association with caring and feeding. Yet it also recognizes that having a synthetic protein compound pumped directly into the intestine by skilled medical personnel is not the same as eating and drinking with friends. *Artificial nutrition and hydration are forms of medical treatment that are qualitatively different from ordinary feeding. There is a moral presumption that they should be used for persons who are seriously ill. Their use, however, can require the introduction of intrusive and burdensome measures that can physically separate dying persons from loved ones. Hospice professionals indicate that if such feeding is imposed on patients near death who are functionally unable to assimilate it, they experience considerable discomfort and suffering as they die. Moreover, these professionals relate that those near death who refuse such feeding do not have a sense of starvation or thirst so long as they receive appropriate palliative care. Artificial nutrition and hydration, therefore, should be declined or ended when its use would be burdensome and would compromise the values and purposes of human life for a person. The task force, however, rejects any withdrawal of artificial feeding that is carried out with the intention of causing death.*

Although medicine has made major advances in the treatment of pain, ironically, these have not been reaching a significant proportion of patients who are near the end-of-life. The health care professions are making greater efforts to offer palliative care that can alleviate pain, discomfort, suffering, and dysfunction near the end-of-life. Such care is exemplified by hospice, whose basic goal is to provide comfort care for the whole person, ensuring that he or she is surrounded by the human family. The principles that govern hospice care include providing pain control at the end-of-life, allowing dying at home whenever possible, and avoiding excessive use of medical technology. *The End-of-Life Task Force urges patients, families, and health care professionals not to wait until persons have entered the last phases of dying before contacting hospice services. It also calls for hospice-like care, not only for those who are considered terminally ill because they have a life expectancy of six months or less but also for those who are in the advanced stages of chronic illness whose time of death cannot be precisely predicted.*

In the vast majority of cases, appropriate pain relief can be provided to dying persons without placing them at risk of an earlier death. When the alleviation of pain and suffer-

ing in such persons requires the use of narcotic doses that might hasten death, it is morally and legally appropriate to provide these. The fear of addiction in dying patients who receive pain-relieving drugs is misplaced; addiction in such persons is rare and inconsequential. When pain cannot be relieved by other sorts of clinical interventions for those near death, it is morally appropriate to provide total sedation for them. Hospice physicians have learned that they can gradually give increased doses of narcotics that reach a very high level without hastening the death of patients. However, the task force rejects the deliberate and abrupt introduction of high doses of drugs given with the intention of causing death.

Physician-assisted suicide, in which a physician gives a patient a drug or other medical means to use to end life, is not to be confused with withdrawing disproportionately burdensome or futile life-sustaining treatment near the end-of-life. The leading arguments for and against physician-assisted suicide are presented in detail in this chapter of the book. *Members of the task force believe that the Episcopal Church should continue to oppose physician-assisted suicide near the end-of-life because suicide is never just a private, self-regarding act. It is an act that affects those with whom we are in relation within the community, denying them the sense of meaning and purpose to be derived from caring for us as we die. Moreover, it threatens to erode our trust in physicians, who are pledged to an ethic of healing. Finally, it denies our relationship of love and trust in God and sets us up as gods in the place of God.*

To sanction physician-assisted suicide as a matter of law and public policy would undercut the sense of the primary importance of human life that is essential to continued respect and care for human life in our society. Such a policy might well lead to a social climate in which the old, sick, and disabled were pressured to kill themselves to avoid being a burden to others. It would risk making suicide an accepted norm, rather than an exceptional act. The task force does not support the cruel extension of suffering at the end-of-life, but calls instead for the provision of adequate and appropriate palliative care at this time. Where there are drugs to hand a despairing person near death so that he or she can commit suicide, there are drugs to give that person so that he or she can gain relief from pain and come to a peaceful death. That some die today with inadequate palliation, human comfort, and spiritual support is a judgment against the community and its failure to address and support dying persons. The End-of-Life Task Force unequivocally and militantly insists that the practices, financing patterns, and habits that allow miserable dying to be a reality in the United States and around the world must be changed.

CHAPTER 5. MAKING RESPONSIBLE TREATMENT CHOICES

Here the task force turns to several important issues relevant to treatment choices near the end-of-life: truth-telling within the doctor-patient relationship, the use of advance directives for treatment near the end-of-life, and caring for those near death who have limited decision making capacity. It recognizes the need to involve clergy and other members of the community with whom patients are in relationship in these decisions.

The Anglican tradition recognizes that adults with the capacity to make decisions have the responsibility to make health care choices about themselves. This tradition also shares the conviction that health care professionals should speak openly and forthrightly

with patients about their conditions. Full disclosure within the doctor-patient relationship is essential if patients are to gain accurate information that allows them to prepare for dying and if caregivers are to establish a relationship of trust and care with them. Health professionals should consider the worldview, cultural background, and moral framework of individual patients in informing them about their conditions. There are important issues of timing and wording that these professionals should take into account in disclosing the truth to patients. They are called to assure their patients of their willingness to walk the last mile with them near the end-of-life.

Advance directives for health care at a time when death is approaching recognize our life in community. Christians should make every effort to prepare advance directives, including living wills and durable powers of attorney for health care, in order to direct their treatment near the end-of-life. Although both forms of advance directive have certain limitations, they provide a concrete way in which to promote advance planning, communication, and interaction between patients and those close to them. Practically, they prepare others to act on behalf of patients, when necessary, as they approach death.

Extremely difficult ethical questions are raised by the need to make health care decisions for those who cannot decide for themselves. Adults who have never had the capacity to make their own treatment decisions or who have had this capacity only intermittently should be cared for in light of what those close to them perceive as the good, needs, interests, and concerns of these persons. As for all persons, there is no Christian obligation to continue treatment for those who are decisionally impaired when it fails to offer a reasonable chance of recovery or causes suffering that burdens their ability to continue in the larger purposes of life. Although children cannot provide fully informed consent for refusing, beginning, continuing, or ending treatment, they should share in the decision-making process as much as their capacity allows. As children mature, their wishes should be given increasing weight in decisions about their care.

CHAPTER 6. ACCEPTING, CARING, AND MOURNING

The task force explores three attitudes that we must nourish within our congregations if we are to deal honestly and constructively with death. These relate to accepting that we are mortal, sustaining a community of care, and comforting those who mourn. Congregations, which form the heart of the church, have a significant role to play in helping persons and communities develop these attitudes.

Congregations must be unafraid to speak of death. They can help us to cut through our denial of death in several ways. Clergy can explore the subject of dying in preaching and in teaching. Congregations can raise members' awareness of the need to prepare for dying with educational sessions at adult forums and other meetings, using a wealth of educational materials available within the church. They can also assist members in developing advance directives. A growing *ars moriendum*, or art of dying literature is currently circulating among Episcopal parishes around the country that can enunciate shared norms to guide individuals who are coping with end-of-life matters. A sample of this *ars moriendum* literature is provided in the appendix of the task force book.

Furthermore, congregations can serve in many ways to alleviate the fear of abandonment and dying alone of those within and outside the parish. Within the parish community, clergy can make known the resources in The Book of Common Prayer for those who are

approaching the end-of-life and can encourage both public and private prayer for the sick and dying. Visitations of the sick, healing ministries, parish nurses, programs of respite care for families and of assistance with household chores can all be provided as part of parish life. The National Episcopal Health Ministries and several other groups within the church provide information and resources to congregations to assist them in such efforts. Congregations can also assist in the development and support of local hospices. Moreover, the dedication of the community is required to meet the needs of clergy for ministering as they care for parishioners near death and those who love them.

Finally, congregations are called to encourage members to visit those who are mourning and to develop programs of support for the bereaved that extend well beyond the few months after death. Grief support groups sponsored by churches can be immensely helpful to those who mourn. Some congregations have created memorial gardens or columbariums where the ashes of those who have died can be buried. These offer a sense of the connection between the living and the dead. Samples of information about memorial gardens and columbariums are provided in the appendix of the book.

CHAPTER 7. ENRICHING THE CHURCH'S RESPONSE

Ways in which the church at large can expand its ministerial and liturgical support for those who are seriously ill and dying are offered in this chapter. Both ordained and lay ministers are called into changing health care situations today that are fraught with novel ethical, theological, and pastoral issues. New and expanded educational resources need to be developed through seminaries, continuing education courses, diocesan meetings, clergy retreats, and other clerical gatherings. These should explore such areas as medical ethics, functions of health care organizations, theological questions related to the end-of-life, and ministry to the dying. Care at the end-of-life is not a special interest within the ministry, but a central one, since everyone dies and especially needs the prayers and support of the community of faith at that time.

Secular liturgies are being developed within health care institutions today to address the unmet needs of those who die within them and of their families and friends. Within the church, new rituals are informally springing up in response to a cry for ritual support from those who learn they have a serious illness, those making difficult decisions near the end-of-life, and those who care for them. *The church is being called, not only to use available rituals for those near the end-of-life but also to expand these and to develop new services and prayers and take account of the changed health care context. These should address the needs of those who learn they are terminally ill, those deciding whether to withdraw life-sustaining treatment, and those who have begun to receive hospice care. The Expansive Language Committee of the Standing Commission on Liturgy and Music is to be applauded for its significant efforts in this direction. A service entitled A Form of Prayer at a Time When Life-Sustaining Treatment Is Withdrawn is provided in the appendix to the End-of-Life Task Force book as an example of these new liturgies.*

CHAPTER 8. BROADENING THE CONVERSATION

Moved by a vision of what faithful living and faithful dying mean, Christians have from the beginning established practices and institutions that offer comfort and support to the dying. The Episcopal Church has a great contribution to make today not only to such

persons and to those caring for them, but also to a society that needs to change radically the manner in which it cares for the dying. This chapter offers ways in which the church can bring the Anglican moral vision to bear on the sphere of public policy. In it, the End-of-Life Task Force makes a case for improved access to palliative care for those approaching death within the context of an improved health care system overall.

Obstacles to providing adequate palliative care for those near the end-of-life are becoming evident today as a result of the ways in which we are responding to the crisis in our health care system. This complex system, which employs millions and accounts for annual expenditures of almost one trillion dollars, touches individuals in highly inconsistent ways. It is fragmented, offering care in settings that have no systemic connection with one another. It is highly bureaucratized, using large numbers of officials to administer huge and unwieldy health care structures. Furthermore, it is irrationally regulated.

There is concern that those who are near the end-of-life are bearing a disproportionate burden of the current effort to cut the costs of this health care system. For instance, current policies at times lead to the discharge of those near death from health care institutions before this is medically appropriate and before they have had time to arrange for palliative care. Moreover, those who are without health care insurance often have no access to palliative and other forms of health care near the end-of-life. Statements made in the past from within the Episcopal Church recognize that we have a moral mandate to provide access to comfort care to those near the end-of-life. Yet the interest of massive economic and political forces in safeguarding the bottom line is pushing that moral mandate to the sidelines.

The spiritual imperative to provide comfort care for those approaching death leads the End-of-Life Task Force to call upon legislators and public policy makers to make more adequate and comprehensive palliative care available. This requires removing existing legal and regulatory obstacles to the provision of adequate and appropriate pain management for those near death and enabling timely referrals to hospice for patients eligible for this form of care. It also requires the development of hospice-like care for those not currently eligible for such care that is, those who are in the advanced stages of chronic illness who will die in the future at a point that cannot be precisely predicted.

In an effort to articulate a vision for end-of-life care in the United States, the End-of-Life Task Force recommends that Episcopal Church leaders first decide what priority to give health care policy, considering whether they can muster sufficient resources to make a difference in this area. If they decide to move forward, they should try to reach consensus about the ends that the church should seek. This would involve making explicit a small set of principles, values, or criteria that have been articulated over the history of the Christian, particularly the Episcopal, tradition. Some of these have been presented earlier in the task force book and elsewhere. When consensus begins to emerge on key principles and values, the church should engage expert consultants to map their implications for crafting health care policy, particularly with regard to end-of-life care. Some of these have also been developed in the task force book earlier.

Finally, the Episcopal Church should foster an association of groups and individuals involved in health care policy, especially near the end-of-life. This association would be composed of groups such as Episcopal health care organizations, the National Episcopal Health Ministries, and the Assembly of Episcopal Health Care Chaplains, as well as indi-

viduals who develop or teach about health policy or otherwise work in areas related to health care policy. This body, in cooperation with the Office of Government Relations, would communicate to policy makers and to the public the positions of the Episcopal Church regarding health care policy, especially as these affect those approaching the end-of-life. It would also advocate for a health care system that guarantees decent primary care for all, particularly those near the end-of-life. Moreover, it would keep abreast of the rapidly changing health care market and developments in biomedical research. Finally, this association would collect and develop resources and teaching materials related to access to health care at various points in the life cycle for the use of dioceses, congregations, and individuals.

Final Reflections

As the End-of-Life Task Force moved forward, it came to realize that it was engaging in a process of theological and moral discernment akin to the one it set out in Part I. This process can be characterized as a faithful, respectful conversation, in which, over and over, the task force returned to the theological bases of Anglican thought and the ethical imperatives of our beliefs. In this process, the task force listened to persons from across the whole spectrum of the church who responded to its request for assistance. These voices enlarged its sense of the complex and painful human realities of fear, hope, and grief faced by those near the end-of-life. Moreover, they offered perceptive insights into how the church and our society has and has not made provision, ethically, spiritually, and practically, for those approaching death and those caring for them. The witness and ministry of the church can be born only where conversations are opened and deepened between those who are dying, those who care for them, and the living, historical reality we call the church. Such conversation, the task force came to realize, is a central work of the church.

When the task force reflected at its final meeting on the process through which it had come to closure, it was poignantly aware of the spirit of cooperation that had grown up within it. Members remarked that their experience in working together in the task force was unlike any they had been through before in a working group and had a sense that the Holy Spirit had dwelt within it. The group was also able to work well together, it concluded, because it had not focused narrowly on the details of particular rights and wrongs or on the specifics of public policy. Rather, its primary concern had been to articulate how the Christian faith informs our responses to end-of-life issues through a vision that is directed toward living fully in the presence of God not only in our dying but in our living. Its focus was on the journey of faith and on the community that bears us all forward in that journey, the church. Above all, the task force took away from its deliberations the piercing conviction that facing up to death and dying is profoundly connected to how we live our lives as individuals and in community with one another.

The task force invites bishops and deputies to General Convention and those who read this Blue Book report to delve further into *Faithful Living, Faithful Dying: Anglican Reflections on Care at the End-of-Life*. Discuss its claims and recommendations with one another and with the whole church and then use these conversations as a springboard for the pursuit of faithful living and faithful dying. For, as Paul declared in his letter to the

Romans:

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. (Romans 14:7)

**Resolution A077 Commend Diocesan and
Congregational Study of End-of-Life Issues**

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
2 vention accept with thanks the work of the End-of-Life Task Force and its pub-
3 lication, *Faithful Living, Faithful Dying: Anglican Perspectives on Care at the*
4 *End-of-Life*; and be it further
5 *Resolved*, That this 73rd General Convention endorse and support an educa-
6 tional program that will encourage every diocese and congregation, as well as
7 seminaries and clergy, to engage with the theological and ethical issues that arise
8 near the end-of-life, giving strong consideration to the use of *Faithful Living,*
9 *Faithful Dying: Anglican Perspectives on Care at the End-of-Life* (Morehouse),
10 the book developed by the End-of-Life Task Force for this purpose.

Explanation

Advances in medical technology and changes in our health care system are creating difficult questions for those near the end-of-life about when medical interventions should cease and what sort of care will allow them to live in right relation with others and with God as they die. The church, as the upholder of a moral tradition and provider of pastoral care, has a responsibility to provide guidance about these matters. In response to a General Convention resolution, the End-of-Life Task Force has developed a book, *Faithful Living, Faithful Dying: Anglican Perspectives on Care at the End-of-Life* (Morehouse), which provides a theological, ethical, pastoral, liturgical, and public policy discussion of these matters from within the Anglican tradition. This book is directed toward diocesan and parish groups and individuals, seminary and other classes, clergy, health care professionals, church bodies, public policy makers, and other interested persons and groups. It is designed to be used hand-in-hand with *Toward a Good Christian Death: Crucial Treatment Choices* (Morehouse) by the Committee on Medical Ethics of the Diocese of Washington, which is more focused on the perspective of individuals and those counseling them as they make health care decisions near the end-of-life.

**Resolution A078 Call to Lawmakers and Physicians to Provide More Adequate and
Comprehensive Hospice and Palliative Care**

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention, mindful of the resolutions on Health Care of the 69th, 70th, and 71st Gen-
3 eral Conventions and the resolutions on Principles on the Prolongation of Life of
4 the 70th and 71st General Conventions, call upon federal and state lawmakers to:
- 5 • Remove existing legal, financial, and regulatory obstacles to the pro-
6 vision of effective and comprehensive palliative care and pain and
7 symptom management for persons approaching death;
 - 8 • Enable timely referrals to hospice for persons approaching death;

- 11 • Promote the development of care grounded in the hospice model of
12 care for those in the advanced stages of a chronic, degenerative illness
13 who are not eligible for Medicare hospice coverage but whose illness
14 has progressed to a point where supportive care related to foreseeable
15 death would be appropriate and beneficial to them and to their fami-
16 lies;
- 17 • Improve education and training in palliative care and pain and symp-
18 tom management for health care professionals;
19 and be it further
- 20 *Resolved*, That the 73rd General Convention call upon the health care pro-
21 fessions to improve the quality of palliative care and pain and symptom manage-
22 ment for those near the end-of-life by such measures as:
- 23 • Providing sufficient levels of pain-relieving or sedating medication
24 for those approaching death to alleviate their pain and suffering, with
25 their consent or that of their surrogate;
- 26 • Making timely referrals to hospice care.

Explanation

Too many persons die today with inadequate pain and symptom relief and little human comfort, despite the fact that we have the technical knowledge to control most symptoms near the end-of-life. We urgently need to eradicate legal, financial, and regulatory obstacles to the provision of adequate and comprehensive care to those who will predictably die within six months, as well as to those in the advanced stages of a chronic degenerative illness who will die within the foreseeable future. We also need to improve education and training for health care professionals in palliative care and pain and symptom management, so that they will refer patients for hospice care in a more timely fashion and provide them with adequate and appropriate pain-relieving medication to alleviate their pain and suffering.

NATIONAL HEALTH CONCERNS: HEALTH CARE ADVOCACY

Introduction: Response to Resolution A59A

The Standing Commission on Health observed in its report to the 72nd General Convention that the Episcopal Church, through the ministry of its members, its congregations and dioceses, and its General Convention, has a vocation to health care. In order to carry out that vocation, the commission, through Resolution A059a, recommended that an agency of the Executive Council produce a theological introduction and study guide to use with a report to be developed in the future by a private, secular group, focusing on congressional health care policy.

This task was assigned to the SCNC, which formed a subcommittee on health for this purpose. After considerable investigation, the subcommittee learned that suitable material for study and discussion by congregations and individuals has appeared since 1997, when the resolution was adopted. Within the Episcopal Church, at least two bodies have published books that provide theological and ethical analyses of our changing health care system from an Anglican perspective. Several other works on this subject have been pub-

lished by health care policy experts associated with other Christian traditions. The SCNC therefore determined that these later works eliminated the need to produce an introduction and guide for use with the report of one secular group, for they jointly provide such material for general use.

We present here a brief discussion of several works that address serious difficulties within our health care system and also call on the 73rd General Convention to expand current efforts within the Episcopal Church to meet the health care needs of those with no or limited access to health care.

Relevant Christian publications

A starting point for study and discussion by Episcopalians of problems created by our changing health care system is provided by the 1994 Blue Book report of the Standing Commission on Health, and by the two books previously referred to in the End-of-Life Issues section of this report: *Today a Good Christian Death: Crucial Treatment Choices* and *Faithful Living, Faithful Dying: Anglican Reflections on End-of-Life Care*. Together, these two books provide an up-dated description and analysis of our health care system in the context of discussing adequate care for those near the end-of-life. They also address important issues of justice and charity within our current health care system from the perspective of the Anglican moral tradition.

The statement from the Standing Commission on Health which appeared in the 1994 Blue Book offers additional theological insights into the role of the Christian community in providing health care that can be of assistance to study groups within the Episcopal Church.

Several other books by authors from related Christian traditions would also be of assistance to groups within the Episcopal Church studying matters of health care policy. These include *Back to Reform: Values, Markets and the Health Care System*, by Charles J. Dougherty and *Health Care Reform: A Catholic View* by Philip S. Keane from within the Roman Catholic tradition; *Christian Faith, Health, and Medical Practice* by Hessel Bouma III, Douglas Diekema, Edward Langerak, Theodore Rottman, and Allen Verhey from within the Reformed tradition; *Strong Medicine: The Ethical Rationing of Health Care* by Paul T. Menzel, from within the Lutheran tradition; and *Bioethics and the Future of Medicine: A Christian Appraisal*, edited by John F. Kilner, Nigel M. de S. Cameron, and David L. Schiedermayer from within the Christian Evangelical tradition, and several other traditions.

These works provide useful resources for groups within the Episcopal Church seeking a theological introduction and study guides related to current dilemmas presented to Christians by our health care system.

A Call to the General Convention

Reports from the Standing Commission on Health (1994, 1997), the Committee on Medical Ethics of the Diocese of Washington (1999), and the End-of-Life Task Force (2000) all state that our current health care system is in crisis. It is consumed with a for-profit model instead of a model based on Christian values of healing and compassion. Therefore, the SCNC joins the End-of-Life Task Force in a call to the General Convention to expand current efforts of the church to ensure that the basic health care needs of those

with no access or limited access to health care are met.

A theological rationale for the call to the church body to engage in Christian social responsibility in the area of health care is included in that 1994 Standing Commission on Health report. The 71st General Convention, responded in 1994 by adopting four health care principles directed toward providing universal access to quality, cost-effective, health care services for everyone in the population, stating that 1) “universal access to quality, cost-effective, health care services be considered necessary for everyone in the population; 2) quality health care be defined so as to include programs in preventive medicine, where wellness is the first priority; 3) quality health care include interdisciplinary and interprofessional components to insure the care of the whole person—physiological, spiritual, psychological, and social; and 4) quality health care include the balanced distribution of resources so that no region of the country is underserved.” In order to make a difference in the health care industry, the church needs to go beyond resolutions. It needs to commit resources to make a difference in the provision of health care.

As discussed in the End-of-Life Task Force report, The Standing Commission’s Subcommittee on Health became aware that the church has a National Episcopal Health Ministries and a related Parish Nurse Program. These can assist churches by providing useful resources for developing and maintaining health ministry programs at the local level.

The National Episcopal Health Ministries focuses on both healing and health, combining the ancient traditions of the Christian community and the knowledge and tools of modern health care. The mission of this group is to scatter seeds of health ministry throughout the provinces and dioceses of the Episcopal Church, thereby assisting local congregations in reclaiming the Gospel mission of health and healing. It was formed in 1996 by people of the Episcopal Church who believe that the church, at the local level, needs to live out Jesus’ command to heal and to make whole in body, mind, and spirit. National Episcopal Health Ministries is composed of nurses, clergy, hospital chaplains, social workers, psychologists, teachers, health educators, and others committed to this belief. Collaborating with other faith communities, institutions, and health organizations, National Episcopal Health Ministries provides education and support to those engaged in health ministries. Hospitals are also becoming involved with this program, trying to find ways to be more socially responsible to the community. This program is a proactive response to rising health costs, at a time when health programs are being cut locally and nationally for persons who lack access to the health care system without them.

Health ministry in the local congregation is often provided by parish nurses who can grasp the needs of the congregation and the community in which it lives. Some of their activities include offering seminars on parenting, aging, or nutrition; support groups for grief or cancer; classes for safe baby-sitting, CPR, and first aid; respite care and lay pastoral visiting; free clinics for those who are medically indigent in the community; and partnering with the local health department to immunize children in the neighborhood. This ministry has been highly effective in local congregations across the United States.

These valuable ministries are currently underutilized by the church body today. They need greater support and coordination within the Episcopal Church so that they can assist the Christian community to respond to the need for renewal of our national commitment to the provision of minimally decent health care to those in medical need today. Other groups

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within the Episcopal Church, such as Episcopal health care organizations and associations of chaplains, also need to be drawn into this effort.

The SCNC joins with the End-of-Life Task Force in calling on the Episcopal Church to coordinate better its efforts to change the current health care system and to educate its members about how to gain access to it and appropriate care within it. Episcopal Church groups involved in health care and individuals who develop or teach about health care policy should be drawn together in an association. This body would communicate to the church, to policy makers and to the public the positions of the Episcopal Church regarding health care policy. This association would advocate for a health care system that guarantees decent, appropriate primary care for all.

Resolution A079 Create an Association of Episcopal Health Care Groups and Individuals

1 *Resolved*, the House of _____ concurring, That the Executive Council, at
2 its first meeting of the next triennium, be directed to create a means for develop-
3 ing an association of Episcopal health care groups and individuals, including
4 Episcopal health care organizations, the National Episcopal Health Ministries,
5 the Assembly of Episcopal Health Care Chaplains, and individual Episcopalians
6 who are health care professionals, those who are engaged in or teaching about
7 medical ethics and health care policy, and those who are otherwise working in
8 areas related to health care policy; and be it further

9 *Resolved* That this 73rd General Convention direct this association of Epis-
10 copal health care groups and individuals to work in cooperation with the Office
11 of Government Relations to articulate and communicate to public policy makers
12 and the public the positions of the Episcopal Church with regard to health care
13 policy, especially as these affect those near death; advocate for a health care
14 system in which all may be guaranteed decent and appropriate primary health
15 care during their lives and as they approach death; and keep abreast of the rap-
16 idly changing health care market and developments in biomedical research as
17 they affect health-related public policy; collect, collate, and develop resources
18 and teaching materials related to access to health care for the use of dioceses,
19 congregations, and individuals; and be it further

20 *Resolved*, That this 73rd General Convention direct the Executive Council
21 to report back to the 74th General Convention about the means they have cre-
22 ated and about its progress in developing an association of Episcopal health care
23 groups.

Explanation

Important developments in the provision and financing of health care, in biomedical research, and in health-related public policies are taking place with increasing rapidity today. These have significant implications for the health care of all persons living in this country, especially those near the end-of-life. The Episcopal Church has a moral imperative to continue to make a significant contribution to decisions about how these developments should be structured, funded, and delivered. By creating an association of Episcopal groups and individuals who work in areas related to health care, the church will provide a focused way

to advocate for a health care system in which all may be guaranteed decent primary health care during their lives and as they approach death. Such an association will also be ready to articulate and communicate to public policy makers and to the public the positions of the Episcopal Church with regard to health care policy. Moreover, the association will take steps to keep informed about the health care market and developments in biomedical research and to collect, collate and develop resources and teaching materials related to access to health care that can be used by dioceses, congregations, and individuals.

Budget Implication: \$50,000.

HUMAN SEXUALITY CONCERNS: FIDELITY

Introduction: Response to Resolution A071

The SCNC commends Resolution A071 of the 72nd General Convention, which promotes the continuing use of dialogue as a process for facing questions about human sexuality and has provided resources to assist in that process. The Commission has forwarded Resolution A071 to the Executive Council for implementation.

Expanding the Dialogue: Fidelity in Human Relationships

The SCNC commends the continuation of dialogue on human sexuality for those who wish to engage in a focused conversation, utilizing models of dialogue that have been developed for use within the national church, and which have been found effective in a number of dioceses. (See our response to resolution A071 above.) But we also believe that even more important than a continuation of a process that seems, by report, possibly to have run its course, is the expansion of the dialogue, focusing on important issues essentially related to sexuality, but which are broader in nature, and transcend the current polarities in the process.

Human Nature is Grounded in Community.

If, in reflection of our Trinitarian God, humans are created essentially to be in relationship, and thus, being in community is primary to our human condition,¹ then the maintenance and enhancement of diverse relationships within Christian ethical and moral parameters is fundamental to the flourishing of the Christian community. Unfortunately, however, in our essentially secular and post-modern, relativistic culture, marriages fail as often as they succeed, habitual lying becomes “lack of full disclosure,” and friendship becomes an occasion of betrayal through the taping of phone confessions.

We believe that the church should play a major role in helping her members sort through the complex ethical issues related to the maintenance of human community and should provide resources for building up this community through conversation and training. Particularly important is the task of shaping our youth, now influenced by a culture that is explicitly secular, hedonistic, and materialistic. Although we have promoted the study of issues specifically related to sexuality and its expression,² we have not promoted the examination of issues of human-being-in-relationship, that are both primary and broader than specific sexual behavior. Such interpersonal factors as respect, truth-telling, loyalty, trust, friendship versus intimacy, promise-keeping, and fidelity are basic elements of human relationship within the Christian community .

Moral Relationships: Intimacy, Trust, Respect, Promise-keeping, Truth-telling, and Fidelity.

If trust is “to deliver oneself over into the hands of another,”³ then in its broadest sense, trust is the expectation that the other will act in accord with his or her public presentation, that the other is genuinely displayed to the viewer, that the other is real and authentic.

Closely allied to trust, and perhaps an element of it, is respect.⁴ The other is not simply a “thing to be grasped, measured and catalogued,” but rather the other is other than myself, yet equally worthy, possessing subjectivity and freedom in equal measure to myself.

Flowing from such respect and shoring up the foundation of trust is both truth-telling and promise-keeping in relationships. Our relationships depend on truth, because unless the other speaks truthfully to me, there is no authentic other in the relationship, but only a phony image or facade, undermining my trust. Perhaps for our youth, the discussion of truth-telling is particularly difficult, being exposed to a culture that is based in part on skillful lying, from politicians to advertisers to ordinary citizens lying on tax returns.

Keeping a promise is at the heart of our vows made to one another in marriage and other faithful, covenanted partnerships. And finally, fidelity can be conceived of as trust extended through time (Stanley Hauerwas speaks of “sticking with what you are stuck with!”). It connotes loyalty to the other, enduring with the other through all circumstances.

A proposal from the Standing Commission on National Concerns

All of these complex relationship factors with respect to fidelity and intimacy, in covenanted relationships and friendships alike, are well addressed in a variety of resources. For example, Catherine W. Wallace’s book, *For Fidelity*,⁵ addresses profound issues in human interrelationships beneath and more fundamental than particular sexual orientation. Wallace shows that sexual expression promotes well-being and human flourishing only within relationships where true intimacy develops, intimacy based on fidelity and promise-keeping.

Most important, in this time of short-lived “commitments” and casual couplings, where our youth are strongly influenced by peer group pressures exerted within an atmosphere of free-floating normlessness, Wallace focuses on the development of sexual morality and fidelity in our children. In a time when parents are themselves confused and are at sea in terms of guiding their children, Wallace’s book provides guidelines for formative conversation and storytelling with today’s youth on such topics as desire, intimacy, virtue, and blessing. The SCNC commends this book (now in paperback) for use by churches and dioceses, in order to encourage discussion of such issues described here at the local level. To facilitate such discussion, Wallace has developed a study guide, now available on-line from Vintage publishers.

Resolution A080 Promote Dialogue on Fidelity in Human Relationships

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
- 2 Convention commend the process of dialogue on fidelity in human relationships,
- 3 as well as conversation and study of related issues, such as promise-keeping,
- 4 truth-telling, trust, forgiveness, the nature of friendship, intimacy, loyalty, and
- 5 integrity, as a way to open new windows on the issue of human relationships,

- 6 including sexual ones, in a way that will transcend present polarities and build
- 7 up community within society and our church.

Response to Resolution D001a

Resolution D001a directed this commission to “coordinate the gathering of resources from other denominations and organizations that can be used by congregations, groups, or individuals who desire to minister in the area of combating pornography, with emphasis on child pornography, to enable effective responses to exploitative forces which corrupt us, our children and our culture.”

Resources have been gathered from sources ranging from government studies to organizations whose primary work is in the area of combating the effects of pornography on children and youth. These resources are now available through the Ministries with Young People Cluster, 815 Second Avenue, New York, NY.

As the SCNC considered the issue of pornography in the larger arena of sexual health and unhealth in society, it became increasingly apparent that pornography is not, as it is often portrayed, a “victimless crime.” Pornography distorts human sexuality by removing the need, even the desire, for human relationship. Yet, the loneliness of pornographic addictions is antagonistic to that deep and abiding drive to establish relationship as an essential part of being human. The damage to children who are still in formative stages of learning relationships is catastrophic—both by being subjects in pornographic enterprises and by being invited to become consumers of pornography. There are, for example, literally hundreds of hard core Internet sites available with little or no control as to clientele.

By gathering material that is already available to combat pornography, the SCNC has only scratched the surface of a problem that is symptomatic of the larger problems of sexual confusion in this society. We trust that as we address the larger issues, this problem will be met as well. Meanwhile, we call upon the church to recognize that the growing pornography industry across the globe is but a symptom of our failure to see sexuality woven into the fabric of healthy human expression. Sexuality, wrenched from the human fabric and unrelated to what makes up holistic living, is easily corrupted by promiscuity, exploitative sex, or pornography.

THEOLOGY OF WORK CONCERNS

Introduction: Response to Resolution C004

Resolution C004 requested “an appropriate Interim Body to initiate a wide-ranging study relating to the theology of work, in the light of the impacts of re-engineering, downsizing, automation, and changing governmental policies and corporate practices; and that the Interim Body present to the 73rd General Convention the results of such study, and a plan through which the Episcopal Church could participate with other religious, educational, governmental, and business communities in the development of a new theological understanding of work and its implications for the economic and governmental policies of our nation and the world.”

Episcopal Church Involvement in the Area of Work

The Episcopal Church has had a long history of involvement in issues of capital and labor⁶. For example, in 1887, the Church Association for the Advancement of the Interests

of Labor (CAIL) was organized by Episcopal clergy, and in 1901, the General Convention established a Commission on Capital and Labor, with the Rt Rev. Henry Potter as its head, to study the labor movement as well as conflicts between labor and management and to offer itself as arbitrator when appropriate.

Though these and other early efforts later became overshadowed by other social concerns, commitment to labor and justice issues remained alive, and in 1982, General Convention passed a resolution “recommending to government, private corporations, and unions a list of criteria for economic decisions that included maintaining wage and salary standards and supporting collective bargaining.”⁷⁷ The Economic Justice Implementation Committee was established at the General Convention in 1991. And the 1997 General Convention passed a resolution supporting a living wage and called for the development of a broad theology of work, coupled with a national plan for implementation.

The last cited initiative, along with a report⁸ prepared by the Council of Churches for Britain and Ireland, led directly to the work of this commission. A sub-committee was formed at our first meeting, which met in Philadelphia and conferred by conference call. Contacts were established in both the Dioceses of Southern Ohio and Los Angeles, where clergy and other scholars were already actively engaged in labor and justice issues, and these contacts recently culminated in a national conference sponsored by the Diocese of Los Angeles, April 22-24, 1999.

This section of the SCNC Report is the product of these meetings and gathering of resources by many who have collaborated with the commission in this important area. We view this as an interim statement, laying at least a partial basis for continued development of a broad theology of work and highlighting areas to be addressed during the next triennium.

Initial Reflection on a Theology of Work

Central to the theology of work is the view of work as *praxis*, which is a larger notion of work than merely bringing home a paycheck to pay the bills. Many mothers work hard and long hours to make a home and nurture children, thus contributing centrally to their family well-being, but do not get paid for their labor. In this larger sense, work has been defined as “making a living and making a life, not necessarily involving financial remuneration, by producing goods or offering services.”⁷⁹ It is this larger view of work with which we are concerned here.

A Biblically Based Theology

Perhaps the first “gospel of work” is found in the book of Genesis, embedded within the creation story, itself. Humans, created in the image of God, are called to share as co-creators with God in the husbanding and development of creation’s resources. In being created in God’s image, humans are to imitate God in cycles of working and resting. And this dynamic working of God throughout creation is an ongoing activity, as Jesus says that “my Father is working still” (Jn.5:17).

Throughout the books of the Old Testament, many references are made to human labor. To cite only a few, there are Hebrew scripture references to craftsman (Ex 31:1-5), potters (Jer 18:3-4), farmers (Is 5:1-2), musicians (Gn 4:21), shepherds (Ex 3:1; 1 Sam 16:11) and fishermen (Ez 47:10). Jesus, himself, constantly spoke of human labor in his

parables, referring to shepherds (Jn 10:1-16), farmers (Mk 12:1-2), sowers (Mk 4:1-9), servants (Mt 24:45; Lk 12:42-48), fishermen (Mt 13:47-50), and various forms of women's work (Mt 13:33). Discipleship is metaphorically described by Jesus as work of harvesters (Mt 9:37) and fishermen (Mt 4:14). Paul, of course, boasted of his trade as tent-maker (Acts 18:3) and also wrote proudly of the fact that he and his co-workers had earned their own way, laboring so that they were not a burden to those they were living among (2 Thes 3:8). He encouraged his readers to "work heartily," whatever their task, "as serving the Lord and not men...." (Col 3:23-24).

Christian tradition has thus viewed work in the largest sense as a self-transcending activity, that is, as humans work, they not only alter "things and society," but humans develop themselves, as well.¹⁰ "In fact there is no doubt that human work has an ethical value of its own, which clearly and directly remains linked to the fact that the one who carries it out is a person, a conscious and free subject, that is to say, a subject that decides about himself (or herself)."¹¹

Clearly, however, in our complex and internationally interdependent economy, many do not have the opportunity to "decide" about themselves and flourish in their labor as co-creators with God. Although there is not space here, nor is it our purpose to detail the current economic structure in the U.S. today, contemporary economists have scrutinized and analyzed the economic state of our country and have described a highly complex, and in many ways deeply disturbing scene. "The internationalization of the economy proceeds apace, from the transfer of production abroad to the nation's emergence as an international debtor."¹² Transnational corporations centralize control over production, and decisions are primarily made from a global perspective. Growth in global profits and market shares frequently override interest in the balance sheet of any particular subsidiary operation; companies get "downsized," and jobs get lost in the process.¹³

On the national scene, there seem to have emerged profound changes in our society's attitudes toward work and the American welfare state. For example, this Administration has passed what some consider the most punitive welfare bill (to "reform welfare as we know it") in this nation's history. And many moved off of welfare are forced all too frequently to take minimum wage jobs for which they are untrained and unskilled, without adequate child care for their dependents or transportation to the work that comes their way.¹⁴ There seems to be also an increasing utilization of "temp" workers, minus any health insurance coverage or other benefits. "Guaranteed poverty is a minimum wage below the poverty level and is a precarious perch. Likewise, any job without minimal health insurance benefits means that workers are simply one minor illness away from disaster."¹⁵

But again, it is not only those on the lowest rungs of our society who suffer in the current scene. Even after the 1997 increase, the minimum wage for full-time work falls short by 19 percent in providing enough support to keep a family of three above the poverty level. For a family of four it is insufficient by 37 percent. The erosion in the minimum wage since 1968 is the more remarkable since our economic productivity has risen by 52 percent during this period. If low-wage workers were to receive a commensurate share in this productivity increase, the minimum wage would now be 11.20, not 5.15.¹⁶

Additionally, segments of the middle class (so called "middle managers") are also squeezed economically, many unable to afford health care or child care, along with mort-

gages and car payments, without at least two jobs supporting each household.¹⁷ Overall, family income has been declining for 80% of American families over the past decade, with the average worker's wage declining by 7.3% between 1989 and 1997. Even new college graduates now earn 7% less than their counterparts in the late 1980's.

At the same time that these trends are becoming visible, economic disparity between the wealthiest in this country and those less well off is striking. For example, those in the 99th percentile in terms of income own 42% of all real wealth as of 1995, and the average CEO makes 144 times the average worker in 1997. On the other hand, the number of workers covered by pensions is declining, as is time off for vacations and holidays.¹⁸

Against this complex economic backdrop, mainline churches have responded to the current crisis within the workplace with position papers and resolutions, as well as calls for action.¹⁹ As previously noted in this report, both the Anglican and Roman Catholic communions have addressed current problems of labor and capital within a Christian perspective. All of these church documents call for worker solidarity and the solidarity of workers with the Christian community in the cause of economic justice and workers' dignity and rights.

The report on work issued by the Council of Churches for Britain and Ireland concludes that work of some kind is both "a right and a duty for everyone who is capable of doing it," and calls for local congregations to support workers in their daily labor, raising the level of awareness in churches concerning issues of fair compensation and full employment for those who can work. And the U.S. Roman Catholic Bishops' report on economic justice²⁰ outlines moral principles upon which their call to economic action is based. Among these principles is one stating that "all people have a right to participate in the economic life of society." The bishops note that this means that when people are without a chance to earn a living and must go hungry and homeless, they are being denied basic rights.

As important, and we believe as irrefutable as these Christian truths and principles are, it is also necessary to recognize that these mainline church pronouncements in this area, have not gone unchallenged. In fact, some criticisms have been raised by thoughtful persons of faith. We believe it is also important to recognize major counter issues, before addressing recommendations and proposals for future work in this area.

Cautions Raised

While both Birnbaum and Williamson²¹ are highly laudatory regarding the intent of previous mainline church efforts to re-awaken conscience and stir actions to create a more just labor scene, they both also raise the same basic point: Good intentions expressed through legislative lobbying, direct appeals to leaders, marches in the street, and certainly sweeping social justice resolutions passed by mainline church bodies may accomplish little in the long run because at least on a macro level, our larger economic problems are structural in nature. They argue that the base of our economic problems is rooted "in the nature of our polity and economy." Birnbaum puts it this way: "The bishops seek to provide our economy with criteria of human wholeness. They ask 'blue-collar workers, managers, homemakers, politicians' to consider the moral dimensions of their tasks, but underestimate the extent to which we are all prisoners of what Weber termed the 'iron cage,' the

institutionally generated system of constraints that constitutes the organization of Western capitalism.”

Persons are selected for high office and expected to guard and enhance our socio-economic system precisely because they embody competitive aggressiveness and are thus given political and financial reward. So politicians get elected to office, and corporate leaders are appointed, and no one lifts a finger amid public scandal because the economy is sailing along...for many. And although managers may want to be morally humane, they have to contend with, and work through, institutions which are driven by bottom line profitability.

Now this is not to say that nothing changes, or no ordinances have been passed in recent years achieving some progress along social and economic lines. Witness the passage of “living wage” ordinances²² in at least twenty-eight cities to date. These “living wage” initiatives require companies to pay their workers enough to enable full-time workers to raise their families outside poverty, apart from government subsidies. For example, the passage of such an ordinance in Los Angeles in 1997 contains mandates for health care coverage for workers doing business with the city.²³

Nevertheless, both Birnbaum and Williamson make a strong case for the need to develop alternative structures for our society, a vision that incorporates Christian principles, but also imagines a new economic structure where cries for justice might be heard, and where systemic injustice is not perpetuated by those who climb up in the current system. “The imagination of a different society fails us...Moreover, we know that imagination, in the sense of the ability to think of institutions as differently organized, is not only a matter of cognition; it is also one of (the heart), of affective engagement. We may be in a vicious circle in which the absence of a deep demand for change in effect consecrates the institutions in which we live, endows them with spuriously permanent traits.”²⁴ And again, one could argue that laws and structures are not changed until there is a new vision, an imaginative horizon of meaning that colors the perception of others different from ourselves, capturing the hearts of large numbers of citizens, such as occurred during the civil rights movement in this country.

As supported by both the literature cited here, as well as Christian tradition, there is a clear scriptural and theological base from which a prophetic call in the area of work can be issued from our church. This preliminary report wishes to focus on initiatives that the church can consider at the national but especially at the regional and local level, aimed at shaping public vision and values in the area of work and leading to structural changes that may achieve greater justice for all in our society.

What the Church Can Do: Areas to be Addressed

The Episcopal Church Pension System

A number of SCNC members raised the question whether the national church itself should examine its own employment and compensation policies. For example, there is currently great disparity between pensions for clergy retiring from large, affluent, usually urban parishes, and those retiring from small, less wealthy, frequently rural churches. In contrast with the church in England, in this country both salary compensation, and hence, pension allotments are a direct function of where one is fortunate enough to serve. There are currently retired clergy in the U.S. who struggle to maintain themselves and their spouses when their health begins to fail and they need assisted living.

While the Episcopal Church does have a long history in the area of economic justice and labor, our focus has typically been outward, rather than inward on church economic policy and structure.²⁵ Therefore, along with considering theology of work issues to be addressed outside the church, the commission also believes that some consideration should be given to such issues within our system of employment.

Educational Initiatives at the National Level

Through various educational resources, the church seeks to shape our Christian vision and integrate our knowledge of the world with God's Revelation; seeks to enlighten and instruct what it might mean to be created by God as human being, with an ultimate destiny within the Kingdom of God; and seeks by educational means, to build up the human community of peace and justice, teaching the value of both work and creation, and the responsibility that each bears for all members of the human family.

With this in mind, it seems to us that the Episcopal Church has an opportunity, not only within parishes, but also within its seminaries and secondary schools, to focus on principles of social justice, along with the biblical and ethical principles that support ideas of economic justice for all.²⁶ There are already documents and resources available for such study within such schools, including the various justice-related encyclicals and pastoral letters coming from the Roman tradition, as well as texts available from our own Anglican tradition.

Areas to be Addressed Locally

A number of church critics, from both the theological right and left, have urged that there should be a greater emphasis on "being the church," as Williamson says, by pulling people into communities of commitment at the congregational level. Since it seems to be strong communities with a sense of identity that distinguishes churches that are growing from those that are not, it may be just those who know who they are and what differentiates them from the larger cultural values that will take the lead with other organizations in altering the larger cultural landscape.

At the level of local politics, such parish communities might prove to be focal points for developing alternative economic enterprises. While federal policies are difficult to alter, state and local politics are often more open to experimental models and alternative solutions. Such parishes can become bases out of which concerned Christians can lobby for local change. They can provide seed support for ecumenical efforts, such as church-owned businesses that provide meaningful work to those without any.

Parker and Birnbaum²⁷ have both suggested the development and fostering of multiple coalitions at the local level to raise consciousness and promote action related to common economic causes. Birnbaum points out that both the impoverished and those who are at the moment at least working have interests and concerns in common. Working together, the working poor, the middle class, and senior management can focus on issues they share, such as the need for affordable health care and an affordable educational system. Congregations can be the locus for such coalition-building, providing a common language and reaching for common solutions to take to their local legislatures and lobby for support.

In general, we believe that the church should consider its role in healing the pain created by this economy, not just material pain felt among the disadvantaged, the working

poor, and the stressed and economically squeezed, but the moral pain and spiritual impoverishment that cuts across classes in the United States today.

Finally, at the parish level but related to the education especially of our youth, one of the Los Angeles conference participants urged that the church needs to “grow people for whom justice is a part of life.” In our baptismal covenant, every parent promises to shape his or her Christian child to seek after justice and honor every person. We need to address at the parish level how we can continue to shape our youth as moral visionaries.

Proposal for Future Work and a Resolution

Recognizing in this report the theological and social issues related to work in this country—issues which the authorizing resolution of the 1997 General Convention recognized—the SCNC proposes in the next triennium to convene four regional consultations, as well as a Task Force on the Theology of Work.

Specifically, the SCNC commends the convening of four regional consultations over a twelve-month period (late fall 2000 to fall 2001) to develop regional perspectives on the work-related issues raised here, involving lay and clergy in each region. Such perspectives would inform the work of a Task Force on the Theology of Work.

Second, the SCNC commends the convening of this task force, consisting of community leaders, working people, economists, labor leaders, and theologians. The goal of this task force, meeting from summer 2001 to winter 2002, will be to investigate the principal causes of work-related stresses and injustices, including their relation to economic policies both public and private, and to begin to formulate the principal questions that a theology of work might pose to this church in light of such developments. The findings of this task force would, among other things, constitute significant input to our seminaries, colleges and schools, as well as contribute to the SCNC’s final report in 2003 to the General Convention.

Resolution A081 National Support for the Implementation of a Just Wage

1 *Resolved*, That the House of _____ concurring, That this 73rd Gen-
2 eral Convention of the Episcopal Church, urge Bishops and leaders within their
3 dioceses actively to support the ongoing implementation of a living wage within
4 the institutions of the church, as passed by the 1997 General Convention and
5 continue to advocate the passage of living wage ordinances at city, county, and
6 state levels.

DEATH PENALTY CONCERN: A SERIOUS MORAL ISSUE

Introduction

Since 1958, the Episcopal Church has officially opposed capital punishment in repeated statements and calls to the “dioceses and members of this church to work actively to abolish the death penalty in their states.”²⁸ However, despite such calls, the number of executions in the United States continues to grow at an accelerated rate in states where it is permitted (thirty-eight states, plus two federal jurisdictions) and has now exceeded 500 state-induced deaths since the reinstatement of capital punishment in this country in 1977.

Along with this accelerated rate of executions, there appears to be an increasingly conservative political mentality in this land that supports and encourages elected officials in a pro-death stance. In fact, it has been argued that any politician opposing the death penalty in his or her jurisdiction runs the risk of countering strong public sentiment in support of capital punishment, thus jeopardizing his or her political career.

Given this political and social climate, we believe that it is time for the church to speak out again with a strong voice on this matter.

Current Scene

“‘The example of the gallows is that a man’s life ceases to be sacred when it is thought useful to kill him.’ Apparently it is becoming ever more useful; the example is being copied; the contagion is spreading everywhere. And together with it, the disorder of nihilism.”²⁹

Indeed, the contagion is spreading across this country. The sharp slope upward in the rate of killing is reflected in national statistics reported over the last twenty years, with one execution carried out in 1977, 25 deaths in 1987, and 74 deaths reported in 1997.³⁰

Along with this escalation has come an increase in public awareness of the death penalty process, with much media attention given to spectacular cases of death row release for prisoners who have been found innocent, sometimes by reanalysis of tissue samples, using new DNA technologies, and sometimes through serendipitous means. And in the recent past, there was also considerable media attention given to the execution of the first woman in this country in recent memory by the state of Texas, as well as a flurry of news reports about a recent emotional appeal for clemency made by the visiting Pope for a prisoner scheduled to be executed the next day.

Despite this public attention, however, a recent Gallup poll ³¹ showed that 77% of American adults favor the death penalty and that this opinion is relatively independent of religious affiliation. The poll further showed that the group that was most likely to favor the death penalty consisted of adults who considered religion fairly important in their lives. In fact, among this group, 84 % supported execution by the state.³²

On the other hand, while the U.S. has been expanding the death penalty and accelerating executions, the world community has been moving away from the death penalty. There are now more countries (approximately 100) that have abolished capital punishment in law or in practice than countries which retain it. Since 1976, an average of two countries per year have abolished the death penalty, at least for ordinary crimes. The United Nations has called upon member states to move towards abolition of the death penalty, to stop expanding it to new crimes, and not to apply it to juvenile offenders. And new countries joining the Council of Europe, which includes many former communist countries, must pledge to abolish the death penalty in three years.³³ As of 1996, only the U.S. and Japan among the developed nations still maintain and use the punishment of death.³⁴

Perhaps one reason for this lag, despite an increasing activism on the part of the church hierarchies in this area, is an unexamined, but entrenched religious tradition that supports capital punishment. Although there is not space here to examine the history of Christian tradition in this area,³⁵ in general, theologians since the days of Constantine in the fourth century, when the church and state became one, have generally supported the

death penalty on various grounds. These grounds include the requirement that it be carried out for only the most serious crimes (apart from war or treason, this has always meant for murder), that it be carried out by legal authority, and that the person be proven guilty by fair trial by peers, with adequate defense provided.

Of course, for theologians to have traditionally set down conditions for execution by the state presupposes the existence of a state's right to carry out such killings. Today, those who oppose capital punishment even on secular grounds argue that even if there is an abstract right, the exercise of that right can be challenged under the current circumstances, which are very flawed, as a recent report and review of the death penalty in this country concludes:

...(T)he death penalty remains infected with injustice. Race, economics, local politics, and a host of other factors that have nothing to do with the stated purposes of capital punishment, dictate who is executed and who is spared. While the death penalty may satisfy some people's need for revenge, in practice it remains a lottery in which the American system of justice is the ultimate loser. After twenty years it is fair to conclude, with retired Supreme Court Justice Harry Blackmun, that "the death penalty experiment has failed."³⁶

A contemporary theologian³⁷ also carefully draws the distinction between a right that states have traditionally had to punish by killing and the exercise of such a right. He concludes, after reviewing the history of the death penalty in Western civilization, and after reviewing all of the pro and con arguments related to it, that absent a clear demonstration of the need for it, which seems almost impossible apart from extraordinary conditions like war, there are the strongest reasons for abolishing the death penalty as part of the ordinary criminal code. Thus, there have been movements in support of both a national and a global moratorium on capital punishment.³⁸ Since there are alternatives to the death penalty, such as life in prison without parole, there is no justification for continuing the current state of affairs in this country.

One could argue that what ultimately governs a society is not its laws, but moral consensus. It follows then that laws will not be changed, enacted, or enforced unless there is a general moral consensus to support them. "Underlying every enforceable law there has to be a clear understanding of its moral objectives and a willingness to accept it."³⁹ We believe that this moral consensus will not come about in society or in the church and her members until a careful examination is carried out at the diocesan and parish levels regarding the scriptural and religious basis for abolishing the death penalty in this country. In the remaining space, we will attempt to address the heart of those issues and recommend steps to be taken at the parish level for attitude change based on moral insight.

Religious Principles based on our Scriptural Heritage

This is a very large topic, and space constraints here will not allow for a full discussion. The interested reader is referred to the works by Hanks and by Megivern cited above.

Hanks and others point out that Christians who support the death penalty rarely appeal to the Gospels, but rather, appeal more typically to Paul's writings, especially to Romans 13:3-4. Paul says: "For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer."

These writers stress the necessity to read the passage in context, and to have some grasp of what the words Paul uses mean. For example, the word translated as "sword" in Greek is *machaira*, a symbol of authority, and not necessarily a weapon. He also points out that the early church was a revolutionary movement, and scholars suspect that it attracted some lawless elements who believed that a new social order, this new Kingdom, would permit lawless behavior.

For Paul, the state was a necessary but evil structure in a fallen world, and through its police power, it did keep a semblance of peace. His writings in Romans, at least in part, reflects this belief. One has to keep in mind that Romans 13 was written to a group of individuals who were not allowed to participate in government, who were under Roman authority, and who had no political control over their lives. So here, Paul suggests that his readers not provoke that government, even though having been redeemed and saved by the death and resurrection of Jesus Christ, they were not answerable to the secular government as they were answerable to their Lord. Nevertheless, Christians needed to respect government's purpose as given by God, namely to keep the peace in the face of evil forces.

So Paul was a realist. He recognized that the state sometimes would use force to carry out its function to restrain evil. But Paul also saw government control as temporary, the end of the ages was coming, and hence, in the meantime, secular authority was a partial solution to evil forces infecting this world.

However, in the totality of his writings (for example, Romans 13:8-10; I Cor. 13), Paul also saw Christ's way, the way of love, as more perfect. In fact, the government's way was so flawed that for generations following Paul, Christians did not believe they could in good conscience participate in it. So Paul's endorsement of government's use of force in Romans 13 is not ringing, and taken in the context of his entire corpus of writings, as well as the New Testament as a whole, these two verses in Romans 13 (v 3-4) only counsel Christians to submit to the authorities but do not justify participation in the state's unchristian actions.

Of course, at the heart of our faith is Jesus' redemptive life. Hanks points out that Jesus' execution shows first the flawed nature of all human systems of morality and law since he was set up and railroaded at his "trial." So when principles come into conflict with perceived practical needs, principles are often laid aside. "Justice is almost always a casualty of political necessity."

Thus on one level, the death of Jesus on the cross strips the "veneer of respectability that covers the powers and principalities that control the social, political, and legal systems of our fallen world." But more basically, the crucifixion represents the final sacrifice, and is uniquely and mysteriously redemptive for all. In contrast with Old Testament animal and

human sacrifice as punishment for individual sins, reestablishing the moral balance that sin destroyed, Christ's death atoned for all human sin, past, present, and future. "He is the atoning sacrifice for our sins, and not for ours only, but also for the sins of the whole world."

Jesus' death was thus the final and all-redeeming sacrifice, removing the need for human sacrifice in capital punishment. That is, because Jesus has righted the moral balance for all time, we no longer have to make sacrifice, either animal or human, to make things justified or balance the scales.

And it is this redeeming fact that frees Jesus' disciples to forgive those who have broken the moral order. "While we still were sinners, Christ died for us. While we were enemies, we were reconciled to God through the death of his Son." Christ's atoning sacrifice saves sinners, and reflects a God, "whose one name is Forgiveness, and whose other name is Love."

Conclusion

Executions in this land, while escalating in numbers and rate, are carried out in the dead of night, behind locked doors.⁴⁰ As someone recently said, an execution is ugly because the premeditated killing of a human being is ugly. Torture is ugly, gassing, hanging, shooting, electrocuting, or lethally injecting a person whose hands and feet are tied is ugly. And hiding the ugliness from view and rationalizing it we believe numbs our minds to the horror of what we are doing. This is what coarsens society and debases every one of us in whose names these acts are carried out. Someone once observed, "the best way of ensuring respect for life is by refusing to take life in the name of the law."

We believe that all religious leaders who nourish the preciousness of every human being must continue to say that "if Cain cannot murder Abel, no government can kill a human being, however heinous his (or her) crime." But again, change in our laws will only follow a change of heart and a widened moral vision. And this will only come about through a process of carefully thinking through not only the constitutional and social issues involved but also thinking carefully about the scriptural and religious issues that lie at the base of our Christian world view.

The following resolutions have been unanimously endorsed by the Committee on Justice, Peace, and Integrity of Creation, as well as the Episcopal Peace Fellowship.

Resolution A082 Reaffirm Opposition to Death Penalty, Particularly for Those who Commit Crimes as Juveniles, and Call for Immediate Moratorium on Executions in this Country

- 1 *Resolved*, the House of _____ concurring, That this 73rd General
- 2 Convention of the Episcopal Church reaffirms its opposition to capital punish-
- 3 ment and calls on the dioceses and members of this church to work actively to
- 4 abolish the death penalty in their states, particularly for those who committed
- 5 their crimes under the age of 18; and be it further
- 6 *Resolved*, That this Convention joins those who are calling for an imposi-
- 7 tion of an immediate moratorium on the use of capital punishment; and be it
- 8 further
- 9 *Resolved*, That this 73rd General Convention instruct the secretary of Gen-
- 10 eral Convention to notify the several governors of the states of our action.

NATIONAL CONCERNS

Explanation

Previous resolutions passed by General Convention have not specified particular populations for which the death penalty is particularly heinous, such as those who commit crimes while juveniles. International human rights standards specifically ban the use of the death penalty for crimes committed before the age of eighteen. Currently, there are more than sixty individuals nationwide on death row who committed their crimes before that age. The state of Virginia, for example, has recently put to death at least two persons who committed their capital crimes at age 16. In cases such as these, the sentencing to death and execution of a young person who has committed his or her crime before the age of 18 (legal age of majority for governmental enumeration purposes) denies the possibility of rehabilitation and is again contrary to contemporary standards of justice and humane treatment in every corner of the world. Based on the theological and scriptural arguments offered here, we thus oppose the death penalty and call for its abolition. In the meantime, the Episcopal Church joins the American Bar Association and other public voices calling for an immediate moratorium in executions due to lack of due process in capital cases.

Resolution A083 Commend the Promotion of Educational

Materials related to the Death Penalty within Dioceses and Parishes

- 1 *Resolved*, the House of _____ concurring, That this 73rd General
- 2 Convention commend to dioceses and parishes educational materials for discus-
- 3 sion and workshops, such as “Envisioning a World without Violence,” a study
- 4 group packet prepared and made available by the American Friends Service
- 5 Committee.⁴¹

Explanation

There are excellent educational material available, the one cited here given as an example. Hearts will not be changed until those “in the pew” have an opportunity to think through carefully all the implications of our current system of justice from within a Christian perspective.

BIOETHICS AND GENETIC INTERVENTIONS CONCERNS

Introduction

Recent advances in our knowledge of and power over our genetic heritage raise crucial questions concerning the nature of nature, human beings, and God—questions currently under-appreciated and under-addressed—as well as questions concerning our moral obligations regarding these powers. Our capacities to intervene in nature are growing more rapidly than we ever imagined they could. We have the ability to test children for genes associated with medical conditions that will not appear until adulthood. We have the potential to change the germ line to affect the genes of future generations. We are developing the power to grow new human beings by means of cloning. And we may soon be able to use stem cells derived from embryos to replace any organ in the human body.

These developments raise profound questions about the ethical appropriateness of the various technologies of genetic intervention and engineering; about the relation between such technologies and other aspects of modern medicine and health care, including general policy questions of social justice; and most deeply, regarding the meaning of personhood,

the moral status of nature, and the effects of these technologies on our understanding of God as Creator, Sustainer, and Redeemer.

These technological developments can potentially re-shape the way we think about ourselves as moral beings. There are powerful tendencies abroad in our culture working subtly to corrode our sense of moral agency in general and our sense of moral responsibility in particular. We are increasingly tempted to understand ourselves as determined by our biological or genetic makeup, open to alteration only through biochemical intervention by drugs. Many individuals have surrendered to this temptation, indulging themselves in a disastrous sort of “pharmacological fatalism” that renounces responsibility for oneself. Ironically, the very expansion of our powers over nature may contribute to a growing sense of our powerlessness to heed the call to live a godly and righteous life. Given the undeniable power of the sub-personal genetic building blocks to shape our characteristics, and perhaps even our personalities, how can we reaffirm our belief in human responsibility?

Furthermore, we must consider the implications of these new developments in relation to the fundamental ideas of nature, creation, and God. Throughout history, humans have taken for granted the stability of nature as a given and as a sign of the security of Creation and of our covenant with a providential God. In the past two centuries, however, we have come to understand nature as unstable, dynamic, and open to alteration, if not control, by human beings. The recent developments in genetics are only one part of this new understanding, but they crystallize concerns about “playing God” with nature.

Recommendation

Following a very successful two-day “Consultation on Genetics” convened by Presiding Bishop Griswold at the College of Preachers in Washington, June 1999, we propose to establish a task force dedicated to exploring the implications of recent developments in genetic technology for the moral and spiritual life of the church. The task force will meet four times over a two-year period to continue the conversation begun at the consultation, serving both to nourish moral and spiritual reflection in the church and to fulfill the church’s apostolic mission in the world.

This commission believes that this is a propitious moment and that this is an appropriate subject for us to engage in, to continue serious moral conversation within the church as a whole. The task force (with approximately 10-12 members) would be composed of persons from various disciplines, such as theology, ethics, and genetics, and would include clergy and concerned lay people, taking this commission’s End-of-Life Task Force as a model. This task force would reflect on the church’s position on the meaning, ethical status, and theological implications of these technologies, beginning with questions such as the following:

- At what point do science and technology pass over a line from healing human beings to radically changing them?
- Does the fact that something can be done mean that it ought to be done?
- What are the responsibilities and roles of religious institutions in making public policy decisions about genetic manipulation and other medical and scientific advances?

NATIONAL CONCERNS

- What might be the implications of such scientific and medical advances for pastoral care?
- What are the implications of such advances for traditional Christian theology and morality?

The role of this task force is not to offer final answers to these questions, but to explore them further. Conclusions reached would be intended to stimulate further discussion and thereby to nourish a space in which these developments could remain catalysts for theological reflection in the ongoing life of the church. The discussion would include questions about what positions the Episcopal Church should take regarding public policy on these matters and what distinctive contributions Christians in general, and the Episcopal Church in particular, can bring to these debates.

The task force would produce a report for the use of the church as a whole and other materials it considered useful. By publishing the work of the task force, we would serve the Presiding Bishop’s call for the church to heed its teaching ministry, both to its own members and to the society as a whole.

Resolution A084 Establish a Task Force on Ethics and the New Genetics

- 1 *Resolved*, the House of _____ concurring, That this 73rd General
- 2 Convention of the Episcopal Church authorize the SCNC or other designated
- 3 body, working with the Episcopal Church’s Canon Theologian, to form a multi-
- 4 disciplinary task force concerned with the ethics of the new genetics; and be it
- 5 further
- 6 *Resolved*, That this Task Force on the Ethics and the New Genetics, work-
- 7 ing in concert with other groups (e.g., the Institute on Religion in the Age of Sci-
- 8 ence), would produce for the 74th General Convention a report for the use of the
- 9 church as a whole.

FINANCIAL REPORT FOR THE 1997-2000 TRIENNIUM

	1998	1999	2000
Income	27,830	61,100*	1,000
Expenses	20,830	68,100	1,000
Administrative	1,260	2,160	400
Commission Meetings	16,205	34,900	0
Subcommittee Meetings	3,365 **	31,040	600
* \$5,000 added into SCNC budget by Executive Council, March, 1999			
** Including consultant costs			

BUDGET APPROPRIATION FOR THE NEXT TRIENNium TO SUPPORT ONGOING TASKS

In the Areas of Work and Human Genetics

Budget Appropriation

	2001	2002	2003
Theology of Work	15,000	15,000	3,000
Ethics and Genetics	15,000	15,000	
SCNC expense	16,000	16,000	4,000

Resolution A085 Standing Commission on National Concerns

Budget Appropriation

- 1 *Resolved*, the House of _____ Concurring, That the following
- 2 amounts be appropriated from the General Convention Budget for the Standing
- 3 Commission on National Concerns: \$46,000 for 2001; \$46,000 for 2002; \$7,000
- 4 for 2003; totaling \$99,000 for the triennium.

Explanation

The appropriation indicated for ongoing work in the areas of Theology of Work and Ethics and Genetics would cover subcommittee and task force meeting expenses (travel, food, and lodging), including possible consultant and support costs, as well as provide some partial support for the four regional conferences proposed for the Theology of Work area. Appropriation indicated for the SCNC expenses would cover whole commission meeting travel, food, and lodging expenses, as well as administrative costs for duplication and mailing of documents and associated office expenses.

(Endnotes)

¹ K. Barth, *Church Dogmatics. The Doctrine of Creation, Vol. III, Pt. 2*. G. Bromiley and T. Torrance (Eds.), Edinburgh: T. & T. Clark, 1960; M. Heidegger, *Being and Time*. New York: Harper & Row, 1962; M. Buber, *The Way of Response*. New York: Schocken Books, 1966, and others.

² For example, F. Borsch, *Christian Discipleship and Sexuality*. Cincinnati: Forward Movement, 1993; J. Nelson, *Embodiment*. Minneapolis: Augsburg Press, 1978; *Sexual Ethics and the Church: A Christian Century Symposium*, Chicago: Christian Century Foundation, 1989.

³ J. Childress, "trust," found in J. Childress and J. Macquarrie, *The Westminster Dictionary of Christian Ethics*. Philadelphia: The Westminster Press, 1986, p. 632.

⁴ T. Johnson, "Learning Jesus", *Christian Century*, December 2, 1998, pp. 1141-1146.

⁵ C. Wallace, *For Fidelity*. New York: Alfred A. Knopf, 1998.

⁶Information and data obtained from J. Caggiano, "The Church and Labor: Its History and Legacy," unpublished paper in partial fulfillment of doctoral dissertation work, Union Institute, 1998; J. Caggiano, "A Brief Report on the History of the Episcopal Church on the subject of Labor and Capital," paper presented at Los Angeles Conference on the Theology

of Work, April 24, 1999; T. Williamson, "True Prophecy? A Critical Examination of the Sociopolitical Stance of the Mainline Protestant Churches," *Union Seminary Review*, 51, 1997. For Further reading on the history of the Episcopal Church and economic and social justice, see R. Hood, *Social Teachings in the Episcopal Church*. Harrisburg: Morehouse Publishing, 1990; R. Gillette, *The Human Enterprise: A Christian Perspective on Work*. Kansas City: Leaven Press, 1985; J. Nunley, "Fair Wages, Workplace Parity Addressed by General Convention," and "Social Justice Issues are Universal," Episcopal News Service, July 17, 1997.

⁷J. Caggiano, 1997, *op. cit.*, p. 13.

⁸"Unemployment and the Future of Work: An Enquiry for the Churches." 1997 Report available from Public Affairs Office, CCBI, Inter-Church House, 35-41 Lower Marsh, London, SE 1 7RL.

⁹"Looking at Work from a Christian Perspective." Paper prepared by the Episcopal Diocese of Southern Ohio and presented at the Work, Economics, and Theology meeting, Diocese of Los Angeles, April 22-24, 1999.

¹⁰*Laborem Exercens* (On Human Work). Encyclical on human work by Pope John Paul II, September 15, 1981. *Origins* (NC Documentary Service), September 24, 1981, 11, 226-244.

¹¹*Ibid.*, p. 230.

¹²N. Birnbaum, "The Bishops in the Iron Cage," found in *The Catholic Challenge to the American Economy*, New York: MacMillan, 1987, p. 155.

¹³Gillette, *Op. Cit.*

¹⁴B. Ehrenreich, "Nickel-and-dimed: On (not) getting by in America," *Harper's*, January, 1999, 37-52.

¹⁵Paper prepared by The Episcopal Diocese of Southern Ohio, *op. cit.*, p.2.

¹⁶Figures taken from R. Pollin and S. Luce, *The Living Wage: Building a Fair Economy*. New Press, 1998.

¹⁷R. Parker, "Work and the Economy in the Third Millennium: Trends and Implications for Low-Wage Workers and the Shrinking Middle Class, and the Role of the Religious Community in Response." Paper presented at the Theology of Work Conference, *op. cit.*, April 23, 1999.

¹⁸From Service Employees International Union, Kansas City Regional Office, 1999.

¹⁹For example, "Eradicating Poverty and Improving the Human Habitat," Church and Society (PCUSA) 87:1 (September-October 1996): 55-58; "United Church of Christ Pronouncement on Christian Faith: Economic Life and Justice." Reprinted in Rebecca Blank, *Do Justice: Linking Christian Faith and Modern Economic Life*. Cleveland: United Church Press, 1992; "Social Principles," In The Book of Resolutions of the United Methodist Church. Nashville: Abingdon Press, 1992.

²⁰"Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy," Washington, D.C.: United States Catholic Conference, Inc., 1986.

²¹N. Birnbaum, 1998, *op. cit.*; Williamson, 1997 *op. cit.*

²²R. Pollin and S. Luce, *op. cit.*; M. Janis-Aparicio, S. Cancian, and G. Phillips. "Building a movement for a living wage," *Poverty and Race*, 1996, 5, 6-11.

²³R. Gillette, "Living wage ordinance: A victory for the working poor." *Tikkun*,

August/September, 1997, pp. 47-48.

²⁴ Birnbaum, *op. cit.*, p. 161.

²⁵ For example, R. Hood, *op. cit.*, devotes a chapter on the history of the church in the area of economics and ethics and then critiques the church's shortfall in this area. But he does not even raise issues of labor policy and practice within our own system of employment and compensation.

²⁶ See D. Gillette, *op. cit.*, p. 155.

²⁷ Parker, 1999, *op. cit.*. Birnbaum, 1998, *op. cit.*.

²⁸ Resolutions opposing the death penalty were introduced by Deputies at the General Conventions in 1958, 1969, 1979, and 1991. The latter resolution was accompanied by an Open Statement on Capital Punishment from the Most Rev. Edmond C. Browning, Presiding Bishop (prepared in May, 1990). These previous resolutions were examined by this commission, and the recommendations here are not duplicative of these earlier initiatives.

²⁹ A. Camus, *Resistance, Rebellion, and Death*. New York: Alfred A. Knopf, 1961, p. 229 (translated).

³⁰ Amnesty International USA data.

³¹ Reported in the *Christian Century*, May 8, 1996, p. 506.

³² Interestingly, public support for the death penalty goes down when viable alternatives are proposed. For example, a recent poll carried out in Virginia by the Center for Survey Research at Virginia Tech, showed that only a minority of Virginians continued to favor capital punishment when a life sentence, with no possibility of parole for a minimum of 25 years, and restitution to the victim's family, was the alternative punishment.

³³ Report by the Death Penalty Information Center, June, 1996.

³⁴ G. Hanks, *Against the Death Penalty*. Waterloo: Herald Press, 1997.

³⁵ See J. Megivern, *The Death Penalty: An Historic and Theological Survey* (Mahwah: New Jersey, Paulist Press, 1997), for a recent, exhaustive review of this area.

³⁶ R. Dieter, "Twenty Years of Capital Punishment: A Re-evaluation." A report by the Death Penalty Information Center, June, 1996, p. 10.

³⁷ M. Crowe, "Theology and Capital Punishment," *Irish Theological Quarterly*, 31, 1964, 24-61; 99-131.

³⁸ During October, 1999, the Conference "Towards a Global Moratorium" was held in New York city, calling on the UN General Assembly to pass a world-wide moratorium on the death penalty.

³⁹ CACP News Notes, June 12, 1998.

⁴⁰ J. Bessler, *Death in the Dark*. Boston: Northeastern University Press, 1997.

⁴¹ Religious Organization Against the Death Penalty, 1501 Cherry Street, Philadelphia, PA 19102-1479.

The Joint Standing Committee on Nominations (1998-2000)

MEMBERSHIP

Bishops

The Rt. Rev. Henry I. Loutit (Georgia)

The Rt. Rev. Edward L. Salmon, Jr. (South Carolina)

The Rt. Rev. Orris G. Walker (Long Island)

Presbyters

The Rev. Ann S. Coburn (Rhode Island*), *vice chair*

The Rev. Paul M. Collins (Olympia)

The Rev. Melvin Turner (Minnesota)

Lay Persons

Vincent C. Currie, Jr. (Central Gulf Coast), *chair*

Patricia Abrams (Chicago)

Edgar Kim Byham (Newark), *secretary*

J.P. Causey, Jr. (Virginia)

Diana Frade (Honduras), *appointed to fill vacancy*

Betty D. Gilmore (Northwest Texas)

Deborah Harmon Hines (Western Massachusetts), *resigned*

*Ann S. Coburn moved from the Diocese of Connecticut to the Diocese of Rhode Island during the triennium.

Committee Representatives at General Convention

Bishop Orris G. Walker and Deputies Vincent C. Currie, Jr. and Betty D. Gilmore are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMITTEE'S WORK

“Will you strive for justice and peace among all people, and respect the dignity of every human being? I will, with God’s help.” (The Baptismal Covenant)

Meetings

The Committee held four meetings. Two were held at the Church Center in New York City-May 29-30, 1998 and September 10-11, 1999. One was held in Minneapolis, in conjunction with the meeting of all interim bodies, March 20-22, 1998. One was held in Denver February 9-11, 1999.

At the first meeting, the officers of the Committee were elected and subcommittees established. The following guidelines were established:

- The purpose of the Committee will be to screen and nominate the best possible persons to stand for election to lead the church into the future.
- Only the Chair or Vice-Chair speaks for the Committee.
- Confidentiality will be maintained, including both the names of nominees and all comments concerning them.

- The Baptismal Covenant will be upheld by the Committee with prayer.
- The Committee will communicate to the church and candidates for nomination to the maximum degree possible within the bond of confidentiality. This includes acknowledging receipt of candidates' names and reporting on how the Committee acted on them.
- The Committee will maintain respect for the candidates and for each other at all times.
- A 75% vote of those present will be required to nominate.
- No Committee member will stand for nomination by this Committee,

Priority was given to increasing the pool of candidates. To that end, letters were sent soliciting nominations to all Bishops and Standing Committees, General Convention Deputies, Interim Body members, Executive Council members, Triennial delegates, the convenors of 69 organizations listed in The Episcopal Church Annual, deans of seminaries, and superiors of religious orders.

In addition, ads were placed in *Episcopal Life*, *The Witness*, and *The Living Church*. Press releases were sent to all church publications announcing that the nomination process was underway. This resulted in several articles, including one in *The Living Church*. All forms were posted on the Internet and several nominations were received through that medium.

At the second meeting, the Committee met with representatives of the four bodies for which it was responsible for nominating new members. Dr. Mary Donovan, a member of the Board of Examining Chaplains, represented that group. Juli Towell of the General Theological Seminary board spoke about expectations for new trustees. Alan Blanchard, chief executive of the Pension Fund, described its activities and requirements for Trustees. The Rev. Canon Donald Nickerson, outgoing secretary of General Convention described the responsibilities of Executive Council and officers of General Convention to be nominated by the Committee (secretary and treasurer).

At its third meeting, the Committee reviewed the 173 nominations it had received. (Fifteen more were received after the deadlines, having been solicited by the Committee as a result of short-falls in certain categories.) Despite considerably expanded efforts as compared with the previous triennium, the total number of nominations received rose by only twenty-four (188 for 2000, 164 for 1997).

Most positions were filled at the third meeting, but it was necessary to both solicit additional nominees and check some references more thoroughly. This was accomplished before the fourth and final meeting when the final slate was prepared. The Committee also worked on this report at that meeting.

Although there was overwhelming support for the separate booklet format of presenting nominations that was used at the 72nd General Convention, technological advancements, together with concerns for efficiency and economy, led the Committee to decide to incorporate the nomination materials (including pictures) within the Blue Book report. Future committees will welcome any reactions you may have to this format.

The Committee wishes to thank the General Convention Office staff and especially Kathleen Read, Susan F. Jones, and Bruce W. Woodcock, as well as Mary O'Shaughnessy of the Church Publishing Company for their invaluable assistance.

NOMINATIONS

The Joint Standing Committee on Nominations is pleased to place in nomination for balloting at the 73rd General Convention, the names which follow this report. The list of nominees and their biographical information may be found on the World Wide Web at www.dfms.org/governance. The statistics regarding the nominees are as follows:

<i>Total Nominations</i>	<i>Gender</i>	<i>Ethnicity</i>
89	26 Female	1 American Indian/Alaskan Native
	63 Male	4 Asian
		9 Black (African-American)
		2 Hispanic
		73 White

FINANCIAL REPORT FOR THE 1998-2000 TRIENNIUM

	1998	1999	2000
Income			
Budget	\$11,667	\$11,667	\$11,667
Expenses			
Administration	1,572	135	
Committee Meetings	6,002	17,701	
Advertising	<u>2,976</u>		
Total	\$10,550	\$17,836	

GOALS AND OBJECTIVES OF THE COMING TRIENNIUM

The Committee was disappointed that the pool of nominees, both in number and diversity, did not increase markedly from 1997 despite the Committee’s best efforts. This Committee, like its predecessor, is convinced that wider representation in the elected leadership positions of the church is critically important and can be achieved through redoubled efforts. However, the requirements of the positions sought to be filled are considerable and most communicants of the church would either feel unqualified or unable to devote the time to fulfill them. Thus the potential pool of nominees is not unlimited which means that future committees and all General Convention deputies must actively encourage as wide a range of qualified nominees as possible.

BUDGET APPROPRIATION

Budget	2001	2002	2003
	\$11,000	\$17,000	\$5,000

Resolution A086 Joint Standing Committee on Nominations Budget Appropriation

- 1
- 2
- 3
- Resolved*, the House of ____ concurring, That there be appropriated from the Budget of the General Convention the sum of \$33,000 for the triennium for the expenses of the Joint Standing Committee on Nominations.

INTRODUCTION TO NOMINEES FOR ELECTION

The Episcopal Church elects its leaders. This is a distinctive and traditional feature of our common life. It is a vital function of the General Convention. In the following pages you will find biographical information and a photograph of each person nominated to an elective office. This information will also include a description of each office and qualifications for election, provided by representatives of the Church Pension Fund Board of Trustees, the Executive Council, the General Board of Examining Chaplains and the General Theological Seminary Board of Trustees. The report also includes nominees for Secretary of General Convention and Treasurer of the General Convention. Each nominee was asked to provide a written response to this statement:

Each person of faith engages in many forms of ministry. We assume your convictions of faithfulness are in place and your faithfulness is not in question! The question is: What special competencies, skills, church or life experiences do you have that you believe are relevant to serving in the position for which you are being nominated? Please give particular focus to the last five years.

These responses were gathered by the Committee and are included as biographical information on each nominee.

At the end of this report there is a tally sheet for balloting which we hope will assist you in keeping up with the elections as they proceed during General Convention.

Nominees for Election

SECRETARY OF THE GENERAL CONVENTION:

House of Deputies elects for three year term; House of Bishops confirms.

Rosemari G. Sullivan



Order of Ministry	Priest
Residence	New York City
Parish	
Diocese	Virginia
Province	III

The Rev. Mrs. Sullivan was elected Secretary of the Executive Council and Interim Secretary of the General Convention at its November 1998 meeting following her appointment as Executive Officer of The General Convention by our Presiding Bishop, the Most Rev. Frank T. Griswold and the President of the House of Deputies, Mrs. Pamela P. Chinnis. Prior to this appointment Rosemari served as the rector of the Church of St. Clement in Alexandria, Virginia, for eleven years. During that time, she served as deputy to the 70th, 71st, and 72nd General Conventions and as chair of the legislative committee on Prayer Book and Liturgy for the 71st and 72nd General Conventions.

TREASURER OF THE GENERAL CONVENTION:

House of Deputies elects for three year term; House of Bishops confirms.

Stephen C. Duggan



Order of Ministry:	Lay
Residence:	New, York New York
Parish:	Christ Church, Ridgewood, NJ
Diocese:	Newark
Province:	II

Before joining the Domestic & Foreign Missionary Society as treasurer in November 1995, Steve worked with Arthur Andersen & Co. after earning a B.S./B.A. degree from Washington University in St. Louis in 1961. He was admitted to partnership in 1972, specializing in serving the firm's entrepreneurial clients. He headed the Belgian audit practice between 1976 and 1980, working with large international clients, and on returning to New York, continued working with multinational companies. He chose retirement in 1994. Licensed as a certified public accountant in New York in 1965, Steve has been a member of the American and New York State Societies of CPAs and has lectured frequently to professional groups. Steve has served as treasurer, vestry person, and warden of his Episcopal parish church and is a board member for several not-for-profit organizations. Steve met his wife, Barbara, at Washington University. They have been married for 37 years and have three children, Steve, Kathleen, and Suzanne.

Steve has held the positions of Treasurer of the General Convention and Finance Officer of Executive Council and DFMS since November 1, 1995.

TRUSTEES OF THE CHURCH PENSION FUND

(Information furnished by the Church Pension Fund.)

Position Description: The Trustees of The Church Pension Fund play a critical role in the governance and management of the multi-billion dollar church pension group, including Church Pension Fund, Church Life Insurance Corporation, Church Insurance Company, The Medical Trust, and Church Publishing Incorporated. They make significant policy decisions affecting investment policies, pension benefits, and services The Church Pension Fund provides, with an appropriate concern for sometimes conflicting social, ethical and fiduciary responsibilities.

Special Qualifications a nominee should have:

Nominees should have a broad, compassionate understanding of the needs of the Episcopal Church. In addition, the Board needs expertise in a very wide range of financial, legal and business areas. Five particularly critical needs are: (A) experience in the management of multi-billion dollar investment portfolios and evaluation of specific investment opportunities; (B) experience with the financial and regulatory requirements of insurance companies; (C) a sensitivity to the critical need for balancing social responsibility with fiduciary responsibility; (D) sensitivity to the needs of the clergy and their families; and (E) sensitivity to the needs of the church institutions.

Duties of this office:

Number of meetings per year:	3 for full Board of Trustees Meetings 3 for Executive Committee
Usual location of meetings:	New York City
Usual length of meeting:	2 days
Members serve on committees:	Yes
How much more time required:	Depending upon the committee, possibly one more day at each Board or Executive Committee Meeting. Trustees can serve on the Executive Committee, the Investment Committee, the Social and Fiduciary Responsibility in Investment Committee, the Audit Committee, and the Benefits Policy Committee.
Meeting expenses paid:	Yes
Attendance expectation:	All meetings

TRUSTEES OF THE CHURCH PENSION FUND

House of Deputies elects; House of Bishops confirms.

The following are nominated to fill an unexpired three year-term; one to be elected.

James E. Bayne

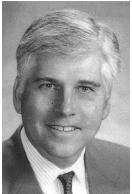


Order of Ministry: Lay
Residence: Dallas, Texas
Parish: Church of the Incarnation, Dallas
Diocese: Dallas
Province: VII

Currently, Mr. Bayne is Manager of Benefits Finance and Investment for Exxon's worldwide benefit and welfare plans. Previously, Mr. Bayne has worked for Bankers' Trust in New York and for Exxon in various financial and executive positions in Argentina, Central America, Colombia, Europe, Florida and New York. He has degrees from Yale and Columbia. He serves on three foundations, has chaired the largest pension investment association in the U.S.A., has served on the National Commission on Retirement Policy, and on advisory boards for the Financial Executive Institute, Bank of New York, University of Dallas, the Southwest Institute of Personal Financial Education and the New York Stock Exchange. He was a delegate to the first National Summit on Retirement Savings in 1998.

He has served as a church vestry member on three continents, and is active in prison, renewal and shelter ministries. Mr. Bayne is a Church Pension Fund Trustee. He views his profession as a fiduciary ministry, and believes his skills and experience can be best used by the church by continuing to serve as Trustee.

Donald F. Behan



Order of Ministry: Lay
Residence: Roswell, Georgia
Parish: St. David's, Roswell
Diocese: Atlanta
Province: IV

Mr. Behan is a Professor of Actuarial Science and Director of the Actuarial Science Program in the Robinson College of Business at Georgia State University. Previously he was a partner of Deloitte & Touche, and the firm's National Director of Insurance Actuarial Consulting. He also served as Partner in Charge of the firm's employee benefit consulting practice in New York. He received his A.B. degree from Cornell University, and his M.S. and Ph.D. degrees at the University of Illinois. Mr. Behan is a Fellow of the Society of Actuaries and a member of the American Academy of Actuaries. Mr. Behan has served as a Vestry member and Treasurer of St. Stephen's Church, Armonk, NY. He is a member of St. David's Episcopal Church, Roswell, GA.

The following are nominated for full six-year terms; twelve to be elected.

John H. Biggs



Order of Ministry: Lay
 Residence: New York City
 Parish: St. Bartholomew's New York City
 Diocese: New York
 Province: II

I am Chairman and CEO of TIAA-CREF, the pension system for educators that was founded in 1918 by Andrew Carnegie to serve college and university professors. J.P. Morgan founded the Church Pension Fund also in 1918 to serve the Episcopal ministry. The experience gained from overseeing TIAA-CREF has been very helpful in thinking about the Church Pension Fund - at least fascinating to me, hopefully, helpful to the CPF. I studied Greek and Latin at Harvard in the 50's and earned a Ph.D. in Economics at Washington University in St. Louis in the 80's, where I served as Vice Chancellor for eight years. I was active in Episcopal affairs in St. Louis (Trinity Church and the Diocesan Endowment Fund) and I am similarly active at St. Bartholomew now in New York City. I am a Director of Boeing and Ralston Purina, a trustee of Washington University and the Getty Trust, Chairman of the United Way of New York City and the National Bureau of Economic Research, and a member of a number of other non-profit and professional organizations. I would be honored to be elected to serve a second term as trustee of the Church Pension Fund.

The Rev. A. Thomas Blackmon



Order of Ministry: Priest
 Residence: Dallas, TX
 Parish: St. Michael and All Angels, Dallas
 Diocese: Dallas
 Province: VII

Twenty-four years of service to congregations in Southeast Florida, Washington, D.C., and Dallas. Elected to Executive Council in Washington and Dallas. Chaired Diocesan Christian Education, Youth, Insurance/Benefits, Program and Evangelism Commissions. Elected to Province III and VII Provincial Synod. Member Advisory Committee, Episcopal Church Medical Trust since 1994. Board member and Program Committee Chair, The Cornerstone Project (1989 - 1996). Clergy Leadership Project, Class V. Editor of LEAVEN newsletter from 1989 - 1997. Current Board member of the National Association of Christian Education Directors, Chair of Advocacy Task force seeking greater equity for lay employees of the Episcopal Church. Active in diocesan and national clergy associations, serving as President at both levels. Initiated national task force in 1986 to develop ministries with and for single Episcopalians and keynoted Kanuga's Solo Flight II. Active participant and presenter in Trinity Institute and Episcopal Church Foundation's Theology of Priesthood programs. Trustee and chapel leader at St. Philip's African American School in Dallas (1992 - present). I have an extensive grass roots knowledge of the pastoral and economic needs of those who work for the Episcopal Church. I would like to bring that experience to the Fund's continuing efforts to support and encourage those people and all the ministries they serve through which the Gospel is

NOMINATIONS

proclaimed and lived.

The Rev. Randall Chase, Jr.



Order of Ministry: Priest
Residence: Providence, Rhode Island
Parish: Diocesan Staff (St. Martin's, Providence)
Diocese: Rhode Island
Province: I

Canon to the Ordinary – Diocese of Rhode Island; Member of Executive Council (ECUSA), serving on the Communications Committee; Member of the Benefit Research Advisory Committee (BRACE) Church Pension Fund; served as the Anglican Partner to the Anglican Church of Canada past five years during their restructuring; During twenty-seven (27) years of ministry has served in the Dioceses of Rhode Island, Massachusetts, Southeast Florida, Southwest Florida, and Central Florida. D. Min. from Boston University, M. Div. from Virginia Theological Seminary, and BS in Business Administration from Florida State University. Having worked closely with The Church Pension Fund and Church Insurance, I would like to continue to work to support the Church Pension Fund in its efforts to more efficiently and better serve the clergy and the congregations of the Church.

Winthrop B. Conrad, Jr.



Order of Ministry: Lay
Residence: New York City
Parish: St. Matthew's, Bedford
Diocese: New York
Province: II

I am currently a Trustee of the Church Pension Fund and a member of the Audit Committee. I am very active in other church affairs, including acting as Senior Warden of St. Matthew's Church, Bedford, N.Y.; Trustee, Diocese of New York; Trustee, Diocesan Investment Trust; and Diocesan Convention delegate, multiple years. I am a partner of the firm of Davis Polk & Wardwell which has acted as an adviser to the Church Pension Fund for many years.

My commitment of time, talent and treasure to church-related work has been enormously fulfilling to me. As Senior Warden of my own church, I have become convinced about the importance of assuring adequate pensions and other benefits for clergy and staff. I believe I can continue to help the Church Pension Fund in significant ways.

Karen Cook

Order of Ministry: Lay
 Residence: New York City, New York
 Parish: St. Peter's, Millbrook
 Diocese: New York
 Province: II

Ms. Cook is a General Partner of Steinhardt Partners, LLC, a private investment partnership. Formerly the Director of Client Services, she currently is responsible for the investment portfolios of various Steinhardt entities including an offshore fund-of-funds. Ms. Cook was a Vice-President and senior block trader in the Equity Division of Goldman Sachs & Co. for twelve years. Ms. Cook is a Trustee of the Milestone Funds, a family of money market mutual funds and is a Director of Watershed (Cayman) Limited, a small-cap equity fund. She is an Advisory Board Member of Fifth Avenue Alternative Investments, a Bessemer Trust fund-of-funds. She has been a Trustee of Wheaton College since 1988 and is a member and former Chairman of the Investment Committee. Ms. Cook was a Trustee of The Episcopal School (NYC) from 1987-1994. She has been an active fundraiser for various philanthropic organizations including Memorial Sloan Kettering Cancer Center and the Duchess Land Conservancy. She is a member of St. James Church (NYC) and St. Peter's Church (Millbrook, N.Y.) where she has chaired Annual Giving. Ms. Cook holds a BA from Wheaton College and an MBA from New York University. She is married with two sons.

William S. Craddock, Jr.

Order of Ministry: Lay
 Residence: Memphis, Tennessee
 Parish: Calvary Episcopal Church, Memphis
 Diocese: West Tennessee
 Province: IV

Born: 1946. Education: University of Alabama B.A. (1968); New York University Business Graduate School (1971). Employment: President of The Craddock Company, Regional Insurance Agency and Finance Company (1974-1991); Director of The Clergy Leadership Project, of Trinity Church, Wall Street (1991-1995); Director of Cornerstone, of The Episcopal Church Foundation (1995-present); Director of The CREDO Project, a pilot initiative of The Church Pension Fund (1998-present).

Member of Calvary Episcopal Church in Memphis, Senior Warden (1981 and 1990). Graduate of EFM (1984-1988); Chair of Diocesan Finance Committee (1986-88); Chair of Diocese Strategic Planning Committee (1988); Board Member of Episcopal Church Foundation (1985-1991); Trustee of The Church Pension Fund (1994-2000); Board Member of Church Insurance Company (1994-2000).

His business background is in the areas of finance, insurance, and strategic planning, and his more recent experience has been working with the personal and professional development of clergy and lay leaders in the Episcopal Church. Mr. Craddock and his wife, Margaret, live in Memphis, Tennessee and have three grown daughters.

NOMINATIONS

Barbara B. Creed



Order of Ministry: Lay
Residence: Hillsborough, California
Parish: St. Paul's, Burlingame, California
Diocese: California
Province: VIII

Law practice in San Francisco, 1970-date, specializing in employee benefits and deferred compensation with emphasis on fiduciary, health care, investment and tax issues. This work has involved in the aggregate several billion dollars of plan assets and has helped millions of plan participants and beneficiaries.

Member, Board of Directors of Diocesan Corporation, Diocese of California (1995-date): board is responsible for endowment and planned giving funds.

Chair, Personnel Practices Committee for the Diocese of California (member since 1991): committee is responsible for oversight of employee benefit plans for clergy and lay employees in the Diocese and has undertaken significant projects relating to minimum standards for clergy compensation in the Diocese and to controlling exposure to liabilities arising out of employment relationships.

President, Board of Directors of Episcopal Community Services of San Francisco, a nonprofit social services agency with \$8MM budget providing services to homeless and very low income San Franciscans.

While a senior partner at a major West Coast law firm served on the firm's elected executive committee and as trustee of the firm's retirement and health and welfare plans covering over 1,000 employees.

Married since 1967 to Chris Creed, a priest in the Diocese of California (and a former lawyer and banker).

Amy L. Domini



Order of Ministry: Lay
Residence: Cambridge, Massachusetts
Parish: St. Peter's, Cambridge
Diocese: Massachusetts
Province: I

I believe that I am able to bring a unique set of experiences to the Church Pension Fund.

Professionally, I serve as Fiduciary (either as a Trustee or as an Executor) for individuals who have sought me out because they wish to integrate social or ethical criteria into the investment decision-making process. I also am an owner of and a director of three corporations - an investment advisory corporation, a research corporation and a mutual fund management company. As the CPF owns several subsidiaries, I believe that my experience as a manager, as an owner and as a fiduciary of small businesses enables me to bring a unique perspective.

I am dedicated to advocating a position that true fiduciaries of assets are mis-serving their constituents unless they preserve the opportunity of a better life for the generations for whom we act as stewards. The integration of social criteria into investments has led me

to specialize in share holder activism, which gives me a degree of expertise on the CPF's Social and Fiduciary Responsibility in Investments Committee, which I chaired for the past three years. I have a long-standing commitment to building healthy communities through community development of financial institutions and to create a corporate accountability infrastructure through the development of research dedicated to this service.

James B. Flowers



Order of Ministry: Lay
Residence: Dothan, Alabama
Parish: Nativity, Dothan
Diocese: Central Gulf Coast
Province: IV

Born: 1955. Education: University of the South (Sewanee), B.A. English. Employment: 1977 to 1984 sales agent, Flowers Insurance Agency, Inc. (a property and casualty insurance agency). 1984 to present, President and C.E.O. of Flowers Insurance Agency, Inc. Marital Status: Married to the former Katharine Bryson, we have three teenage children. Related church work: Standing Committee Diocese of the Central Gulf Coast; past treasurer of the Diocese of the Central Gulf Coast; four-time deputy to the General Convention; member of the Church Pension Fund Convention Committee (Indianapolis and Philadelphia); former trustee of the University of the South; parish vestry--Nativity, Dothan, AL (former Junior and Senior Warden), choir member and chalice bearer. Other related work: 7 years chairman of the Board of Trustees for Houston Academy, college preparatory school. Hobbies: reading, cooking and gardening.

The Rt. Rev. Bertram Nelson Herlong



Order of Ministry: Bishop
Residence: Nashville, Tennessee
Diocese: Tennessee
Province: IV

Bishop Herlong has served in mission churches and large parishes in Florida, New York and Michigan. Active in community affairs, he has been instrumental in planning and building two major retirement centers, two schools and redeveloping neighborhoods in Jacksonville and Detroit. He has been a member of the National Church Interim Body on Urban Ministry, and has been several times a Deputy to General Convention. He worked seven years with the Investment Committee of Trinity Church, Wall Street. In Michigan, he served fourteen years as a member of the Investment Committee of the Cathedral Church of St. Paul, the Green Trust; as a trustee of the diocese and member of the Diocesan Council and was a founder of the Family Assistance Service Trust. In Tennessee, he presently serves as a trustee of The Episcopal Endowment Committee and The University of the South. He is a board member of The St. Andrew's-Sewanee School, St. Mary's Conference Center, DuBose Conference Center, St. Luke's Community House, is the Episcopal Visitor for the Sisters of St. Mary and President of the Center for Ministry in Small Churches.

Deborah Harmon Hines



Order of Ministry: Lay
Residence: Worcester, Massachusetts
Parish: St. Andrews, North Grafton
Diocese: Western Massachusetts
Province: I

Since 1995 I have served as a Trustee of the Episcopal Diocese of Western Massachusetts. The Trustees are responsible for managing the various trust funds of the diocese, which have doubled during this period. At the 71st and 72nd General Conventions I was a member of the Joint Committee on the Pension Fund, serving as one of the Vice-Chairs in 1997. As Associate Vice Chancellor for School Services at the University of Massachusetts Medical School, I deal with health, disability and wellbeing issues of an adult student population (ages 20-52) and their families. My office also deals with accommodations under the Americans with Disabilities Act. Additionally, my office is responsible for outreach programs for minority and disadvantaged students. I am Principle Investigator for a number of federally and privately funded grants and understand what fiscal accountability is. The annual budget for my division exceeds ten million dollars. As an African-American female professional and a member of the senior level management team, my professional responsibilities and personal experiences have uniquely prepared me to deal with health and wellbeing issues for professionals and their families and to actively participate in the fiscal responsibility and fiduciary accountability of being a Trustee for the Church Pension Fund.

The Rt. Rev. Chilton R. Knudsen



Order of Ministry: Bishop
Residence: Portland, Maine
Diocese: Maine
Province: I

As an incumbent Trustee, I have served on the Benefits Policy Committee and participated in developing the initiatives of recent years: the 30 -year retirement option, flexible pension options for surviving spouses, the increase in pension minimums and the availability of quality managed care options (HMOs). I have served on the Advisory Committee to the Medical Trust, and participated in developing the Mental Health Supplement. I hold current membership on the Board of the Church Publishing Corporation and the Executive Committee of the Trustees, and chair the Committee on Ecclesiastical Offices held by Beneficiaries, which acts upon requests for exceptions to the rules regarding work after retirement.

My past experience as a Trustee has prepared me well for further service. Also, as a diocesan bishop, serving a diocese which makes good use of retired clergy who faithfully serve our smallest and poorest congregations, and a woman, I bring an important perspective to the discussions which take place at the Church Pension Fund.

Arthur Kusumoto



Order of Ministry: Lay
 Residence: Wailuku, HI
 Parish: St. John's Episcopal Church, Kula
 Diocese: Hawaii
 Province: VIII

Trustee, Church Pension Fund (1994-2000) serving on the Social and Fiduciary Responsibilities in Investment Committee, Audit Committee and Director of Church Life Insurance Company. Deputy to General Convention 1988, 1991, 1994, 1997 and 2000. Member of Diocese of Hawaii Standing Committee, Clergy Compensation Review Committee and 1999 Nominating Committee Diocesan Convention. He also served on the Real Estate and Finance Committee. He served his church as a Vestry Member, Treasurer and delegate to many Diocesan conventions. Past President Hawaii Chapter Fellowship of Christian Athletes and past president of Hawaii Public Links Association. Business experiences include Estate Planner, Pension Planner, Accounting and Life Insurance. Past President State of Hawaii Life Underwriters Association and Honolulu Association of Life Underwriters. Community experience includes member of the Territory of Hawaii Fairground Commission, Hawaii State Board of Naturopathy and Board of Optometry and City and County Honolulu Neighborhood Commission. As I am eligible to serve another term, your support will help me to continue my services for the benefits of all the clergy and their families.

The Rt. Rev. Peter James Lee



Order of Ministry: Bishop
 Residence: Richmond, Virginia
 Diocese: Virginia
 Province: III

Bishop of Virginia since 1985; elected by the Church Pension Fund Board of Trustees in January, 1998 to fill board vacancy. Member of the Wellness Initiatives Advisory committee, 1994-1997, the group that advised the Pension Fund in increase minimum pensions, adopt the 30 year early retirement option and create CREDO (clergy reflection, education and discernment opportunity) to enhance clergy wellness. Chair since 1997 of the Pension Fund's Benefits Research Advisory Committee, advising the Church Pension fund on expansion of benefits. As Chair of the Board of Virginia Theological Seminary, President of the Trustees of the Diocese of Virginia, Chair of the Memorial Trustees of the Virginia Diocesan Center, Bishop Lee leads boards responsible for management of more than \$175 million in endowment funds. He is also a trustee of the Berkeley Divinity School at Yale, the Chapter of the Washington National Cathedral, and rector of the Board of the Episcopal High School. Prior to the consecration as bishop, he was a parish priest in North Carolina and Washington, DC, and served his diaconate in Florida. He and his wife, Kristy, have two grown children and two grandchildren.

NOMINATIONS

Marnie W. Mueller



Order of Ministry: Lay
Residence: Hartford, Connecticut
Parish: Christ Church Cathedral, Hartford
Diocese: Connecticut
Province: I

Mrs. Mueller is a Diocesan Consultant for the Diocese of Connecticut (rector search, vestry planning, conflict management). She serves as a member of the Investment Committee, Hartford Seminary Board of Trustees; Finance Committee, Christ Church Cathedral Chapter; Investment Committee, Donations and Bequests (Diocese of Connecticut investment fund); Fund for the Support of the Bishop, Diocese of Connecticut; Investment Committee, Society for the Increase of the Ministry; and the Insurance Board of the Diocese of Connecticut.

She was senior vice president and member of the management committee, Connecticut Mutual Life Insurance Company, until retirement in 1993. Responsibilities included human resources (which included management of all company benefit plans), corporate information systems, and facilities. She chaired the Employee Benefits Committee and the Technology Steering Committee of the Connecticut Mutual. The Employee Benefits Committee set overall benefits strategy; served as trustee of the pension and medical plans; and reviewed investment performance of the company's pension plan. The Technology Steering Committee set overall information technology strategy; established, monitored, and enforced information systems architecture and standards; and made recommendations about the allocation of information systems resources.

She has a B.A. from Wellesley '59, Ph.D. Yale (Economics) '65, and is a Chartered Life Underwriter.

Paul M. Neuhauser

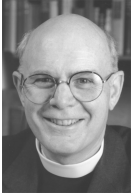


Order of Ministry: Lay
Residence: Iowa City, IA
Parish: Trinity Church Iowa City
Diocese: Iowa
Province: VI

Member, Executive Council 1976-1982. Member (1970-present) Committee on Social Responsibility in Investments (Chair, 1972-1975). Member, Diocesan Council, 1966-1970; 1984-1985 (Vice President, 1969-1970; Finance Committee, 1969-1970; 1984-1985). Chair, Diocesan Investment Committee, 1989-present (Member, 1973-present). Chair, Parish Investment Committee, 1975-1993. Member, Vestry, 1968-1971; 1986-1989 (Senior Warden, 1988-1989). Deputy or Alternate, all General Conventions, 1970-2000. Delegate to Diocesan Convention, 1965-present. Represented Episcopal Church at Partners in Mission Consultation in South Africa, 1980. Professor, College of Law, University of Iowa, 1963-present. Member, American Bar Association Committee on Federal Regulation of Securities (subcommittee on Proxies and Tender Offers); formerly Chair, Iowa Bar Association's Committee on Securities Regulation. Special counsel for securities/shareholder matters to numerous church groups and to the State of Wisconsin

Investment Board (Pension plan for state of WI). Member, Board of Directors, Investor Social Responsibility Research Center, Inc. (annual sales \$8 million). 1990-present (Chair Finance Committee, 1994-1998; member, Executive Committee, 1993-present). Trustee, Iowa Law School Foundation, 1975-1989. Member, Board of Directors, Interfaith Center on Corporate Responsibility, 1972-1999.

The Rt. Rev. Claude E. Payne



Order of Ministry: Bishop
Residence: Houston, Texas
Diocese: Texas
Province: VII

Bishop of Texas; Distinguished Alumnus, Rice University; Board Chairman, St. Luke's Episcopal Health System (includes St. Luke's Episcopal Hospital and Episcopal Health Charities). He was instrumental in forming the latter which has a 150+ million dollar corpus to fund wellness initiatives in the Diocese of Texas for the underserved and the unserved. Boards of Baylor College of Medicine, Houston, and the Episcopal Theological Seminary of the Southwest; Former Board of the Church Divinity School of the Pacific; Trustee, University of the South; sometime consultant, Anglican Communion Office, London; President, American Friends of the Episcopal Diocese of Jerusalem; Board of the Anglican Communion Compass Rose Society; former board of the Presiding Bishop's Fund for World Relief; Co-Chair of Houston's Promise, a local expression of America's Promise which was launched by General Colin Powell, President Clinton and all former living presidents; early career as a chemical engineer; 2 years active duty U.S. Army. Married with two grown children.

Quintin E. Primo III



Order of Ministry: Lay
Residence: Chicago, IL
Parish: St. Michael's of Barrington
Diocese: Chicago
Province: V

I am a trustee of Episcopal Charities and Community Services (with a \$13 million endowment fund), which acts as the social outreach arm for the Diocese of Chicago. I am President of one of its agencies, the urban Center at Saint Barnabas, Inc., a community center providing food distribution, job development services and transitional housing for homeless women of the community and their children, to the impoverished west side of Chicago. In this regard, I oversaw the conception, design and development of the (Bishop) Primo Women's Center. I am a past Vestry member and Chair of the Stewardship Committee of the Church of Our Savior in Chicago. I am co-chairman of Capri Capital, L.P., a real estate investment firm that I co-founded. I am a specialist in the area of finance, having received an MBA from the Harvard University Graduate School of Business and a bachelor's degree in finance, with honors and high distinction, from Indiana University's School of Business. I have spent my entire career of nearly 20 years investing in commercial real estate transactions on behalf of major institutional investors. These investors have included pension funds, insurance companies and commercial banks.

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Capri Capital is a registered investment advisor with the U.S. Securities and Exchange Commission and manages capital as a fiduciary for pension fund investors.

The Rev. Stacy F. Sauls



Order of Ministry: Priest
Residence: Atlanta, Georgia
Parish: St. Bartholomew's, Atlanta
Diocese: Atlanta
Province: IV

Formerly a lawyer with Delta Air Lines, Stacy Sauls has participated in major airport re-developments in Atlanta, Chicago, and New York, including the issuance of nearly \$500,000,000 in bonds. He is now Rector of St. Bartholomew's, Atlanta, and has served parishes in the Dioceses of Atlanta and Georgia. His experience includes service on the Standing Committee, Executive Board, Commission on Ministry, Ecclesiastical Trial Court, and the Bishop's Task Force on Clergy Sexual Misconduct. He would bring a passionate concern for the ministry of the baptized and the importance thereto of the health and spiritual wholeness of clergy and church professionals and their families to service on the Church Pension Fund Board. He has first-hand experience in the insurance needs of a variety of church institutions including parishes, clinics, camps, and counseling centers. He completed the Clergy Leadership Project and has led programs promoting the well-being of clergy for the Cornerstone Project. He is committed to furthering the Church Pension Fund's role as a hopeful source of creativity in the life of the church. Stacy Sauls graduated (with honors) from Furman University (B.A.), the University of Virginia School of Law (J.D.), and the General Seminary (M.Div.).

The Rev. S. Elizabeth Searle



Order of Ministry: Priest
Residence: New York, New York
Parish: All Saints, New York
Diocese: New York
Province: II

During the past 12 years, I have been deeply involved in issues involving the social and fiduciary responsibilities of the institutional Church. My experience as a lawyer dealing with Church issues, and as a parish priest, has given me real sensitivity to the Church's needs for well-articulated financial and ethical structures, as well as an intense concern for the real-life wellness, compensation, financial and long-term planning needs of clergy and their families.

A graduate of the Harvard Law School and the Episcopal Divinity School, I have served within the past five years on the Standing Committee (Secretary) of the Diocese of New York, the Diocesan Commission on Ministry, the New York Diocesan Task force on Clergy Sexual Misconduct, and I am a co-author of New York's Policy and Guidelines on Sexual Misconduct.

The Rt. Rev. Mark S. Sisk



Order of Ministry: Bishop
 Residence: New York, New York
 Diocese: New York
 Province: II

Bishop Coadjutor of the Diocese of New York since 1998. Before that he served as President and Dean of Seabury-Western Theological Seminary, Evanston, Illinois 1984-98; Archdeacon, Region II, Diocese of New York, 1977-84. Prior to that he served three congregations in the dioceses of New Jersey and New York. He was President of the Association of Chicago Theological School and currently serves as Board Member of the Marc Tannenbaum Center for the Advancement of Religion and Peace. He is a graduate of General Theological Seminary and a 1964 graduate of the University of Maryland with a major focus on economics. Bishop Sisk and his wife have three children and one grandchild.

Katherine Tyler Scott



Order of Ministry: Lay
 Residence: Indianapolis, Indiana
 Parish: Trinity, Indianapolis
 Diocese: Indianapolis
 Province: IV

Executive Director of Trustee Leadership Development, Inc., a national leadership education program serving civic, religious, and business leaders; Deputy of General Convention 1985, 1988, 1991, 1994, 1997; Chair of the Local Planning Committee for the 1994 General Convention; Co-Chair of the Joint Nominating Committee for the Election for the Presiding Bishop; member of the Council of Advice for the President of the House of Deputies; trustee of the Consortium of Endowed Episcopal Parishes Board; trustee of the National Cathedral Association; trustee of the Central Indiana Community Foundation Board.

George Herbert Walker III



Order of Ministry: Lay
 Residence: St. Louis, MO
 Parish: St. Peters, Ladue
 Diocese: Missouri
 Province: V

Church: Christ Church, Cathedral (St. Louis) – former chapter member; St. Chrysostom's Church (Chicago) – former vestry member and warden; St. Ann's Church (Kennebunkport, Maine) – current vestry member. Sunday School Teacher, St. Chrysostom's (Chicago), St. Peter's (Ladue). Former Director: Episcopal Church Foundation; Chairman, Investment Committee (St. Ann's); Advisory Director, Diocese of Missouri Investment Trust.

Education: Groton School, Yale '53 BA, Harvard Law School JD '56.

Community Involvement: Board of Directors, Urban League (St. Louis); Director & Former Chairman, Webster University; Director & Former Chairman, Missouri Histori-

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cal Society; Commissioner, St. Louis Science Center; Chairman, Mayor's Charter Reform Committee (St. Louis)

Business: Chairman, Stifel Financial Corporation; Chairman, Stifel, Nicolaus & Company, Incorporated; Director, Western-Southern Insurance Company (Cincinnati); Director, Laclede Steel Company; Director, Macroeconomic Advisers LLC; Director, Laidlaw Corporation; Member, Diversity Committee, Securities Industry Association;

Timothy D. Wittlinger



Order of Ministry: Lay
Residence: Birmingham, Michigan
Parish: Nativity, Bloomfield Township
Diocese: Michigan
Province: V

Tim Wittlinger has considerable experience in management of Church investments. As a former member of the National Executive Council, he served on the Administration and Finance Committee, Committee on Trust Funds and Committee to Dialogue with the Church Pension Fund. He has served many years as Secretary of Trustees and member of the Investment Committee of the Diocese of Michigan. He has served on the Finance Committee of the Evangelical Education Society, and presently serves as Treasurer and Investment Officer of his home parish (Nativity). He has a strong background in Social Responsibility issues, having served as Secretary of the National Economic Justice Implementation Committee during its entire seven year life and as Executive Council liaison to the Justice, Peace and Integrity of Creation Committee. He was instrumental in expanding the scope of the Social Responsibility Committee of the Trustees of his Diocese beyond just voting proxies to socially responsible investment screening. He has been a General Convention Deputy for eight conventions and a member of the Ministry Committee since 1982. He serves as Secretary of Convention and Church Attorney for his Diocese. As an attorney, his areas of specialization include business and commercial litigation, insurance coverage and claim issues.

Warren J. Wong



Order of Ministry: Lay
Residence: San Francisco, California
Parish: St. James, San Francisco
Diocese: California
Province: VIII

Mr. Wong currently serves as Managing Director of the Institutional Advisory Group for Kensington Investments Ltd. Previously, he was a Senior Appraisal Officer for Bank of America and an Investment Analyst for The Travelers Insurance Co. (Real Estate Investment Group). In 1998, the California State Controller appointed him a Probate Referee for San Francisco County.

He has served the Church as a Vestry member and Warden of Our Savior - Oakland (1976-78) and as a member of Episcopal Asiamerican Ministry (1973-80). Mr. Wong is a member of St. James, San Francisco and serves as chair of the Vocations Commission (1992-present). In the Diocese of California, he has been active as a member of the

Resolutions Commission (1981-83) and is a member of the Planned Giving Commission (1995-present).

His 20 years of commercial real estate experience includes due diligence consulting for institutional clients (pension fund accounts and real estate investment trusts). Mr. Wong's expertise is in the area of investment analyses and evaluation of portfolio assets. This extensive background qualifies him for consideration as a Trustee for the Church Pension Fund.

THE EXECUTIVE COUNCIL

(Information furnished by the Secretary, Executive Council)

Position Description: Members carry out the program and policies adopted by the General Convention and have charge of the coordination, development, and implementation of the ministry and mission of the church. The Executive Council is required to manage the budget of the church, submit to General Convention a budget for the next triennium, and make annual reports to the church of receipts and disbursements and a statement of all trust funds and properties. They also serve as the Board of Directors of the Domestic and Foreign Missionary Society.

Special Qualities a nominee should have:

Deep commitment to the church, strong faith, open to new ideas, flexibility, quick learner, ability to communicate in small and large groups, broad perspective of the church, not limited to one or two interests.

Number of meetings per year:	3
Usual length of meeting:	5 days (one of which is for committees): 2 meetings, Monday to Friday; 1 meeting, Thursday to Monday
Usual location of meetings:	In various areas with at least one meeting in each Triennium outside of U.S.
Members serve on committees:	Yes (e.g. Administration & Finance, Planning and Arrangements)
How much more time required:	(See above and below)
Meeting expenses paid:	Yes (with per diem maximum)
Attendance expectation:	All meetings

Other Information:

Bishops and other members are appointed as Executive Council liaison members to the Interim Bodies of the General Convention. Such service involves attending meetings lasting from 1 to 10 days per year. Standing Committees of the Council meet in the interim between Executive Council's regular meetings for 2 to 3 days with travel time added.

EXECUTIVE COUNCIL

LAY PERSONS: House of Deputies elects six for six-year terms. House of Bishops confirms.

Martha Bedell Alexander



Order of Ministry:	Lay
Residence:	Charlotte, North Carolina
Parish:	Christ Church, Charlotte
Diocese:	North Carolina
Province	IV

The church has always been a part of my life. As a life long Episcopalian I have had the opportunity to serve on parish, diocesan and national levels. Growing up I was involved in the Young People's Service League on the parish, diocesan, provincial and national level. "To know Christ and to make Him known", the motto of YPSL, has been one I have tried to adhere to all of my life. I have been elected as an Alternate to General Convention, 1997 and 2000. I am a member of the Benefits Research Advisory Committee (BRACE) of the Church Pension Group. Since 1975 I have had the privilege of attending Diocesan Convention as a Delegate or Alternate. I have been the Chair of the Companion Diocese Committee since 1983. I have served on the Diocesan Council and am presently a member of the Commission on Global Mission. I am serving in my fourth term as a Representative to the North Carolina House of Representatives. If elected, I pledge to help our church move forward into the 21st century as a viable and meaningful part of our lives; reaching out to others here in the United States and around the globe.



Francis S. Banks

Order of Ministry:	Lay
Residence:	Los Angeles, California
Parish	All Saints', Pasadena
Diocese:	Los Angeles
Province:	VIII

Retired Educator & Korean War veteran; St. James Parish, L.A., CA 1977-1993: Jr. Warden, Sr. Warden, - two 2-yr terms each; member Vestry (6 yrs.); parish Finance Comm. (2 yrs.); St. James "Manor" & School Bldg. Comm. Member. Diocese: Diocesan Treasurer (7 yrs.), Trustee (9 yrs.); Diocesan Corporation member (9 yrs.); Council member (2yrs); Chair: Budget & Stewardship, Personnel Commission and Commission on Continuing Education; Diocesan Insurance Committee member; Canon of the Cathedral Center of St. Paul. All Saints Parish, Pasadena - 1993: Pledge Communicant/Lay Eucharistic Minister (1995 Chair-Elect); Heritage Comm. member, Every Member Canvas worker, Vestry member; "Parish Council" Class of 1998 Member, Lector, Telephone Ministry; Chair, Parish Council 1995-1996; Delegate, Diocesan Convention (1995 - 1996). The National Church - June 1994 - 1999. Presiding Bishop's Fund for World Relief member (5 yrs.); General Convention deputy (1997 & 2000-Alternate). Member: The Seminary Council/The Episcopal Church Divinity School of the Pacific (CDSP).

Harold Brown



Order of Ministry: Lay
Residence: Bangor, Maine
Parish: St. Patrick's. Brewer
Diocese: Maine
Province: I

I have been privileged to serve my Church at many levels. I offer the experience gained from the following: deputy to 5 General Conventions, vestry member and warden of large and small congregations, standing committee member 12 years, chair of diocesan finance committee for 12 years, elected by General Convention to the Board of Trustees at General Theological Seminary 3 times for a total of 9 years, member of the Board for Theological Education for 6 years, member of Council for Development of Ministry for 3 years, currently vice chair of State of the Church Committee and chair of Education Committee at Philadelphia Convention. I have been cognate chair of Education Committee at Philadelphia Convention. I have been licensed as a layreader and chalice bearer for more than 30 years.

I served in the U.S. Navy during the Korean War. I am retired after 30 years on the faculty at the University of Maine. My wife Sally and I are blessed with two great children and their families-most especially our 3 granddaughters and our grandson.

My gifts of motivating, organizing, teaching and a high energy level I offer to this Church which I love deeply.

Louie Crew



Order of Ministry: Lay
Residence: Newark
Parish: Grace, Newark
Diocese: Newark
Province: II

The Episcopal Church has news genuinely good to share with absolutely everybody. On Executive Council I would strive to give back some of the nurture which this Church has given me in my ministries: Integrity (1974-- founder), The Standing Commission on Anglican and International Peace with Justice Concerns (secretary, 1997--), the Standing Commission on Human Affairs (secretary, 1994-97), the Standing Committee of the Diocese of Newark (1994--), the Newark deputation (1994 co-chair, 1997, 2000 chair), the Board of Directors of the Episcopal Church Publishing Company (1999--). I initiated the electronic mailing lists of the House of Bishops and the House of Deputies. Hundreds visit my Anglican website every day. I am an English professor at Rutgers on the Newark campus, "the most culturally diverse in the United States" (News-week). Over 60% of our students go home to speak another language. I recently served two terms as chair of Rutgers University Senate and as member of the Board of Governors. I have taught in Beijing, Hong Kong and England. I hold a Ph.D. (Alabama) and a D.D. (EDS). I have written over 1,300 published works.

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Robert Job III



Order of Ministry: Lay
Residence: Armonk, New York
Parish: St. Stephen's, Armonk
Diocese: New York
Province: II

Extensive and varied experiences in church, community and industry general management. Member of the Standing Committee 1995-1999, previously served on the Diocesan Council and was chair of the Diocesan Parish / Mission Program Commission, Vice Chair of the Planning Committee and member of the Budget Committee. Led the redesign effort of the entire operation of one of the Regions and many Diocesan management system and spiritual based projects. Parish, IPC, and Region activities include Lay Eucharist Minister, Vestry, Chair of the Stewardship Committee, Leader/Teacher of Adult Christian Formation, IPC leader, Region Administration Committee Advisory Board and Diocesan Convention. I have completed EFM, participated in Cur-sillo and am a member of the Order of Saint Luke the Physician. My professional expertise is the design and implementation of management systems and was gained in over 30 years of IBM general management and corporate professional positions. My last assignment at IBM, for example, was to share in the corporate leadership of the company wide reengineering. I have also served as IBM's Manager of Equal Opportunity and was a member of the President of United States Committee on the Employment of the Handicapped.

Gretchen Jong



Order of Ministry: Lay
Residence: Honolulu, Hawaii
Parish: St. Peter's, Honolulu
Diocese: Hawaii
Province: VIII

I have served on the following bodies or held the following positions: Parish Vestry, 97-99; Diocesan Council, Chair of Church in Society Dept., 93-95; deputy to General Convention, 94; First Alternate Deputy to General Convention, 97; Standing Commission on Church in Metropolitan Areas, Chair, 94-97; Standing Commission on Domestic Mission and Evangelism, Co-Vice-Chair, 98-00; Diocesan Institute Board, 96-97; Parish Stewardship Chair, 97-98; Parish Outreach Chair, 98; Parish Evangelism Chair, 98; Episcopal Asiamerica Ministry Women Convocation, Vice-Convenor, 98-00; Lector and Chalice Bearer, since 87;. As assistant principal of McKinley High School from 88-95, I was in charge of the budget, the supervision and evaluation of 125 teachers and 25 classified employees, the curriculum, the improvement of school climate, student discipline, staff development, extracurricular activities, grant writing program, and serving as an ambassador to our sister school in the Kanazawa Prefecture of Japan. I am applying these skills in ministry now as a certified Women of Vision presenter since 97 and as the Presiding Bishop's Fund for World Relief Diocesan Fund Coordinator since 95. In 96-97 I participated in the Disciples of Christ in Community. I retired in June 95 from the Department of Education, but was hired as a lecturer for the College of Education at the University of Hawaii in 99.

Theodore Mollegen, Jr.



Order of Ministry: Lay
 Residence: Glastonbury, Connecticut
 Parish: Grace Church, Newington
 Diocese: Connecticut
 Province: I

Ted is a lifelong Episcopalian who feels called to serve on the Executive Council to help the Church improve its evangelism, its mission work, and its stewardship. . He is the founder and Convenor of the Episcopal Network for Evangelism. His leadership roles in the Church at parish, diocesan and national levels, combined with his leadership roles at the CEO and Board level in both the for-profit and non-profit worlds give him a broad and in-depth perspective about how to get things done in the Church. He has been an Alternate at three General Conventions; this will be his fourth as Deputy. As CEO of one engineering company, he led its growth from 56 to over 1500 employees and as CEO/founder, he has led his current company in growth from two to over 100 employees since 1993. Experience includes: layreader, chalice bearer, and/or lector since 1966; member, Diocesan Executive Council 1980-96; and Chairman of the Mystic Area Ecumenical Council 1970-72. He was Co-Chair of the Standing Commission on Stewardship and Development 1988-91, and now serves on the Standing Commission on Domestic Mission and Evangelism. Attended Marriage Encounter and Cursillo, including follow-up activities. Windham, CT, Town Finance Board, 1998 (elected office).

Frank L. Oberly



Order of Ministry: Lay
 Residence: Oklahoma City, Oklahoma
 Parish: St. Paul's Cathedral, Oklahoma City
 Diocese: Oklahoma
 Province: VII

In the last few years, I have been fortunate to serve the Church during a time that has allowed me to use the skills of my profession as a Certified Public Accountant, and the life experiences as a lay person in the Native American community. As a member of the Osage Nation and the Comanche Indian Tribe and serving both of those proud Nations as an officer in the governments of both, I have utilized those experiences in serving the Native American people of the Church. I am presently serving the Oklahoma Committee on Indian Work of the Diocese of Oklahoma as the Chairman, the Episcopal Council on Indian Ministry of the Episcopal Church as Chairman & the Indigenous Theological Training Institute of America as the Treasurer. It is my desire to educate all peoples of the church community about the concerns and ministries of the Native Americans and to strive to increase lay leadership and trained individuals to serve those communities.

Russell V. Palmore, Jr.



Order of Ministry: Lay
Residence: Richmond, Virginia
Parish: St. Paul's Richmond
Diocese: Virginia
Province: III

Since 1988, I have been privileged to serve as a deputy to General Convention, and as chair of the deputation in 1997 and 2000. I served on the Joint Standing Committee on Program, Budget and Finance from 1988 to 1997, and chaired the Funding Section from 1994 to 1997. I was elected to the Joint Nominating Committee for the Election of the Presiding Bishop for the 1994-1997 triennium, and served as secretary. Since 1987, I have been Chancellor of the Diocese of Virginia. I am currently a member of the diocese's Sexuality Dialogue Group. I served as senior warden of my parish and am currently a vestry member. Professionally, I have practiced law since 1973. I am a former president of the Richmond Bar Association, the Virginia Law Foundation, and member of the Virginia State Bar Council. I am currently a member of the Access to Justice and Legal Services committee of the American College of Trial Lawyers. Personally, I am the proud father of two wonderful daughters. It would be my hope that my church, professional and like experiences would be of some value to the work of the Executive Council.

Gini Peterson



Order of Ministry: Lay
Residence: Stone Mountain, Georgia
Parish: St. Matthew, Snellville
Diocese: Atlanta
Province: IV

Since I filled my first mite box, I have been enamored with the mission of the Episcopal Church and our ability to effect change in the World. Through participating in Kenya's Partners in Mission Consultation, chairing the national United Thank Offering Committee, serving as president of the National Board of the Episcopal Church Women, presiding over the 1997 Triennial Meeting and assisting in the design of the Episcopal Council for Global Mission and the Anglican Women's Network, I have come to know our church from the grass roots up. Currently I serve on the national board of Global Episcopal Mission and the Committee on the Status of Women, and chair a companion diocese committee. I would bring to Executive Council strong organizational skills, experience with consensus and traditional decision-making and experience in working with people in all nine provinces and the Anglican Communion. I have a working knowledge of the polity of our church, our historical roots and our role within the Anglican Communion. These attributes I offer in my belief that the Episcopal Church, with its rich and diverse history, its connection to the world wide Anglican Communion and its scope in ecumenical relations, is destined to continue as a leader among churches.

Diane B. Pollard



Order of Ministry: Lay
 Residence: New York City
 Parish: Church of the Crucifixion
 Diocese: New York
 Province: II

I have been active on the local, diocesan, and national levels of the Church for many years. During the past five years, locally, I have served as a vestryman of the parish of Trinity Church, Wall Street. I am a licensed Lay Reader and Chalice administrator. At the diocesan level, I have served as a trustee of the Diocese of New York. In that role I served as Chair of Administration and Human Resources and Chair of the Diocesan Compensation committee. I also serve as a trustee of the Cathedral of St. John the Divine. Nationally, I serve as a trustee of the Church Pension fund and have chaired the Benefits Policy Committee for the past three years. I also served on the 1993 Joint Nominating Committee for the Elections of the Presiding Bishop, chairing the Transition Committee. Currently, I am a trustee of General Theological Seminary and serve as Chair of the Human Resources Committee. I have been a deputy to General Convention representing the Diocese of New York for eight consecutive occasions and served as Chairperson to the deputation four time. My participation in these various boards and organizations has given me knowledge in the way that the Church operates and prepares me for Executive Council.

D. Rebecca Snow



Order of Ministry: Lay
 Residence: Fairbanks, Alaska
 Parish: St. Matthew's, Fairbanks
 Diocese: Alaska
 Province: VIII

Opportunities for service at the congregational, diocesan, regional and national level have shown me the amazingly diverse face of the Church and have repeatedly expanded by appreciation for the marvelous ways God works in the world, with or without our consent. As an Alaskan, I have shared in the struggle to be the Church despite limited resources and significant cultural differences. In my parish I am a Lector and Usher and have been a Vestry member, Senior Warden, and adult educational leader. In the Diocese, I am Chair of the Planning Committee, member of the Finance Committee, and consultant to the Constitution and Canons, Committee with which I have worked since 1971 when we drafted the new diocese's constitution and canons. I have also been on the Standing Committee and diocesan representative to Coalition 14, serving a term on the Executive committee. On the National level, I currently serve on the Standing commission on Constitution and Canons. Previously, I have served on the "94-97 Nomination Committee for election of Presiding bishop: "85 - 91 COM Title III Task force: General Convention Deputy since 1976 (Dispatch of Business, Canons (chair), Ministry Committees). I have practiced law since 1972, specializing since 1981 in child protection

Mary Ann Weiss



Order of Ministry: Lay
Residence: Park Hills, Kentucky
Parish: Trinity Church, Covington
Diocese: Lexington
Province: IV

At Trinity, I participate in (and sometimes lead) a group concerned with our parish response to such diverse issues as our environment, Jubilee 2000, and early childhood development. For the diocese, I have served on the Executive Council, the Standing Committee and currently, the Commission on Ministry. I have been a deputy to four General Conventions (Vice Chair of National and International Concerns in Philadelphia). For ECUSA, I am on the Standing Commission for Anglican and International Peace with Justice. I am active both professionally and personally with international students and friends at home and abroad. Formerly a social worker in East Harlem, I now teach developmental English and coordinate a freshman orientation program at Northern Kentucky University. Examples of integrating my faith and daily work are my leading an effort to establish an Interfaith Center on the NKU campus and being the Canterbury Fellowship faculty advisor. My BA is in Economics and Sociology from Mount Holyoke College and my M.Ed. from Clark University.

John W. Witt



Order of Ministry: Lay
Residence: San Diego, California
Parish: Holy Trinity, San Diego (Ocean Beach)
Diocese: San Diego
Province: VIII

Episcopal Church offices: Deputy to General Convention (5 times), Standing Commission on Constitution & Canons. Diocesan offices: Standing Committee (2 terms), Board of Directors of the Corporation of the Diocese, Commission on Mission Congregations. Parish offices: Senior Warden (4 terms), Vestry (7 terms), Past Parish Chancellor. Professional: Elected City Attorney (retired), City of San Diego (6 terms); Presently in private law practice; Past President, International Municipal Lawyers Association; Past Chair, ABA Section of State & Local Government Law; Co-author, *Sword & Shield Revisited: A Practical Approach to Section 1983* (of the Federal Civil Rights Act); Co-author, *The Civil Rights Library: Section 1983 Litigation Forms*; Lecturer, Georgetown University Seminar on Section 1983 Litigation (8 times). Community: Boards of Directors: St. Paul's Senior Homes & Services, Boys & Girls Foundation; Past President, Boys & Girls Clubs of San Diego; Past President, San Diego Downtown Lions Club.

Vision: As a former elected official who administered a 100+-lawyer office having a multi-million-dollar budget for 27 years, I have the skills and sensitivities needed for a position on the Executive Council. I believe the Church needs focus on spreading the Gospel at home and abroad, recognizing its need for unity, diversity and reconciliation.

PRIESTS/DEACONS (to fill an unexpired three-year term): House of Deputies elects one for a three year unexpired term; House of Bishops confirms.

The Rev. David T. Chee



Order of Ministry: Priest
Residence: Monterey Park, California
Parish: St. Gabriel's, Monterey Park
Diocese: Los Angeles
Province: VIII

Rector, St. Gabriel's, Monterey Park (99 -); Associate Rector, Christ Church, Los Altos (95-98); Chinese missionary, Diocese of California (93-98). Prior to 1993, I served in the diocese of Taiwan (in Province VII) where my last rectorship (85-93) was at Good Shepherd, a parish with a sizeable Caucasian (international) component. My twenty-plus years of ministry in Taiwan have included diocesan program directorships, particularly in the area of youth, education, worship, and evangelism; and membership on various committees and commissions at both diocesan and international (Asia) levels. Most of my work since 1993 have been at grass-root level, "experimenting" with various models of Chinese ministry and mission in my actual work in congregation-building, with some success. Understandably, this would include the sighting, employment and development of tools and resources. Beyond the diocese, I was from 96 to 99, the convenor of the Chinese convocation of the Episcopal Asiamerica Ministry (EAM) and still am the secretary of the EAM Council (96 -). Coming from the Diocese of Taiwan (Province VII), it was a great privilege to be elected to Executive Council two years ago to contribute even further if given another three years.

The Very Rev. Philip M. Duncan, Jr



Order of Ministry: Priest
Residence: Dallas, Texas
Parish: Saint Matthew's Cathedral, Dallas
Diocese: Dallas
Province: VII

Elected Dean and Rector of Saint Matthew's Cathedral, (Catedral de San Mateo) Dallas, Texas, 1993, an historic inner city multi-cultural, ethnically diverse faith community. Clergy Reflection, Education, Discernment, Opportunity (CREDO) project participant (1998), design team member (1999), Clergy Leadership Project; clergy pastoral care and wellness in support groups and continuing education; member, the General Board of Examining Chaplains elected at General Convention, 1997, six year term (reader 1988 - present); The Anglican School of Theology board 1993 - present; Executive Alumni/ae Board of The General Theological Seminary 1995 - 2001; D.Min., The Virginia Theological Seminary, 1990, Evangelism Consultation, 1988 - present; Continuing AIDS/HIV work in community and Ongoing Dialogue on Human Sexuality; Alternate and Deputy to General Convention, 1985-2001; Migration Ministry and Refugee Resettlement work and Companion Diocese work 1981 - 1995; ongoing interfaith and ecumenical dialogues through Thanksgiving Square and the East Dallas Cooperative Parish; Spiritual Director, six Cursillos; Board member East Dallas Community Organization meeting the

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inclusivity needs for fair housing in widely diverse community; member, the Children's Foundation of the Episcopal Diocese of Dallas 1996 - present. I would be honored to serve the Church as we continue serving in the name of Christ.

PRIESTS/DEACONS: House of Deputies elect three for six-year terms; House of Bishops confirms.

The Rev. Cynthia L. Black



Order of Ministry: Priest
Residence: Kalamazoo, Michigan
Parish: The Cathedral of Christ the King
Diocese: Western Michigan
Province: V

I serve a congregation that is blessed with vitality, growth and good stewardship. Most members of our congregation are not “cradle” Episcopalians, and they are young. While it appears that membership in ECUSA has declined since the sixties, I believe that as a church we are poised on the edge of significant growth opportunities, and that my experience in a thriving, local congregation can help Executive Council to achieve this. I have been privileged to serve in a variety of diocesan and national church positions: Finance Commission, Commission on Ministry, Cathedral Corporation, Women's Commission, AIDS Task Force, The Oasis (a ministry with gay and lesbian persons), General Convention Deputy, 1991, 1997 (Church Music Committee), Alternate 1994; and as national president of the Episcopal Women's Caucus. My gifts are in organization, developing vision, and encouraging inclusivity. I believe that my experience (15 years of ordination) and age (40) are assets for spreading the good news of God's love. I am a lifelong Episcopalian, and I love the church.

The Rev. Kathleen Cullinane



Order of Ministry: Priest
Residence: Los Angeles
Parish: St. Mary's, Los Angeles
Diocese: Los Angeles
Province: VIII

Rector of a multi-cultural parish with Japanese roots in the Koreatown area of Los Angeles for over 10 years. Cullinane has been a member of a religious order and an Episcopal missionary to Uganda. She has served the Diocese of Los Angeles as President of the Standing committee, Chair of the Congregational Aftercare Subcommittee of the sexual Misconduct Committee, Dean of Incarnation Deanery, and Chair of the Budget and Stewardship committee. She currently serves the National Church as Convenor of the Japanese Convocation of Episcopal Asiamerica Ministry, as a member of the Standing Commission on World Mission, and as a member of Executive Council.

She has extensive experience in homeless ministry, refugee resettlement in cooperation with the Presiding Bishop's fund for World Relief, as well as University campus ministry and HIV/AIDS education programs. Cullinane has also been a high school religion teacher and administrator in hospital setting. Her particular gifts are cultural sensitivity, global vision and a heart for mission.

The Rev. Carol Cole Flanagan

Order of Ministry: Priest
 Residence: Avon, Ohio
 Parish: St. Peter's Church, Lakewood
 Diocese: Ohio
 Province: V

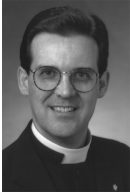
Before becoming rector of St. Peter's Church in Lakewood, Ohio, I served urban, suburban, and rural parishes, as small as 35 and as large as 1100, including the only Hispanic congregation in the Diocese of Maryland. In the larger church, I have served on the Standing Commission on Health, including three years as Chair, and currently serve on the Standing Commission on Constitution & Canons. I have previously served on the Executive Council Committees on the Washington Office, and the Full Participation of Women in the Church, and as an Internal Partner for Partners in Mission II. In the State of Maryland, I was one of two clergy appointed by the Governor to the Task Force on Health Professional-Client Sexual Exploitation. For twelve years, I have been a member of the Board of Trustees of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary. At the diocesan level, I have served in Rochester, Maryland, and Ohio and chaired committees on stewardship, sexual exploitation, and liturgy and music. For ten years I served one night a week in the pastoral care department of an inner city hospital in ministry with people battling poverty, crime, and drugs.

The Rev. Anthony Guillén

Order of Ministry: Priest
 Residence: Oxnard, California
 Parish: All Saints, Oxnard
 Diocese: Los Angeles
 Province: VIII

I am an excellent candidate for the Executive Council due to my broad experience, strong leadership, pastoral skills, youthfulness and diverse background. As a bilingual and bicultural Mexican-American, I have served as a bridge between cultures for better understanding and cooperation, with sensitivity. This has been enhanced by my experience of serving in several dioceses around the country and in Mexico, which has given me an awareness of the different needs of our diverse church. I have recently demonstrated my skills by leading our primarily aging Anglo congregation to be a more diverse and vibrant parish. I have served the church as First Alternate to General Convention 1997; The Commission on Ministry 1992-1998, and chair 1996-1998; Jubilee Officer 1992-1994; and Youth Minister, Western Mexico 1984-1987, among other ministries. I have participated in the Clergy Leadership Project and yearly attend opportunities for growth including a recent sabbatical. Recently I earned a B.S. in Business Management from the University of Phoenix which I believe is an additional asset in serving the Church. Your vote will enable me to serve our Church by responding to the many challenges and issues that we face with compassion and my strong pastoral gifts.

The Rev. William D. Nix, Jr



Order of Ministry: Priest
Residence: Amarillo, Texas
Parish: St. Andrew's, Amarillo
Diocese: Northwest Texas
Province: VII

Most of my twenty-five years of ordained ministry has been in this sparsely populated but geographically huge diocese, where I have had rich experience with the Church's mission in both urban and small town settings, as rector of parishes and as diocesan executive. My experience ranges from having been dean of a cathedral in a metropolitan area to being dean of the predominantly rural 25,000+ square miles of the Texas Panhandle, where I have been instrumental in organizing cluster ministries. Since our church building was destroyed by fire in 1996, much of the energy of my leadership in this parish has been focused on helping the congregation to work through the trauma and rally to build a new church. I have served as deputy to five General Conventions and first alternate to one. Presently I am serving a second three-year term on the Joint Standing Committee on Program, Budget & Finance; as secretary I serve on its executive committee. I am the only ordained member of the Investment Committee, which oversees the Church trust and endowment funds. I am proud to associate myself with the superb administration of the current Treasurer of the D.F.M.S. and his faithful and effective stewardship of the Church financial resources.

The Rev. James B. Simons



Order of Ministry: Priest
Residence: Ligonier, PA
Parish: St. Michael's of the Valley
Diocese: Pittsburgh
Province: III

I have been a deputy of General Convention since 1991 (Communications Committee and Dispatch) and have come to believe that the role of the Episcopal Church Center should be to enable the work of ministry in parishes and dioceses. I have been the Rector of St. Michael's Church in Ligonier for the past twelve years. Besides a lively sense of worship, our ministry has focused on outreach to the community and the world. Currently 19% of our budget (above diocesan assessment) is given to outreach projects. Locally we have provided housing and education for homeless families, job training for the unemployed, and health insurance for hundreds of families who are "working poor". Globally we support six different missionary endeavors in five different countries. These include and orphanage in Uganda for the Children of AIDS victims, a Christian literacy project in Nepal, and economic development in Pakistan. My sabbatical took me to visit several of these projects where I came to understand this work in the context of religious and cultural diversity. I am known as a bridge builder in the diocese and have served on Standing Committee (president), and Search Committees for Canon Missioner (Chair), Dean and Bishop.

The Rt. Rev. Theodore A Daniels



Order of Ministry: Bishop
 Residence: St. Thomas, Virgin Islands
 Diocese: Virgin Islands
 Province: II

Consecrated Bishop of the diocese of the Virgin Islands in 1997. Served as deputy and alternate to several General conventions and Provincial Synods.

Currently serving on House of Bishops' Pastoral Development Committee; House of Bishops' Committee on Theology, and the Committee on Anglican and International Peace with Justice; Provincial House of Bishop Representative to Province II Synod's Executive Committee. Over my thirty years of ordained ministry I have served on and chaired many Diocesan Commissions and Committees both in the USA and overseas; a member of the Board of Trustees for a college and a high school, and president of two diocesan clergy associations. I am bilingual (English and Spanish) and have served as a consultant to the National Christian Education Committee including being the Province III Christian Education coordinator, and representative of the Children's Ministries Committee, and the Evangelism Committee. With a background in pastoral counseling, and in economics, I will be delighted to serve our Church if elected.

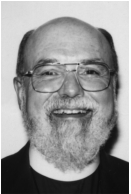
The Rt. Rev. James E. Folts



Order of Ministry: Bishop
 Residence: San Antonio, Texas
 Diocese: West Texas
 Province: VII

Elected Bishop Coadjutor of West Texas, 1993; Bishop of West Texas since 1996; Deputy to General Convention; Board of Trustees, Episcopal Theological Seminary of the Southwest; Board of Trustees and Visiting Committee of the University of the South; Standing Commission on Stewardship; Standing Commission on Structure of the Church; Joint Committee on the Church Pension Fund; Legislative Secretary, House of Bishops, 1976-1987.

The Rt. Rev. Robert W. Ihloff



Order of Ministry: Bishop
 Residence: Baltimore, Maryland
 Diocese: Maryland
 Province: III

"Maryland is America in microcosm." A former governor has declared. My Diocese of 120 parishes has rich racial, ethnic, socio-economic, and educational diversity in parishes which range from urban, suburban, rural, and Appalachian. The challenge of this diversity and how people of difference can love and inform one another in Christian community is what I love most about my job as Bishop of Maryland. I am committed to Christian formation and education, love to teach (and do quite a bit of it), and prior to becoming Bishop in 1995, I was adjunct faculty at Drew Theological Seminary. I am someone who listens and communicates well, believes firmly in team ministry and in the ministry of each baptized person. Committed to issues of jus-

NOMINATIONS

tice, I truly believe that “the mind of Christ” become known in community through our struggles to hear one another through which we ultimately hear the Holy Spirit. I spend as much of my time as possible “in the field” working with parishes and clergy on issues of congregational development. I have a D.Min. in group spiritual direction, am an Associate of the Order of the Holy Cross, a Fellow of the College of Preachers, a Trustee of Virginia Seminary, and Chair of its Academic Affairs Committee

The Rt. Rev. Robert M. Moody



Order of Ministry: Bishop
Residence: Oklahoma City
Diocese: Oklahoma
Province: VII

I have served as a Bishop in the Diocese of Oklahoma for over twelve years. The Church in Oklahoma is healthy, both spiritually and fiscally. We have not declined in membership. Indeed, we have grown a tad in a State where the population in most of our counties is less than what it was when Oklahoma became a State in 1907. I have recently served as the President of the Title IV Review Committee and presided over two investigations. My strengths are found in the qualities of moderation, balance, persistence, and the belief that our Church – its Faith and Community- has much to offer to a society in transition. As a bishop who has served this church for over 33 years in ordained Orders, I welcome the challenges and opportunities before us and would consider it a privilege to serve the Episcopal Church in the forum of Executive Council.

The Rt. Rev. Catherine S. Roskam



Order of Ministry: Bishop
Residence: New York, NY
Parish: Diocese of New York
Diocese: New York
Providence: II

A passion for the mission of the church drives my work as Bishop Suffragan of the Diocese of New York (since 1996) and before that for almost five years as Missioner of the Diocese of California. I have a wide range of experience in congregational development and a strong commitment to the spread of the gospel, particularly in the context of changing demographics and diverse environments, including Hispanic and Asian ministries. The sixty-six congregations of which I have oversight come in all sizes, ethnicities, and degrees of financial viability. The spectrum of challenges and opportunities we face are common ones for people of faith on the cusp of the new millennium. I believe that the particular gifts of the Episcopal Church—its inclusiveness, its tolerance for ambiguity, its respect for the moral agency of the individual person, as well as its liturgy and polity—equip us especially well to meet the challenges and opportunities before us. I trust the abundance of the Gospel and movement of the Holy Spirit to carry us forward. I would consider it an honor and a privilege to serve God and the Church as a member of Executive Council.

GENERAL BOARD OF EXAMINING CHAPLAINS

(Information furnished by the General Board of Examining Chaplains)

Position Description: The GBEC members compose the annual General Ordination Examination (GOE) administered to the Candidates for Holy Orders. They also produce background material for readers of the examination papers; read and supervise teams of readers at reading stations; and review written evaluations of all responses to GOE questions. Board meetings entail evaluation and planning for the succeeding year's work.

Special qualities a nominee should have:

Members must represent bishops, priests with pastoral cures, members of accredited seminary faculties or of other educational institutions, and lay persons with particular expertise. Previous experience in the discernment process, diocesan commission on ministry, or as a reader is helpful. Computer literacy is also important. Especially needed will be persons with high degrees of competency in the following canonical areas: (a) Holy Scripture (particularly New Testament); (b) church history; (c) Christian theology; (d) Christian ethics and moral theology; and (e) liturgics and church music. Board members should be able to work comfortably in teams and task groups. The GBEC assignments demand ability to concentrate intently on tasks at hand.

Duties of this office:

Number of meetings per year:	2 (October and February)
Usual location of meetings:	At College of Preachers and at Readers' meetings at various sites around the U.S.
Usual length of meetings:	October—3 ½ days; other, 2 ½ days
Members serve on committee:	No, but members are expected to work on individual projects (e.g., developing GOE questions)
How much more time required:	Time spent reading at home, approx. 48 hours for 1-2 tests
Other information:	Some members expected to attend 2½ day planning meeting in Washington in June.
Meetings expenses paid:	Yes
Attendance expectation:	All meetings, arriving on time and staying until end

LAY PERSONS: House of Bishops elects three for six-year terms; House of Deputies confirms.

Philip T. Clark



Order of Ministry:	Lay
Residence:	Vacaville, California
Parish:	Church of the Epiphany, Vacaville
Diocese:	Northern California
Province:	VIII

High School history teacher. A lifelong Anglican communicant with the exception of an interlude as a young adult in communion with Rome and as an informal student with the Jesuits and Dominicans. Intellectually challenged by modern exis-

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tentialism -- both Christian and worldly. I have taken an active role in ministry, -- e.g. Cursillo movement, E.F.M. graduate, Lay Eucharistic Minister, licensed Lay Reader -- culminating in trying to infuse my life as a layman, family member, and teacher with a Christian sense and in undertaking an active prison ministry for the past 9 years, the last two as prison hospice chaplain.

Bethany K. Dumas



Order of Ministry: Lay
Residence: Knoxville, Tennessee
Parish: St. John's Cathedral
Diocese: East Tennessee
Province IV

Professor (linguistics), The University of Tennessee, and lawyer. Active Episcopalian since baptism and confirmation in Knoxville, Tennessee (1979). G.O.E. reader (8 years); Examining Chaplain, Diocese of East Tennessee (9 years); parish ministries (lay reader, acolyte, chapter member, youth confirmation class, lay delegate to Diocesan Convention, representative to Tyson House Council, choir member, Propers Class, neighborhood tutoring program). EFM 4th year student, 1999-2000. Board member, Agape, Inc. (halfway house for alcoholic women); volunteer, UT Medical Center Alcohol & Drug Recovery Center. Board of Directors, Old City Neighborhood Association. Competencies include writing (many published articles and books); editing (often for readability); computer skills (DOS, Windows, Macintosh, UNIX and the internet); languages; administration (Chair, Linguistics Program; offices in national and international academic organizations and positions on editorial boards); teaching (at the university level and in workshops for teachers, interpreters, translators, chiefs of police, police academy students, victim assistance coordinators, lawyers, and prisoners [Brushy Mt. State Prison]); and a high degree of comfort with both independent work and team work. Workshops and publications on language variation, inclusive language issues, jury reform, language and law, woman and law, the ERA. Pro bono work (as linguistic consultant) for indigent defendants. Passions: the Episcopal Church, horses, language.

Susan Hill Lindley



Order of Ministry: Lay
Residence: Northfield, Minnesota
Parish: All Saints, Northfield
Diocese: Minnesota
Province: VI

Education: B.A., Mount Holyoke; Ph.D., Duke. Currently Professor of Religion, St. Olaf College, Northfield, Minnesota. Author of "You Have Stept Out of Your Place": A History of Women and Religion in America (Westminster/John Knox 1996). Church experience: General Board of Examining Chaplains, 1997-2000; Trustee, Seabury-Western Theological Seminary, 1986-88; Examining Chaplain in Church History, Diocese of Minnesota, 1988-present; Chair, Board of Examining Chaplains and member of the Commission on Ministry in Minnesota, 1997-present. Elected to the GBEC in 1997 to fill out a three-year term, I would like to return for a full term. I believe I bring several important

perspectives to that work: as a professional church historian, a former trustee from Seabury-Western and a long-time college professor, I am aware of scholarly and faculty concerns. As Chair of the Examining Chaplains and a member of the Commission on Ministry in Minnesota, I am sensitive to the local diocese's role in regard to the GOEs and the broader ordination process. All these groups need to work together with a high degree of cooperation and communication to best serve candidates and the whole church in this ministry.

Alda Marsh Morgan



Order of Ministry: Lay
Residence: Berkeley, California
Parish: St. Mark's, Berkeley
Diocese: California
Province: VIII

Director of Continuing Education/D.Min., Church Divinity School of the Pacific, Berkeley, California: Most of my working life has been spent in ministries that combined higher education with vocational issues. After graduating from St. Margaret's House/CDSP, I was a campus minister for 15 years. Since 1990, I've worked in ministry development and continuing education at the Church Divinity School. I have a Ph.D. in American religious history and have occasionally taught church history and vocational issues at CDSP and, during the campus ministry years, led conferences and workshops in faculty ministry. In the wider church, I'm a member of the Standing Commission on Ecumenical Relations, the General Assembly of the National Council of Churches, and am an incumbent on the General Board of Examining Chaplains. I was a GOE Reader for 10 years. I serve on a steering committee (at a distance) of Episcopal Church Foundation Fellows and on the boards of the Berkeley Canterbury Foundation, which oversees the Episcopal ministry at the University of California in Berkeley, and the Church Historical Society.

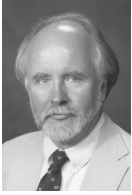
Reneé S. Rutkowski



Order of Ministry: Lay
Residence: Alexandria, Virginia
Parish: Grace Church, Alexandria
Diocese: Virginia
Province: III

Attorney. Member of Grace, Alexandria; G.O.E. reader 1997 - present; E.F.M. mentor 1994 - present; vestry member (second term) 1998 - present; Deputy to Provincial Synod 1999 - present; Lay Eucharistic minister 1990 - present. Mid-Atlantic parish Training board 1992 - 1997; Colloquy mentor, Virginia Theological Seminary 1988 - 1993. Delegate to Diocesan Council 1991 - 1997. Alternate 1999 - present. Diocesan Committee on Constitution and Canons 1991 - 1997. Catechist 1995 - 1996. Education: B.A. Bellarmine College (chemistry), 1976; J.D. Georgetown University, 1981.

PETER W. WILLIAMS



Order of Ministry: Lay
Residence: Oxford, Ohio
Parish: Holy Trinity, Oxford
Diocese: Southern Ohio
Province: V

Ph.D. Yale, 1970, Religious Studies (Church History); Distinguished Professor of Religion and American Studies at Miami University in Oxford, Ohio; author of three books on American religious history – most recently, *House of God: Region, Religion and Architecture in the United States* – and editor of four others. President, American Society of Church History, 1998; member, editorial committee, Historical Society of the Episcopal Church; editor, *Studies in Anglican History*, published by the University of Illinois Press (four volumes in print to date.) Licensed Lay Reader, Diocese of Southern Ohio; Junior Warden, vestry member, and member of Outreach and Discernment committees, Holy Trinity Parish, Oxford, Ohio. It is my hope that my experience in teaching, scholarship, and editing as well as my knowledge of the history of Christianity in general and that of the Episcopal Church in particular would be useful as a member of the Board.

MEMBERS OF ACCREDITED SEMINARY FACULTIES OR OTHER EDUCATIONAL INSTITUTIONS: House of Bishops elects three for six-year terms; House of Deputies confirms.



The Rev. Wilton H. Bunch

Order of Ministry: Priest
Residence: Granby, Colorado
Parish: St. John the Baptist, Granby
Diocese: Colorado
Province: VI

Assisting Priest, St. John the Baptist, Granby, CO., G.O.E. reader; Visiting Professor of Ethics and Moral Theology, Beeson Seminary, Birmingham, AL. Invited speaker on Ethics at business and medical meetings. Editor of symposium on biomedical ethics. Education includes an MD from Loma Linda University, a PhD from the University of Minnesota, and a MDiv from The Church Divinity School of the Pacific. Past positions include Chairman of Orthopaedics and Rehabilitation, Loyola University of Chicago, 1975-1985; Dean for Medical Affairs, University of Chicago, 1985-88; and Dean of the College of Medicine, University of South Florida, 1988-1990. Experience in evaluation and testing includes service with the American Board of Orthopaedic Surgeons as an examiner 1975-1989, with responsibility for directing the administration of the oral examinations in Pediatric Orthopaedics, 1983-1986, and serving on the Association of American Medical Colleges, Committee on Student Evaluation, 1987-1989.

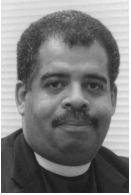
The Rev. Maureen Dallison Kemeza



Order of Ministry: Priest
 Residence: Concord, Massachusetts
 Parish: St. Paul's, Newton Highlands
 Diocese: Massachusetts
 Province: I

Rector, St. Paul's Newton, Massachusetts; Episcopal Chaplain, Andover Newton Theological School, Newton, Massachusetts. PH.D in Theological Ethics; parish priest and seminary teacher of Christian Ethics since 1992; Spiritual Director and Parish Field Education Supervisor for seminarians; National Network of Episcopal Clergy Associations, board member 1994-1998, reappointed 1999; Diaconal Formation Committee, Diocese of Massachusetts; retreat and workshop leader in ecumenical parishes and for clergy groups in seminary; Society of Christian Ethics member since 1991, participating in Anglican Theological Ethics committee in collaboration with leading seminary professors in Christian Ethics.

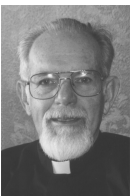
The Very Rev. Lloyd Alexander Lewis, Jr.



Order of Ministry: Priest
 Residence: Hempstead, New York
 Parish: St. James of Jerusalem, Long Beach
 Diocese: Long Island
 Province: II

Dean and Instructor in NT, George Mercer School of Theology and Deputy for Education, Diocese of LI (1991 -); GOE Reader for 7 years; M. Div – VTS; Ph.D. (area of specialization: New Testament) Yale University; Assistant (1978-1985) and Associate Professor (1986-1991) of NT, VTS; Tutor (1977-1978), Visiting Professor (1989), and Adjunct in New Testament Languages (1995 -), GTS; Faculty (1996 -) and Member of Advisory Board (1997 -), College of Bishops; Member (1987-1989), Programme for Theological Education, WCC; Canon Theologian, Diocese of LI (1991 -); service in parishes in Connecticut, Washington, DC, and Long Island.

The Rev. Canon Leonel L. Mitchell



Order of Ministry: Priest
 Residence: South Bend, Indiana
 Parish: St. James' Cathedral, South Bend
 Diocese: Northern Indiana
 Province: V

Member of the Board of Examining Chaplains since 1994. Professor Emeritus of Liturgics at Seabury-Western Theological Seminary. Member of Standing Committee on Music and Liturgy. About half of my ministry was as a parish priest and the other half as a faculty member at Seabury-Western and the University of Notre Dame. With experience on the GBEC and as a teacher of liturgy and church history, and as a former GOE reader and diocesan Examining Chaplain (in New York), I feel well qualified to prepare and evaluate the examination of those preparing for the ordained ministry.

The Very Rev. Peter C. Moore



Order of Ministry: Priest
Residence: Sewickley, Pennsylvania
Parish: St. Stephen's, Sewickley
Diocese: Pittsburgh
Province: III

Dean, Trinity Episcopal School for Ministry, 1996 - present; Rector of Little Trinity Anglican Church, Toronto, 1986-1996; Director of FOCUS (Fellowship of Christians in Universities), Greenwich, CT, 1973-1986; Director of the Council of Religion in Independent Schools, 1963-1973; Founded FOCUS, 1962; Priest-in-charge, All Soul's, East McKeesport, PA, 1961-1963; helped found and served as first Chairman of the Board of Trinity Episcopal School for Ministry; founded the Fellowship of Witness in the Episcopal Church; active in PEWSACTION; helped found Barnabas Anglican Ministries, Canada; helped found FIDELITY; serve as North American Regional Coordinator for the Evangelical Fellowship in the Anglican Communion; served as Associate Fellow with the Trinity Forum; author of *Disarming the Secular Gods: How To Talk So Skeptics Will Listen* (1989); *One Lord, One Faith* (1994); and *A Church To Believe In* (1994); edited *Can A Bishop Be Wrong? Ten Scholars Challenge John Shelby Spong* (1998).

The Rev. Harmon Smith



Order of Ministry Priest
Residence: Durham, North Carolina
Parish:
Diocese: North Carolina
Province: IV

Professor Emeritus of Moral Theology, 1999-; Professor of Moral Theology (Divinity) and Professor of Community and Family Medicine (Medicine), Duke University, 1959-1999; Parish priest (locum tenens and interim) in North Carolina, 1974-1975, 1979-80, 1983-84, 1987-89; Diocesan Commission on Ministry; 1974-77; Diocesan Ecumenical Commission, 1996-present; General Board of Examining Chaplains, 1997-present; Mental Health Association of NC Board Member, 1994-99; Durham (NC) Council on Human Relations, Board and President, 1964-70; NC Council on Human Relations Board of Directors, 1968-72.

PRIESTS WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES: House of Bishops elects three for six-year terms; House of Deputies confirms.

The Rev. Katherine C. Black

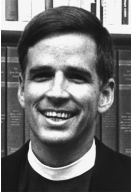


Order of Ministry: Priest
Residence: Boston, MA
Parish: Trinity Church, Melrose
Diocese: Massachusetts
Province: I

Lifelong Episcopalian; Ph.D.: The Catholic University of America-Greek and Latin; GOE Reader 6+years; Episcopal Divinity School: GOE consultant

for candidate preparation and to the school 4+ years, Instructor New Testament Greek, Congregational Studies Committee 2+ years, as a Board member and as a Program presenter; Neighborhood Action Committee: Board of Directors, St. John's Bowdoin St., Boston (a food for the hungry program-fund-raising, issue resolution, speaking, serving) – 5+ years; Book Reviewer and Essayist: weekly 6+ years; Kellogg Fellow: Episcopal Chaplaincy at Harvard/Radcliffe; Married 33 + years and parent of 5 children.

The Rev. Scott Hennessy



Order of Ministry: Priest
Residence: Orange, Virginia
Parish: St. Thomas' Parish, Orange
Diocese: Virginia
Province: III

I am the rector of St. Thomas' Parish, Orange, Virginia and a doctoral candidate at the University of Virginia. My dissertation is on theology and the holocaust. Episcopal Church Foundation Fellow. I have been a GOE reader since 1997, and I chair our diocesan examining chaplains. I am a mentor for EFM, Disciple and DOCC. I have completed training at the Church Development Institute at General Seminary. I am committed to parish ministry and believe that theology is done best when it is closely related to parish life.

The Rev. William R. Hinrichs



Order of Ministry: Priest
Residence: Clifton Park, New York
Parish: St. George's, Clifton Park
Diocese: Albany
Province: II

Rector, Saint George's Episcopal Church, 1991 to present. Commission on Ministry: Diocese of Colorado (four years), Diocese of Albany (eight years). Reader GOEs: 1991 to present. General convention Deputy, 1994 and 1997. Adjunct faculty at Saint Bernard's Institute (Roman Catholic) in Albany, NY.

The Rev. Harold T. Lewis



Order of Ministry: Priest
Residence: Pittsburgh
Parish: Calvary, Pittsburgh
Diocese: Pittsburgh
Province: III

Rector, Calvary Church, Pittsburgh, and adjunct professor of homiletics, Pittsburgh Theological Seminary. Member of General Board of Examining Chaplains 1997-99. Has served parishes in Honduras, England, Washington, New York and Connecticut. Presiding Bishop's Staff 83-94. Ph.D. (Historical Theology) University of Birmingham (UK); DD (hon.) Berkeley Divinity School. Has held teaching positions at Mercer School of Theology; General Theological Seminary; New York Theological Seminary; Anglican Seminary, Bukavu, Zaire. Mikkelsen Preaching Prize, 1997. Author of *Christian Social*

NOMINATIONS

Witness (Church's Teaching Series); other books and articles. Member, Fellows' Forum, Episcopal Church Foundation; Board of Directors, Anglican Theological Review; Board of Directors, Consortium of Endowed Episcopal Parishes; Advisory Committee, Anglican Observer to UN.

The Rev. John Loving



Order of Ministry: Priest
Residence: San Angelo, Texas
Parish: Emmanuel Episcopal Church
Diocese: Northwest Texas
Province: VII

Competencies, Skills, Experiences: In all three dioceses in which I have served, I have been involved in the theological education and spiritual formation of the clergy. It has been a great privilege to serve on the General Board of Examining Chaplains. I would consider it an honor to be elected to a second term. National and Provincial Responsibilities: General Board of Examining Chaplains (1994 - 2000) with special competence in Holy Scripture, church history, liturgy and music; clergy deputy to General convention (1994, 1997, 2000); deputy to Provincial Synod; member, Board of Trustees, the Episcopal Seminary of the Southwest, Austin, Texas (1993 - 1996); diocesan representative to Province VII Commission on Ministry (1992 - 1997); provincial representative, Alumni/Board, the General Theological Seminary (present). Diocesan Responsibilities: Chair of Commission on Ministry (1995 - 1998); Chair of Liturgy and Music (present); candidate for Bishop Coadjutor, Diocese of Northwest Texas (1997); diocesan coordinator for Education for Ministry (EFM) (1992 - 1996); member of Executive Council (1992 - 1995, 1998 - 2001). Continuing Education: St. George's College, Jerusalem; The College of Preachers, Washington, D.C.; Alban Institute; Advanced Formation Courses for Mentors (EFM); Biblical Archaeology Society (Dead Sea Scrolls); Russian language and Russian Orthodox studies in iconography, liturgy, music and architecture.

The Rev. Kirk Stevan Smith



Order of Ministry: Priest
Residence: Los Angeles, CA
Parish: St. James', Wilshire Boulevard
Diocese: Los Angeles
Province: VII

Rector, St. James' Church, Los Angeles, 1991-Present; Parish priest for 20 years in Southern California and Connecticut; Diocesan Ecumenical Officer; Member, Midwilshire Parish Association; Responsible for three parish-run day schools; Ph.D. in church history from Cornell University; Mommsen Fellow at Oxford University; Co-Author, *Foundations of Christian Faith* published by Diocese of Connecticut. Member of the Center for Religion and the Natural Sciences; Associate of the Order of the Holy Cross. As the rector of one of the most ethnically and culturally diverse parishes in the country, I have had a decade of experience dealing with the difficult issues of racism, poverty, and social injustice. I have special interest in urban ministry, church growth and inclusivity. My pastoral ministry is further enriched by my background as a church historian as well as my

increasing interest in the interrelationship of science and religion.

Lydia Agnew Speller



Order of Ministry: Priest
 Residence: Saint Louis, Missouri
 Parish: Saint Mark's Church, Saint Louis
 Province: V

I have served as Rector, Saint Mark's Church, St. Louis since 1993 and as Associate Rector of Christ Church, Reading, Pennsylvania 1988-1993. I served on the Commission on Ministry in Diocese of Bethlehem, including a year as chair. In Missouri, I was the first chair of the newly established Diocesan Board of Examining Chaplains from 1994 to 1997. I continue to serve on the Board. I have been an Education for Ministry mentor since 1990. I served a term on the Standing Committee of Diocese of Missouri, including a year as President. I am also a member of the Advisory Board of Church Publishing. I was a deputy at the 1997 General Convention. Before ordination, I received a D.Phil. in Theology from Oxford University in 1980 and taught Religious Studies at Lehigh University in Bethlehem PA.

BISHOPS: House of Bishops elects three for six-year terms; House of Deputies confirms.

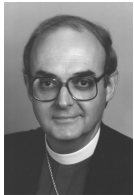
The Rt. Rev. Robert C. Johnson, Jr.



Order of Ministry: Bishop
 Residence: Raleigh, North Carolina
 Diocese: North Carolina
 Province: IV

Bishop, diocese of North Carolina: 1994 - present; Parish Ministry in North Carolina: 1964-1994. Commission on Ministry. Recruiter of aspirants for ordained ministry. Mentor of aspirant interns. Supervisor of seminarians.

The Rt. Rev. Edward E. Lee, Jr.



Order of Ministry: Bishop
 Residence: Portage, Michigan
 Diocese: Western Michigan
 Province: V

I have served in ordained ministries for over 40 years, including parishes and positions in urban areas (Philadelphia and Washington, DC), campus ministry (Temple University), abroad (Florence, Italy) and for the past ten years as bishop (Western Michigan). For five years, I taught Homiletics in one of our seminaries (PDS when it was in Philadelphia). I have also taught in special undergraduate programs on religion, culture and social change (Temple University and Florence, Italy.) Since 1996, I have been serving on the General Board of Examining Chaplains. In the House of Bishops and at previous General Conventions, I have served on the Sin of Racism Committee and the Ecumenical Relations Committee, both of which are priority matters of ministry and advocacy in Western Michigan.

NOMINATIONS

The Rt. Rev. John B. Lipscomb



Order of Ministry: Bishop
Residence: Ellenton, Florida
Diocese: Southwest Florida
Province: IV

Bishop, Diocese of Southwest Florida; BA, University of North Carolina (philosophy); M. Div., University of the South; D. Min., Graduate Theological Foundation; 25 years ordained ministry; 5 years General Ordination Examination Reader; Standing Commission on National Concerns; Vice-chair, House of Bishops' Theology Committee; Fellow, New Testament Bishop's School for Ministry, Diocese of Western Louisiana; Board of Directors, Prevent Blindness Florida; areas of specialization: evangelism, church growth, administration, theology; areas of community service: mental health, domestic violence, chemical dependency, blindness, and hunger; Chaplain, Louisiana Army National Guard (active duty, Operation Desert Shield); served in congregations of all sizes in four dioceses complimented with extensive diocesan service and foreign mission emphasis.

The Rt. Rev. Paul Marshall



Order of Ministry: Bishop
Residence: Bethlehem, Pennsylvania
Diocese: Bethlehem
Province: III

Bishop, Diocese of Bethlehem, 1996-present. Associate Professor, Yale Divinity School & Berkeley Divinity School 1988-1996. Professor, George Mercer School of Theology, 1983-1988. Fellow and Lecturer, GTS, 1978-1982. Priest-in-charge, 1978-1982. Rector 1982-89. Vicar 1993-95. GOE reader. In addition to present oversight of the ordination process, teach in local training and as adjunct faculty at the University of Scranton. Emphasis in recent books and articles has been parish as the principal theological setting.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

(Information furnished by the General Theological Seminary)

Position Description: Trustees manage the seminary, including: constituting professorships, electing the dean and members of the faculty, prescribing the course of study, and establishing rules and regulations for the government of the seminary. Of the total of 42 trustees, two are bishops elected by the House of Bishops, and four (two presbyters or deacons and two lay persons) are elected by the House of Deputies.

Special qualities a nominee should have:

Nominees should have knowledge of the doctrine, discipline and ethos of the Episcopal Church, with the ability to think creatively, reflect theologically, accept ambiguity and manage conflict. Demonstrated interest in and knowledge of theological education in the context of preparation for ministry, both ordained and lay, for the Episcopal Church is desirable. Nominees should also have an interest in the General Theological Seminary as a

theological resource for Anglican studies that serve the whole church, along with a willingness to commit time and talent, wisdom, wealth and work for the Seminary's well-being.

Duties of this office:

Number of meetings per year:	3 (October, January, and May)
Usual location of meetings:	At GTS or in New York City area
Usual length of meetings:	1 day (midweek) - sometimes 2
Members serve on committees	Yes
How much time is required:	1 day prior to each board meeting
Meeting expenses paid:	Yes
Attendance expectation:	All meetings

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

LAY PERSONS: House of Deputies elects two for three-year terms.

Marjorie L. Christie



Order of Ministry:	Lay
Residence:	Franklin Lakes, New Jersey
Parish:	Christ Church, Ridgewood
Diocese:	Newark
Province:	II

My experiences related to the position of seminary trustee include 12 years on the Standing Committee, five on the Commission on Ministry, participant at most aspirant conferences during those years; membership twice on search committees for bishop coadjutor and for rector of my parish. My current involvement with the North Jersey Episcopal City Mission - and on the Standing Commission on the Church in Metropolitan Areas some years ago - has kept me acutely conscious of the dearth of offerings by our seminaries for ministry in the city, either by clergy or by lay people. Six years as a member of the Committee on the Status of Women - and currently as its consultant - continues to keep me aware of the need to be diligent about the participation of women in the life of the Church. This convention will be my ninth as a Deputy; during these years I have served on the Executive Council, the Committees on Program, Budget & Finance and on Social & Urban Affairs and am currently a member of the Committee on the State of the Church.

Robert C. Clawson



Order of Ministry:	Lay
Residence:	Irmo, South Carolina
Parish:	Church of the Good Shepherd, Columbia
Diocese:	Upper South Carolina
Province:	IV

B.A., Clemson University, 1974; Juris Doctor, University of South Carolina, 1977. Member, ABA, S.C. Bar Association, various professional associations.

Chair, Diocesan Committee on Constitution and Canons; Past Chair, Diocesan Select

NOMINATIONS

Commission on Constitution and Canons.

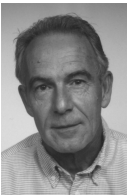
Chalice Bearer, Sub-Deacon, Acolyte, Lay Reader; former Vestry member (multiple terms).

At my parish, I teach Church History to confirmation candidates, and I have written a book, Anglican History for Confirmands. I have also taught this course at other churches by invitation.

I believe skills I developed as Chair of the Select Commission would serve me well as a Trustee. The Commission recently successfully concluded a four-year study of the Diocesan governing documents to determine whether, and how, they could be changed to enhance the mission, life, and ministry of the Diocese. In response to its charge, the Commission created, and Convention approved, a new Constitution and Canons which include innovative structures and processes that allow the Bishop more time to pursue his Apostolic responsibilities, establish far-sighted budgetary planning, and make creation of missions more efficient.

I also believe skills developed in my practice of law would be valuable for service as a trustee because I am accustomed to consulting with clients about business decisions and drafting agreements that facilitate achievement of their goals.

William B. Wheeler



Order of Ministry: Lay
Residence: Tulsa, Oklahoma
Parish: St. John's, Tulsa
Diocese: Oklahoma
Province: VII

I believe a Trustee for the General Theological Seminary should have a background in higher education; and perhaps have been acquainted with other religions and cultures by having taught and lived abroad.

Phi Beta Kappa;
Fullbright Fellowship;
Professor of Languages, Oral Roberts University;
Professor of English as a Second Language, Benghazi University;
Visiting Professor of Comparative Literature,
Hamburg University;
Articles and lectures on comparative religions.

Robert E. Wright



Order of Ministry: Lay
Residence: Chapel Hill, North Carolina
Parish: Chapel of the Cross, Chapel Hill
Diocese: North Carolina
Province: IV

National: 1998- Member, Board of Trustees, The General Theological Seminary (elected by 72nd General Convention); member, Development Committee. 1996-97; Reader, General Ordination Examinations.

Diocese of North Carolina: 1999- Member, Diocesan Council; Chair, Department of

Christian Formation; member (ex officio), Committee on the State of the Church. 1999-Delegate to Diocesan Convention. 1997-99 Chair, Chartered Committee on Ministry in Higher Education. 1996- Member, Triangle Institute for Anglican Studies. 1994-97 Member, Department of Ministry in Higher Education. 1991-92 Convener, 1988-92 Member, Advisory Board, St. John's House (Society of St. John the Evangelist), Durham.

Parish: 1998-99 Member, Computer Task Force. 1998 Co-Chair, Final Debt Retirement Campaign. 1990-92 Chair, 1988-92 Member, Stewardship Committee. 1990-92 Member, Capital Campaign Steering Committee. 1989-90 Chair, Development Committee. 1987-90 Member, Vestry. 1982- Acolyte Advisor. 1982- Lay Reader.

Professional: 1996- Vice President for Communications and Development, 1993-96 Director of Development, 1991-93 Development Officer, National Humanities Center, Research Triangle Park, North Carolina. Prior appointments include Associate Director, Capital Campaign for the Arts & Sciences and Engineering, Duke University; Director, Program on Preparing Minorities for Academic Careers, Duke University; and teaching positions at Duke University, Washington College, Baylor University, and Houghton College.

PRIESTS/DEACONS: House of Deputies elects two for three-year terms.

The Rev. Dr. John A. Donnelly



Order of Ministry: Priest
Residence: Wayne, New Jersey
Parish: St. Michael's, Wayne
Diocese: Newark
Province: II

Married to a woman priest. Major concerns for theological education: training in evangelism, congregational development, spiritual formation, and clergy wellness. Current: Parish Rector since 1986; Chairman of the Board, Dayspring Evangelism Ministries, Inc.; certified Pastoral Counselor; Consultant on Pastoral Care, Manor Care Homes Assisted Living Facilities, Inc.; Field education/work supervisor; Chaplain and Co-Coordinator, Order of St. Luke—North Jersey Chapter; Honorary "Tribal Chief," Messiah Missionary Ministries (Liberia). Diocesan Convention Nominating Committee (Vice-Chair); Deanery/District Clergy Chair; Facilitator, Anti-Racism Dialogue; Diocesan Constitution & Canons Committee; Convener, Clergy Reconciliation Dialogue; Bishop Coadjutor Nominating Committee; Diocesan Commission of Aging; Diocesan Council; Diocesan Social Justice Committee; Associate member, Union of Black Episcopalians. Spiritual Direction. Affiliations: American Association of Pastoral Counselors; Ekklesia Society; American Anglican Council. Past: Virginia Theological Seminary Board of Trustees, Executive Committee, & Pastoral Theology Curriculum Review Committee. Nation Church Commission on Social & Specialized Ministries; Episcopal Appalachian Ministries Staff; Diocesan Staff (Southern Ohio); Ecumenical campus ministries (Ohio University); Consultant for Christian education; youth ministries, mission, & urban ministry

The Rev. T. Mark Dunnam



Order of Ministry: Priest
Residence: Pensacola, Florida
Parish: Diocesan staff
Diocese: Central Gulf Coast
Province: IV

Examining Chaplain 1988-present; Commission of Ministry 1988-1996; Deacon-In-Training Mentor 1988-present; Conference of Diocesan Executives 1987-present; Diocesan Coordinator on implementation of Sexual Misconduct Policies; Diocesan Capital Funds Campaign Case Developer; New Directions Ministries Board 1990-1996; National L.A.N.D. Dean 1996-1997; Diocesan Staff 1987-present – primary oversight of mission congregations; Episcopal Church Core Leader in Evangelism; Episcopal Conference of the Deaf; Clergy Vacancy Consultant; Vestry Consultant; New Church Developer; Congregational Development, Spiritual Director, Clergy Wellness, Jungian Psychology; General Convention Deputy 1997, 2000; Locally: Board Member Aids Support Services, Association of Retarded Citizens, Boys Clubs of America.

The Rev. Deena McHenry Galantowicz



Order of Ministry: Priest
Residence: St. Augustine, Florida
Parish: Trinity, St. Augustine
Diocese: Florida
Province: IV

I am Associate Rector of Trinity Parish, St. Augustine, FL, Director of its Early Learning Center and priest-in-charge of a small historic black parish trying to revitalize. Other positions included Rector, Assistant and Interim Rector, hospital chaplain, chaplain and teacher at an Episcopal boarding school, and hospice chaplain. Diocesan experience included Response Team for clergy misconduct or a parish in crisis, Standing Committee, Commission on Ministry, Ecclesiastical court. My varied experiences as rector/pastor, chaplain, teacher and administrator, plus my lay career in medical research prior to ordination provides a good background for service as a trustee. Entering general Theological Seminary later in life, with older children, as I did, I have some thoughts on types of courses to prepare students for challenges they will meet as parish priests and in other types of ministry. Because of my ministry in both the northeast and southeast, I can relate to issues concerning regional, racial and ethnic diversity. I am committed to the diversity, academic excellence and financial stability of General Theological Seminary. I believe I work well with others, both as a leader and as a team player, and I have learned though the years that I have both pastoral and administrative skills, which I believe would be assets in serving as a member of the Board of Trustees.

The Rev. Frederick Boyd Williams



Order of Ministry: Priest
 Residence: New York, New York
 Parish: Intercession, New York City
 Diocese: New York
 Province: II

1972-present, Parish Rector, presented 16 persons who were ordained priest, with two persons currently in the ordination discernment process. 1975-1985, member, General Board of Examining Chaplains; adjunct professor/lecturer, New School for Social Research, Union Graduate School; Chairman, Interseminary Program of Theological Education for Ministry (ISTEM); 1984-1985, Merrill Fellow, Harvard University; 1986-present, Chair, Harlem Congregations for Community Improvement (HCCI), developed 1500+ units of new and rehab urban housing; Founder, Conference on Afro-Anglicanism; First President, Martin Luther King, Jr. Fellows, Inc. Academic Society; 1998-present, Trustee, The General Theological Seminary; designed the George Freeman Bragg Clergy Training Program of P.E.CU.S.A.; 1999-present, Board of Advisors, New York Landmarks Conservancy.

BISHOPS: House of Bishop elects two for three-year terms.

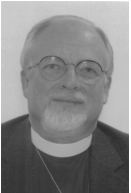
The Rt. Rev. Charles E. Bennison, Jr.



Order of Ministry: Bishop
 Residence: Philadelphia, Pennsylvania
 Diocese: Pennsylvania
 Province: III

Oversight of the ordination process as Bishop Coadjutor (1997-1998) and Bishop Diocesan (1998-present), Diocese of Pennsylvania, with students regularly attending General Theological Seminary; Associate Professor of Pastoral Theology and Director of Congregational Studies, Episcopal Divinity School (1992-1997); Masland Fellow, Union Theological Seminary, New York (1991-1992); parish rector in the dioceses of Los Angeles and Atlanta, 1971-1991.

The Rt. Rev. John P. Croneberger



Order of Ministry: Bishop
 Residence: Monclair, New Jersey
 Diocese: Newark
 Province: II

Ordained priest - 35 years; Parish Rector - 3 parishes; President of Diocesan Standing Committee; Diocesan Council; President of Diocesan Clergy Association - 6 years; Mentor, pastor, and spiritual director for numerous clergy; sponsored three candidates for ordination; as Coadjutor currently active in deployment, and working closely with Commission on Ministry; six-time deputy to General Convention and member of the House of Deputies Ministry Committee - 1994 and 1997; long-time interest and involvement in clergy wellness issues.



The Rt. Rev. Leopold Frade

Order of Ministry: Bishop
Residence: Miami, Florida
Diocese: Honduras
Province: IX

As a trustee, I have been seriously involved in strengthening GTS in order to meet the challenges facing seminaries in the future. As a trustee and supporter, I have been involved in the search and installation of a new Dean. Many changes were also required which I believe have made GTS a much better seminary. I can offer my experience and continue the process that we have established with the new Dean to complete the work that still has to be done.

I am also interested in assuring that minorities will have complete access to training and formation. As a bishop, I have been involved in theological training that provides different options and empowers people from rural areas to respond to their call.

My life experience as a fund raiser can be of service for the seminary.

The Rt. Rev. William J. Winterrowd



Order of Ministry: Bishop
Residence: Denver, Colorado
Diocese: Colorado
Province: VI

As a graduate of General Theological Seminary thirty-six years ago, I would be honored to serve, if elected, as a trustee of a seminary which gave me a solid foundation for my ministry. Before being elected as Bishop of Colorado, I served on General's Alumni Advisory Board for two terms.

In Colorado, we have developed an outstanding Anglican Studies program which is housed at Iliff Seminary in Denver - a large Methodist seminary. I also serve as a trustee on the board of Iliff.

At the present time, we have over one hundred people in the ordination process in Colorado for priesthood and vocational diaconate. We are currently undergoing an outside evaluation of our entire system of ministry formation and education. The report will be available in February and we believe the results will be important for us and, perhaps, for other dioceses and seminaries.

I have a strong interest in the relationship between theological education and ministry within the congregation and would welcome the opportunity to share what we have learned in Colorado as a trustee of General Seminary.

TALLY SHEET FOR BALLOTING: CHURCH PENSION FUND

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
<i>House of Deputies elects one for unexpired three-year term. House of Bishops confirms.</i>								
Bayne, James E.								
Behan, Donald F.								
<i>House of Deputies elects twelve for six-year terms. House of Bishops confirms</i>								
Biggs, John H.								
Blackmon, Tom								
Chase, Randall								
Conrad, Winthrop B.								
Cook, Karen								
Craddock, William S.								
Creed, Barbara B.								
Domini, Amy L.								
Flowers, James B.								
Herlong, Bertram								
Hines, Deborah H.								
Knudsen, Chilton R.								
Kusumoto, Arthur K.								
Lee, Peter James								
Mueller, Marnie W.								
Neuhauser, Paul M.								
Payne, Claude E.								
Primo, Quintin E. III								
Sauls, Stacy								
Searle, Elizabeth								
Sisk, Mark S.								
Tyler Scott, Katherine								
Walker, George H. III								
Wittlinger, Timothy								

NOMINATIONS

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
Wong, Warren J.								

TALLY SHEET FOR BALLOTING: EXECUTIVE COUNCIL

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
<i>Lay Persons: House of Deputies elects six for six-year terms. House of Bishops confirms.</i>								
Alexander, Martha B.								
Banks, Francis								
Brown, Harold								
Crew, Louie								
Job, Robert								
Jong, Gretchen								
Mollegen, A. Theodore								
Oberly, Frank								
Palmore, Russell V.								
Peterson, Gini								
Pollard, Diane B.								
Snow, D. Rebecca								
Weiss, Mary Ann								
Witt, John W.								
Nominees from the Floor								
<i>Clergy: House of Deputies elects one for unexpired three-year term. House of Bishops confirms.</i>								
Chee, David T.								
Duncan, Philip M.								
Nominees from the Floor								

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
Clergy: House of Deputies elects two for six-year terms. House of Bishops confirms.								
Black, Cynthia L.								
Cullinane, Kathleen								
Flanagan, Carol Cole								
Guillén, Anthony								
Nix, William D.								
Simons, James B.								
Nominees from the Floor								
Bishops: House of Bishops elects two for six-year terms. House of Deputies confirms								
Daniels, Ted A.								
Folts, James E.								
Moody, Robert M.								
Ihloff, Robert								
Roskam, Catherine S.								
Nominees from the Floor								

**TALLY SHEET FOR BALLOTING:
GENERAL BOARD OF EXAMINING CHAPLAINS**

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
Lay Persons: House of Bishops elects three for six-year terms. House of Deputies confirms.								
Clark, Philip T.								
Dumas, Bethany K.								
Lindley, Susan H.								
Morgan, Alda M.								
Rutkowski, Renee S.								
Williams, Peter W.								
Nominees from the Floor								

NOMINATIONS

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
Faculty: House of Bishops elects three for six-year terms. House of Deputies confirms								
Bunch, Wilton								
Kemeza, Maureen D.								
Lewis, Lloyd A.								
Mitchell, Leonel L.								
Moore, Peter C.								
Smith, Harmon								
Nominees from the Floor								
Priests: House of Bishops elects three for six-year terms. House of Deputies confirms								
Black, Katherine C.								
Hennessy, Scott								
Hinrichs, William B.								
Lewis, Harold T.								
Loving, John H.								
Smith, Kirk S.								
Speller, Lydia A.								
Nominees from the Floor								
Bishops: House of Bishops elects two for six-year terms. House of Deputies confirms								
Johnson, Robert C.								
Lee, Edward T.								
Lipscomb, John B.								
Marshall, Paul V.								
Nominees from the Floor								

TALLY SHEET FOR BALLOTING: GENERAL THEOLOGICAL SEMINARY

NOMINEES	BALLOT 1	BLT. 2	BLT. 3	BLT. 4	BLT 5	BLT. 6	ELECT	CONFIRM
Lay Persons: House of Deputies elects two for three-year terms. House of Bishops confirms.								
Christie, Marjorie L.								
Clawson, Robert C.								
Wheeler, William B.								
Wright, Robert								
Nominees from the Floor								
Clergy: House of Deputies elects for three-year terms. House of Bishops confirms.								
Donnelly, John								
Dunnam, T. Mark								
Galantowicz, Deena M.								
Williams, Frederick B.								
Nominees from the Floor								
Bishops: House of Bishops elects two for three-year terms. House of Deputies confirms.								
Bennison, Charles E.								
Croneberger, John P.								
Frade, Leopold								
Winterrowd, William J.								
Nominees from the Floor								

House of Bishops Committee on Pastoral Development (1997-2000)

MEMBERSHIP

The Rt. Rev. Vincent W. Warner (Olympia), *chair*
The Rt. Rev. Robert M. Anderson (Los Angeles), *retired from Committee 1998*
The Rt. Rev. Clarence Coleridge (Connecticut)
Mrs. Betty Creighton (Central Pennsylvania)
The Rt. Rev. Ted Daniels (Virgin Islands)
The Rt. Rev. Robert H. Johnson (Western North Carolina)
The Rt. Rev. Edward Jones (Indianapolis), *retired from Committee 1998*
Mrs. Gretchen Kimsey (Eastern Oregon)
The Rt. Rev. Jack McKelvey (Rochester)
The Rt. Rev. Mary Adelia McLeod (Vermont)
Mrs. Anne Vest (Virginia)
Mrs. Roberta Walmsley (New Hampshire), *retired from Committee 1998*
The Rt. Rev. Don A. Wimberly (Texas)
The Rt. Rev. Clayton Matthew, Bishop for the Office of Pastoral development

SUMMARY OF THE COMMITTEE'S WORK

The Committee met twice a year during the triennium in November and April respectively. The primary function of the Committee was to serve as a council of advice to the office of pastoral development, as well as to oversee pastoral program for the House of Bishops. The Committee began its work in November 1997 by reflecting with Bishop Harold Hopkins on his years as Executive Director, Office of Pastoral Development. It was determined that the extensive travel of someone in that position is unlikely to change and that there is a definite benefit of having the Office of Pastoral Development located away from New York. The Committee also discussed the impracticality of expectation that someone in that position can also serve as chaplain, either to the Presiding Bishop or peers in the House. The implications of the above reflections helped determine the job description and selection process of Bishop Hopkins' successor. Working with the Presiding Bishop the Committee created the job description and candidate screening that resulted in the Rt. Rev. Clay Matthews accepting the position as Bishop for the Office of Pastoral Development. The Committee was also an active participant in the Presiding Bishop's transition team in late 1997.

During the previous triennium the Committee focused its work on wellness both of bishops and their spouses. While that focus continues to be of importance, the majority of the Committee's work during this triennium centered on standards of behavior for members of the House of Bishops. working with Timothy Sedgwick, professor at Virginia Theological Seminary, and following extensive conversation in the House of Bishops, the following list of norms were accepted:

- We are hearing a call to a renewed commitment to our community as evidenced by a growing desire to be together and be fully present with each other.

- We value discernment as a way of engaging questions rather than decision-making alone.
- We are seeking to develop an increased awareness of each other with all of our differences with a basic covenant of praying for one another as we bear one another's burdens.
- We seek to engage in mutual encouragement, and we want to communicate hope to the church.
- We choose to be a community of deliberate and focused learning, a community of collective wisdom, drawing on the experience of our elders and recognizing the value of our history as integral parts of the church's immediate and future life. We especially want to revisit portions of the Ordinal at our meetings as a way of recovering that which we hold in common.
- We are aware that we are entering into a different model of being in community as bishops and express our growing desire in assisting the larger church in a similar discernment process in responding to our shared ministry in the world.
- We invite the other committees of this House to join appropriately with us in exploring these different rhythms and priorities of our life together so that our common life might reflect this commitment. Therefore we invite your consideration of the following behavior:
- We bear one another's burdens, to be fully present to each other. We ask that the Office of the Presiding Bishop provide each of us with a prayer calendar so that we might be intentional in our prayers for one another.
- Before distributing information or reacting to information received, verify accuracy and then consider the implications of our chosen actions, for our actions need not tear down, but should build up!

After considerable discussion, the Committee presents to this General Convention the following resolution concerning the election of Bishops Coadjutor and the retirement date of the Diocesan.

Resolutions A087 Amend Article II, Sec. 1 of the Constitution

- 1 *Resolved*, the House of _____ concurring, That Article II, Sec. 1 of the
- 2 Constitution of the General Convention be amended to read:
- 3 In every Diocese the Bishop or the Bishop Coadjutor shall be chosen agree-
- 4 ably to rules prescribed by the Convention of that Diocese, provided that, in
- 5 every election of a Bishop Coadjutor a date certain for the retirement of the
- 6 Bishop be stated in the call of the Diocese for electing a coadjutor, which date
- 7 shall be not more than twenty-four months after consecration of the Bishop
- 8 Coadjutor. Bishops of Missionary Dioceses shall be chosen in accordance with
- 9 the Canons of the General Convention.

Other work included the completion and distribution of a manual for dioceses in the episcopal search process; continued support of New Bishops/Spouse Conference; College for Bishops; Publication of Front Row/Back Row and a pre-retirement conference; spouses conference; and CREDO.

PASTORAL DEVELOPMENT / HOUSE OF BISHOPS

The Committee believes that, with the exception of meeting with our counterparts at the ELCA, the goals set for this triennium have been met.

The Committee wishes to thank the Rt. Rev. Harold “Hoppy” and Nancy Hopkins for their thoughtful and caring ministry during Hoppy’s years as Executive Director, Office of Pastoral Development. The Committee also thanks Dr. Timothy Sedgwick for his sage advice and council throughout of conversations leading to the development of norms for the House of Bishops. We also are grateful for the ministry of Clay Matthews, first as a Committee member and now in his new role as Executive Director of the Office of Pastoral development. He is setting new directions and developing new initiatives in partnership with the Committee on Pastoral Development to support bishops throughout their episcopate.

FINANCIAL REPORT FOR 1997-1999

	1997	1998	1999	TOTAL
Income	\$14,000	\$14,000	\$14,000	\$42,000
Expenses	\$12,623	\$9,331	\$1,513*	\$23,467

*This total does not include any expenses from the November 1999 meeting.

OBJECTIVE AND GOALS FOR THE COMING TRIENNIUM

In the next triennium, the Committee on Pastoral Development's goals are to:

- explore the feasibility of training for interim bishops;
- find more creative ways for bishops and spouses to get the support they need during difficult times;
- work with the Pension Fund to provide financial stability for the surviving spouse when a bishop dies;
- assure that surviving spouses receive invitations to House and spouse gatherings;
- expand the Committee's work to focus on pastoral needs of the House;
- emphasis on College of Bishops as more of an umbrella for many of the educational events for bishops throughout their episcopate.

BUDGET APPROPRIATION

	2000	2001	2002	TOTAL
Income	\$14,000	\$14,000	\$14,000	\$42,000

Resolution A088 House of Bishops Committee on Pastoral Development Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated
2 from the Budget of General convention, the sum of \$42,000 for the expenses of
3 the Committee on Pastoral Development for the triennium.

The Joint Standing Committee on Planning and Arrangements (1997-2000)

MEMBERSHIP

The Rev. Rosemari Sullivan, *Executive Officer of General Convention*, succeeding the Rev. Canon Donald A. Nickerson, Jr. who also served as Secretary of the House of Deputies*

The Rt. Rev. Arthur B. Williams, Jr., *Vice President of the House of Bishops**

The Very Rev. George Werner, *Vice President of the House of Deputies**

The Rt. Rev. Mary Adelia R. McLeod, *Secretary of the House of Bishops**

The Rt. Rev. Richard S. O. Chang, *Chair, Dispatch of Business, the House of Bishops*

Mr. John D. McCann, Esq., *Chair, Dispatch of Business, the House of Deputies*

Mr. Stephen Duggan, *Treasurer of the General Convention**

Mrs. Jane W. Banning, *President of the National Board of the Episcopal Church Women*

Ms Sally Russell, *Vice President of Program of the National Board of the Episcopal Church Women**

Mrs. Lori Ionntiu, *General Convention Manager**

The Rev. Barnum McCarty, *One Presbyter or Deacon (Committee Chair)**

Mrs. Scott Evans, *One Lay Person*

The Rt. Rev. W. Jerry Winterrowd, *Bishop of the Diocese in Which the Convention Meets*

Mr. Thomas F. Osborn, *General Convention Chair of Local Committee*

The Most Rev. Frank T. Griswold, *Presiding Bishop**

Dr. Pamela P. Chinnis, *President of the House of Deputies (Committee Vice Chair)**

Ms. Cheryl J. Dawkins, *Staff (Committee Secretary)*

* member of the Executive Committee

Joint Rule of Order VI (18) of the Houses of the General Convention gives sole responsibility between Conventions for matters pertaining to planning and arrangements for the Convention to the Joint Standing Committee on Planning and Arrangements. Committee membership is ex officio except for one lay person and one presbyter or deacon appointed by the President of the House of Deputies.

SUMMARY OF THE COMMITTEE'S WORK

The task of the Joint Standing Committee on Planning and Arrangements is to arrange for the meeting of the next General Convention and to propose an agenda which the Convention may accept or reject, with or without amendments. The Committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

The full Committee held its first meeting January 20-21, 1998, in Denver, Colorado, site for the 2000 Convention. Dr. Pamela P. Chinnis, president of the House of Deputies, convened the meeting in the absence of the Presiding Bishop and announced that the two presiding officers had appointed the Rev. Barnum McCarty as chair. Ms. Cheryl J. Dawkins of the General Convention Office was elected secretary.

PLANNING AND ARRANGEMENTS

Arrangements for the 72nd General Convention, which had been held in Philadelphia, Pennsylvania, in 1997, were reviewed in detail and evaluated. The almost-new Convention Center provided more than ample space, with a convenient bridge to the hotel in which most legislative committees met. Once again there was general appreciation of the use of Bible-sharing table-groups of bishops, deputies, alternates, Triennial delegates, and visitors as part of the daily Eucharist. This practice was introduced at the 70th General Convention in Phoenix, and the majority of participants continue to find it provides a valuable spiritual focus and opportunity for building community. The hospitality of the host Diocese of Pennsylvania, regular worship, comfortable and relatively convenient facilities, and a deliberate focus on conducting legislative business in a timely and good-natured manner resulted in another convention remembered, by and large, for its efficiency and charity.

For the record, the following comparative registrations are reported:

	1988	1991	1994	1997
Bishops	188	202	204	233
Deputies & Alternates	1,135	1,111	1,126	1,201
Episcopal Church Women	475	484	471	455
Paid Visitors	1,500	1,776	2,788	5,831
Complimentary				
One-Day Passes	*1,814	1,347	399	116
Volunteers	1,200	1,250	**1,000	1,800

* 1991 one-day figure includes 257 who registered more than once; 1994 includes only those who came in for evening forums, since the Complimentary One-Day passes had been discontinued.

** Volunteer figures are always approximate, but the 1994 number is only an estimate as no local figures were available.

In Philadelphia, the House of Deputies, the House of Bishops, and the worship area occupied the three adjacent halls on the upper level of the Convention Center. The secretariats for both Houses and the central General Convention secretariat were adjacent to each other on the lower level below the House of Deputies, while the exhibits and registration area were on the lower level under the worship area, at the other end of the building which is bisected at ground level by a public street. The separation of the Houses from their secretariats caused some inconvenience, although the networked computer system linking the platforms to the secretariats helped to offset the geography of the building. At least as valuable was the personal support of many volunteers, especially the crew of diligent legislative aides. First used in 1994 to provide support for the chairs of legislative committees, the aides continued to prove their value.

In the House of Deputies, many straightforward Committee reports were printed as part of each daily calendar instead of on separate sheets, making it easier for deputies to keep track of items coming to the floor. A beneficial side-effect was reduction of pressure on the print shop, whose not quite satisfactory situation was never overcome despite relocating. Just over two million copies were made in Phoenix in 1991; in 1994 the total had dropped by 260,000, and 1,276,534 copies were made in 1997—a considerable savings

in paper, printer toner, and electricity, not to mention wear and tear on volunteers to make and transport them all, and bishops and deputies who didn't have to "click" their notebooks as often.

During its first meeting the Committee toured the Denver Convention Center facilities prior to reviewing plans for assigning space for 2000 Convention activities, and began work on the daily schedule, adapting the 1997 schedule to the July 5-16, 2000 dates for legislation in Denver. Several changes were made to accommodate the greater distances between hotels, the Convention Center, and most eating places. Amending the schedule continued at subsequent meetings, accommodating the Presiding Bishop's decision to lead a half-day meditative session early in the Convention, and providing additional opportunities for conversation on significant topics. The results appear in the Daily Agenda proposed in the resolution below.

The second meeting was held February 11, 1999, just prior to the Executive Council meeting in Denver. The Committee heard progress reports on various aspects of planning including worship, legislation, the Triennial Meeting, and Colorado Night, and worked further on the daily schedule. The final meeting was held January 14-15, 2000, just prior to the Executive Council meeting in New Orleans. Final adjustments were made to the Daily Agenda. The Presiding Officers asked the Committee to consider the situation regarding the possibility of patterns of racial discrimination by the Adams Mark hotel chain, including its Denver property, and to advise them about whether they should recommend to the Executive Council that the Convention withdraw from its contract for meeting and guest rooms there. Reports on other plans were approved.

FINANCIAL REPORT FOR THE 1997-2000 TRIENNIUM

	1998	1999	2000*
Expenses	\$973	\$31,707	\$15,000

budgeted [1998 & 1999 figures to come from General Convention Office]

BUDGET REQUEST

	2001	2002	2003
Committee	\$15,000	\$15,000	\$15,000
Sub-Committee - Site Visits		10,000	
	-----	-----	-----
Total	\$15,000	\$25,000	\$15,000

RESOLUTIONS

Resolution A089 Joint Standing Committee on Planning and Arrangements Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there shall be appropriated
- 2 from the Budget of the General Convention the sum of \$55,000 for the expenses
- 3 of the Joint Standing Committee on Planning and Arrangements.

Resolution A090 Daily Agenda of the 2000 General Convention

- 1 *Resolved*, the House of _____ concurring, That the 2000 General
2 Convention function through the following activities:
3 1. formal legislative sessions of the two Houses;
4 2. a joint session for presentation of the budget proposal;
5 3. meetings of the legislative committees of the two Houses; and
6 4. open hearings to be conducted as needed by all legislative committees;
7 and be it further
8 *Resolved*, That the schedule and the daily timetable of the 73rd General
9 Convention held in Denver, Colorado, be:
10 **Sunday, July 2, 2000**
11 11:00 a.m. - 3:00 p.m. Volunteer Gathering
12 3:00 p.m. - 6:00 p.m. Deputy Certification
13 4:00 p.m. - 6:00 p.m. Orientation for House of Deputies' Dispatch of
14 Business
15 **Monday, July 3, 2000**
16 9:00 a.m. - 12:00 p.m. Orientation for Legislative Committee Officers and
17 Aides
18 9:30 a.m. - 5:00 p.m. Deputy Certification
19 2:00 p.m. - 6:00 p.m. Legislative Committee Meetings
20 8:00 p.m. - 10:00 p.m. Legislative Committee Meetings
21 **Tuesday, July 4, 2000**
22 9:00 a.m. - 12:00 p.m. Legislative Committee Meetings
23 9:30 a.m. - 1:45 p.m. Deputy Certification
24 2:00 p.m. - 3:30 p.m. Presiding Officers' Presentation to Convention; Ori-
25 entation
26 3:30 p.m. - 5:30 p.m. Deputy Certification
27 4:00 p.m. - 5:30 p.m. Orientation for Hispanic Deputies and Bishops
28 4:00 p.m. - 6:00 p.m. Legislative Committee Meetings
29 8:00 p.m. - 10:00 p.m. Legislative Committee Meetings
30 **Wednesday, July 5, 2000 1st Legislative Day**
31 7:15 a.m. - 8:45 a.m. Deputy Certification
32 7:30 a.m. - 9:00 a.m. Legislative Committee Meetings and Open Hearings
33 9:30 a.m. - 10:45 a.m. Eucharist & Scripture Reflection
34 11:00 a.m. - 1:00 p.m. Legislative Session
35 1:00 p.m. - 1:30 p.m. Deputy Certification
36 1:00 p.m. - 2:30 p.m. Lunch
37 2:30 p.m. - 6:00 p.m. Legislative Session
38 8:00 p.m. - 10:00 p.m. Conversations
39 **Thursday, July 6, 2000 2nd Legislative Day**
40 9:00 a.m. - 12:00 p.m. Jubilee Day Eucharist, Meditation by Presiding
41 Bishop
42 1:30 p.m. - 3:00 p.m. Legislative Committee Meetings and Open Hearings
43 3:00 p.m. - 3:30 p.m. Deputy Certification

44	3:30 p.m. - 6:00 p.m.	Legislative Session
45	6:00 p.m.	End of time for filing resolutions
46	8:00 p.m. - 10:00 p.m.	CONVENTION FORUM
47	Friday, July 7, 2000	3rd Legislative Day
48	7:15 a.m. - 8:45 a.m.	Deputy Certification
49	7:30 a.m. - 9:00 a.m.	Legislative Committee Meetings and Open Hearings
50	9:30 a.m. - 10:45 a.m.	Eucharist and Scripture Reflection
51	11:00 a.m. - 1:00 p.m.	Legislative Session
52	1:00 p.m. - 1:30 p.m.	Deputy Certification
53	2:30 p.m. - 6:00 p.m.	Legislative Session
54	8:00 p.m. - 10:00 p.m.	PB&F and Legislative Committee Open Hearings
55	Saturday, July 8, 2000	4th Legislative Day
56	7:15 a.m. - 8:45 a.m.	Deputy Certification
57	7:30 a.m. - 9:00 a.m.	Legislative Committee Meetings and Open Hearings
58	9:30 a.m. - 10:45 a.m.	Eucharist and Scripture Reflection
59	11:00 a.m. - 1:00 p.m.	Legislative Session
60	1:00 p.m. - 1:30 p.m.	Deputy Certification
61	2:30 p.m. - 5:00 p.m.	Legislative Session
62		<i>Suggested evening for Seminary Dinners</i>
63	Sunday, July 9, 2000	5th Day - Legislation Suspended for Day of Rest
64	10:00 a.m.	Convention Eucharist and UTO In-Gathering
65	8:00 p.m. - 10:00 p.m.	Celebration of Ministry of Retiring President of the House of Deputies
66		
67	Monday, July 10, 2000	6th Legislative Day
68	7:15 a.m. - 8:45 a.m.	Deputy Certification
69	7:30 a.m. - 9:00 a.m.	Legislative Committee Meetings and Open Hearings
70	9:30 a.m. - 10:45 a.m.	Eucharist and Scripture Reflection
71	11:00 a.m. - 1:00 p.m.	Legislative Session
72	1:00 p.m. - 1:30 p.m.	Deputy Certification
73	2:30 p.m. - 6:00 p.m.	Legislative Session
74	Tuesday, July 11, 2000	7th Legislative Day
75	7:15 a.m. - 8:45 a.m.	Deputy Certification
76	7:30 a.m. - 9:00 a.m.	Legislative Committee Meetings and Open Hearings
77	9:30 a.m. - 10:45 a.m.	Eucharist and Scripture Reflection
78	11:00 a.m. - 1:00 p.m.	Legislative Session
79	1:00 p.m. - 1:30 p.m.	Deputy Certification
80	2:30 p.m. - 6:00 p.m.	Legislative Session
81	6:00 p.m. - 7:00 p.m.	Provincial Caucuses to nominate for PB Nominating Committee
82		
83		<i>Suggested evening for Province Dinners</i>
84	Wednesday, July 12, 2000	8th Legislative Day
85	7:15 a.m. - 8:45 a.m.	Deputy Certification
86	7:30 a.m. - 9:00 a.m.	Legislative Committee Meetings and Open Hearings
87	9:30 a.m. - 10:45 a.m.	Eucharist and Scripture Reflection

PLANNING AND ARRANGEMENTS

88	11:00 a.m. - 1:00 p.m.	Legislative Session
89	1:00 p.m. - 1:30 p.m.	Deputy Certification
90	2:30 p.m. - 3:30 p.m.	Joint Session: Program, Budget & Finance
91	3:30 p.m. - 6:00 p.m.	Legislative Session
92		Diocese of Colorado Evening
93	Thursday, July 13, 2000	9th Legislative Day
94	7:15 a.m. - 8:45 a.m.	Deputy Certification
95	7:30 a.m. - 9:00 a.m.	Legislative Committee Meetings and Open Hearings
96	9:30 a.m. - 10:45 a.m.	Commissioning Eucharist
97	11:00 a.m. - 1:00 p.m.	Legislative Session
98		End of time for consideration of report of Program,
99		Budget & Finance
100	1:00 p.m. - 1:30 p.m.	Deputy Certification
101	2:30 p.m. - 6:00 p.m.	Legislative Session
102	8:00 p.m. - 10:00 p.m.	Reserve for Possible Legislative Session
103	Friday, July 14, 2000	10th Legislative Day
104	7:15 a.m. - 8:45 a.m.	Deputy Certification
105	9:00 a.m. - 10:15 a.m.	Eucharist
106	10:30 a.m. - 1:00 p.m.	Legislative Session
107	1:00 p.m. - 1:30 p.m.	Deputy Certification
108	2:30 p.m. - 6:00 p.m.	Legislative Session
109		Adjournment sine die

Resolution A091 Daily Agenda Modification

- 1 *Resolved*, the House of _____ concurring, That neither House modify
- 2 the foregoing schedule without due notice to the other.

POTENTIAL SITES FOR FUTURE GENERAL CONVENTIONS

The 1997 General Convention authorized consideration of Charlotte, North Carolina, Kansas City, Missouri, Minneapolis, Minnesota, and Salt Lake City, Utah as sites for the Convention in the year 2003. At the February 1999 meeting, the Committee received the results of preliminary investigations from the General Convention Manager. The Diocese of North Carolina had withdrawn its invitation because of the unexpected retirement of its bishop, and the hotels in Kansas City were a significant distance from the Convention Center. Reviewing all the data, including cost estimates, the Committee authorized official site visits by the Executive Committee to Minneapolis and Salt Lake City.

Following the visits, and after extensive discussion and telephone conferences, the majority of the Executive Committee voted by mail ballot to recommend Minneapolis as the site for the 74th General Convention in the year 2003. This vote was affirmed by telephone poll of the full Committee. Subsequently this recommendation was also endorsed by the Presidents of the Provinces, as required by canon, and by the Executive Council at its October 1999 meeting.

All requirements of Canon I.1.14(c) having thus been fulfilled, the Committee submits the following resolution:

Resolution A092 Select Minneapolis as Site of General Convention in the Year 2003

- 1 *Resolved*, the House of _____ concurring, That Minneapolis, Minnesota,
2 be selected as the site for the 74th General Convention in 2003.

Explanation

As Canon I.1.14(c) requires, the Committee has proceeded to “make all reasonable and necessary arrangements and commitments for that meeting of General Convention, subject to final approval of this General Convention.”

The Convention Manager reported having received invitations from a number of cities interested in hosting the convention in the year 2006, and briefly reported on facilities in each. In accordance with Canon I.1.14(a), the Committee proposes four possible sites for the Convention in the year 2003, and certifies to the Convention the general willingness of the dioceses of the prospective sites to have those cities considered.

Resolution A093 Site of the 2006 General Convention

- 1 *Resolved*, the House of _____ concurring, That the following four sites
2 be considered for the 2006 General Convention, and that no less than three
3 be selected for final consideration. The four sites are: Baltimore, Maryland;
4 Charlotte, North Carolina; Columbus, Ohio; San Antonio, Texas.

**The Joint Standing Committee on
Program, Budget and Finance (1998-2000)**

MEMBERSHIP

- Ms. Bonnie Anderson (Michigan), *chair*
The Rt. Rev. Russell E. Jacobus (Fond du Lac), *vice chair*
The Rev. William D. Nix, Jr. (Northwest Texas), *secretary*
Mr. Stephen C. Duggan, Treasurer (Newark), *ex officio*
The Rev. Rosemari G. Sullivan (Virginia), Secretary of the General Convention, *ex officio*
Ms. Pan Adams (Arkansas)
The Rev. Lloyd Allen (Honduras)
Ms. Joan Anders (Albany), *replaced* the Rev. Gayle E. Harris (Rochester)
The Rev. Canon Ernest L. Bennett (Central Florida)
The Rt. Rev. Charles E. Bennison (Pennsylvania)
Mr. Arthur M. Bjontegard, Jr. (Upper South Carolina)
The Rev. Peter T. Elvin (Western Massachusetts)
The Rev. Nancy A. Ferriani (Indianapolis), *replaced by* the Very Reverend James B. Lemler (Chicago)
The Rt. Rev. Richard F. Grein (New York)
The Rt. Rev. James L. Jelinek (Minnesota)
The Rt. Rev. Neptali Larrea (Ecuador)
The Rt. Rev. Alfred C. Marble, Jr. (Mississippi)
The Rev. Juan I. Marquez (Dominican Republic)
Canon Holly McAlpen (California)
Mr. James D. McGrew (Nevada)
The Very Reverend Margaret P. Patterson (Delaware), *resigned, replaced by* the Rev. Wilfred S.N. Allen-Faiella (Pennsylvania)
The Rt. Rev. Claude E. Payne (Texas)
The Rev. Canon Nancy A. Roosevelt (Rochester), *resigned*
Mr. Byron Rushing (Massachusetts)
The Rt. Rev. Robert R. Shahan (Arizona)
The Rt. Rev. Andrew D. Smith (Connecticut)
Mr. John Vanderstar (Washington)
The Rev. Canon Tim E. Vann (Nebraska)
Dr. Henry M. Walker (Iowa), *replaced by* the Very Reverend Joel A. Gibson (Minnesota)
The Presiding Bishop and the President of the House of Deputies appointed the Rt. Rev. Russell Jacobus to propose and present a slate of officers for the Committee for the Triennium. The following were approved by a mail poll of the entire PB&F Committee.
- | | |
|------------------------------|---|
| Chair | Ms. Bonnie Anderson |
| Vice-chair: | The Rt. Rev. Russell Jacobus |
| Secretary: | The Rev. Mr. William Nix |
| Corporate/Canonical Section: | The Rev. Canon Nancy Roosevelt (resigned) |

Funding Section: The Rt. Rev. Russell E. Jacobus
Program Section: Mr. Byron Rushing
Presentation Section: Mr. John Vanderstar

The Executive Committee, which also serves as the Funding Section, was composed of the following members: Ms. Anderson, Bishop Jacobus, the Rev. Mr. Nix, Canon Roosvelt (resigned), Mr. Rushing, and Mr. Vanderstar.

SUMMARY OF THE COMMITTEE'S WORK

The primary responsibilities of the Joint Standing Committee on Program, Budget and Finance (PB&F) are to recommend funding and spending policies to each General Convention for the succeeding triennium, i.e. mission (program), expense and budgets; and between Conventions, to (a) maintain the balanced budget policies, assuring that income is equal to proposed expenditures each year and (b) monitor the priorities established by General Convention and give advice to Executive Council with regard to any adjustments in priorities.

In addition to the responsibilities outlined above, during this triennium, the Program, Budget and Finance Committee's primary concern was to evaluate the current budget-making process and to develop, in collaboration and dialogue with staff and the Standing Committee on Administration and Finance of the Executive Council, a process that would engage the church in identifying clear budget priorities upon which to build the budget for the Episcopal Church. The underlying motivation for initiating this work was the belief that the Budget for the Episcopal Church is a theological statement of what we believe and value. The Budget for the Episcopal Church should follow the church's vision.

Due to the transitional nature of this triennium, the Committee acknowledged that before a different budget-making process could be embraced, it was important that there be clarity and broad understanding among the leadership of the church for how the budget-making process currently works. The Committee identified that at the core of budget-making a need exists for a clear statement of the church's mission priorities in order to facilitate the process of budget preparation. To that end, at this triennium's first meeting of the whole of PB&F, a resolution was passed asking that "Executive Council be explicit to PB&F and the General Convention about the priorities they used in establishing the budget."

The Committee acknowledged that the funding formula approved by the 72nd General Convention is working well and should remain in place during the next triennium.

EXECUTIVE COMMITTEE

The Executive Committee met March 20-23, 1998, in Minneapolis during a triennial joint convocation; May 6-7, 1998, in New York City with the Executive Council's Administration & Finance Committee; September 17, 1998, at Camp Allen, Texas; and February 9, 1999, in Denver. A meeting was scheduled for early April 2000 in California.

In Minneapolis (March 1998), the primary focus of the meeting was that of doing budget development in a new way. The concept articulated was that the Budget for the Episcopal Church is a theological statement of what we believe and value, that the budget follows a vision for ministry articulated by the whole church, refined into mission priorities

PROGRAM, BUDGET AND FINANCE

by the Executive Council, presented and reworked by PB&F with input from the General Convention, then adopted by the General Convention. While it was acknowledged that the current budget process could not be changed entirely in a short period of time, the value of initiating change was recognized and upheld.

Meeting with the Standing Committee on Administration & Finance of the Executive Council in New York (May 1998), both groups reaffirmed a commitment to continued work together to inspire initial changes in the budget-making process. A time line was developed to aid in achieving this goal.

In September 1998 at Camp Allen, Texas, the funding for Standing Commissions and Joint Standing Committees and the “block grant” process were reviewed. The consolidated, or “unified” budget requires priority funding for the “canonical” section of the budget. The Officers of the General Convention are responsible for any necessary reallocation of funding for committees, commissions, boards and agencies of the convention between General Conventions. As it was not possible for staff or PB&F to accurately project the funding required by groups who serve the convention (they were restructured and redefined by the 72nd General Convention), the block grant process was less successful than hoped.

In Denver (February 1999) the Committee heard a report from the Treasurer concerning the development of the triennial budget to date. In general, response to the 21% asking was positive, with 68% of dioceses at or above that level of commitment. An overall 20% average was anticipated. Additionally, many dioceses were within a few percentage points of the asking, endeavoring to meet it by the 2000 fiscal year, thus responding to the request made in the PB&F enabling resolution (A209a, section 2.1).

COMMITTEE OF THE WHOLE

The whole PB&F Committee met at Camp Allen, Texas, on September 17-18, 1998, and in Denver on February 9-11, 1999. It will meet April 4-7, 2000, in California.

The 1998 meeting at Camp Allen was the orientation session for new members. The responsibilities of PB&F and the role of the Committee at General Convention were discussed, as were the state of the finances of the Domestic & Foreign Missionary Society, the issues encountered with developing and administering prior budgets, and the rationale behind involving the whole church in identifying mission priorities upon which to base spending. The Committee examined the interconnectedness of PB&F with other financial areas and engaged in a thorough study of the proposed new budget process based on priorities specified by the Executive Council. As a result, a request was forwarded to the chair of the Standing Committee on Administration & Finance, M.L. Agnew, asking that “the Executive Council be explicit to PB&F and the General Convention about the priorities they used in establishing the budget.”

In Denver, the Committee of the whole participated in a variety of short anti-racism exercises and then engaged in discussion regarding five specific anti-racism models. The models discussed were: appreciating diversity, prejudice reduction, social constructivist, anti-oppression, and institutional racism.

Discussions clarified the financial statements, mid-triennium steps to ensure a balanced budget, and cost-saving changes in administrative procedures and staff configurations at the church center. The Committee, in its advisory capacity to the Executive Coun-

cil, offered three resolutions for their consideration. One resolution addressed the concern of the Committee regarding the honoring of long-term funding commitments and identified long-term committed items as overseas covenants, assessments to the Anglican Consultative Council (ACC), and dues to the World Council of Churches and National Council of Churches. Other commitments are for the domestic, overseas, Anglican partners and Native American block grants. The Committee further advised that the Executive Council evaluate the other commitments in preparation of the 2003 budget. PB&F recommended to the Executive Council to pay the balance due of the 1998 assessment to the Anglican Consultative Council and to send a letter with the payment expressing concerns regarding the ACC budgeting process. PB&F also advised the Executive Council to adopt the 1999 revised budget as found in the management team proposal.

A good portion of Committee meeting time was spent, once again, on proposed changes to the budget process and possible methods that might be used to curtail unfunded mandates at the General Convention.

FUNDING SECTION

At the meeting of the PB&F Committee of the whole in Denver (February 1999), PB&F reached consensus to continue the same funding formula adopted at the 72nd General Convention at a 21% single asking for the 2001-2003 Triennium. A resolutions was passed that three letters should be written by the chair and vice chair of PB&F to the Diocese of New Jersey Diocesan Executive Council, the bishop of the diocese, and the President of Province II regarding the lack of response to the diocesan asking for mission support for the Budget for the Episcopal Church for the current triennium. Another resolution called for "PB&F say thank you officially, to recognize dioceses that have exceeded the 21% asking." By 1999, twenty-four dioceses were giving more than the 21% asking. Forty-six dioceses were giving at 21%, and twenty-eight dioceses were giving less than 21%.

AUDIT

In compliance with Joint Rule II.11, two members, Art Bjontegard and Robert Shahan, of the Joint Standing Committee on PB&F, appointed by the chair of PB&F, serve on the Audit Committee of the Executive Council. In compliance with Joint Rule II.11, it is the responsibility of the Audit Committee of the Executive Council to report annually to PB&F, who then reports to the General Convention.

The 1997 and 1998 audits (Arthur Andersen and Company) yielded no reportable conditions or material weaknesses. Audits were conducted for each of the years (1997 and 1998) with no exceptions or qualifications noted. The completion of the 1999 audit is expected by July 2000.

PRESENTATION SECTION

The Presentation Section does the majority of its work on-site during the General Convention. Acceding to the canonical mandate of presenting a detailed budget, the section exchanged ideas about the physical, easily understood design of a priority based budget, one that would graphically illustrate and clearly inform the General Convention where

funding comes from and how funds are expended to support the mission of the church. Preliminary planning was deferred to the April meeting so the mission priorities articulated by the Executive Council could be included.

	1998	1999	2000
Expenses	<i>(actual)</i>	<i>(9/30/99)</i>	
Budget	\$28,676	\$30,881	\$55,000

	2001	2002	2003
Budget	\$30,000	\$35,000	\$55,000

Resolution A094 Joint Standing Committee on Program, Budget & Finance Budget Appropriation

1 *Resolved*, the House of _____concurring, That \$120,000 be appropriated
2 for the work of the Joint Standing Committee on Program, Budget and Finance
3 for the 2001-2003 triennium.

1 *Resolved*, the House of _____ concurring, That Joint Rule of Order
2 11.10.(b) be amended as follows:
3 Organization. The Joint Standing Committee shall elect its Chair from its
4 membership, and such other officers as needed.
5 The Joint Standing Committee shall be organized in Sections, which shall
6 ~~include Program, Canonical and Corporate Sections~~ conform to the major subdi-
7 visions of the Budget, as well as Sections on Funding and Presentation, the size
8 and composition of the several Sections to be determined by the Joint Standing
9 Committee.

1 *Resolved*, the House of _____ concurring, That Joint Rule of Order
2 11.10.(c)(iii) be amended as follows:
3 Meet in the ~~Convention City of the next General Convention~~, as well as
4 such ~~other~~ places as it shall determine, sufficiently in advance of the next Gen-
5 eral Convention to expedite its work;

Committee on Sexual Exploitation (1997 – 2000)

MEMBERSHIP

The Rt. Rev. Gethin B. Hughes (San Diego)
 The Rev. Virginia N. Herring (North Carolina), *vice chair*
 The Rt. Rev. Chilton Knudsen (Maine)*
 Dr. Mary Meader (Massachusetts), *chair*
 The Rev. Canon V. Gene Robinson (New Hampshire)
 Dr. Timothy F. Sedgwick (Virginia)
 The Rt. Rev. Arthur E. Walmsely (Connecticut,-retired)
 Sr. Helena Marie, Office of Women in Mission and Ministry, *staff**
 The Rt. Rev. F. Clayton Matthews, Office of Pastoral Development, *staff*
**resigned*

Committee representatives at General Convention

Bishop F. Clayton Matthews and Deputy Virginia Herring are authorized to receive non-substantive amendments to this report.

SUMMARY OF THE COMMITTEE'S WORK

Introduction

The Committee on Sexual Exploitation was created by Resolution B052a of the 70th General Convention, renewed by Resolution A063 of the 71st General Convention, and continued by Resolution A124 of the 72nd General Convention. Resolution A124 reads:

Resolved, the House of Bishops concurring, That the 72nd General Convention of the Episcopal church acknowledges and applauds the progress being made throughout the church in confronting instances of sexual misconduct by clergy and other church employees, and the strides in developing a climate of sensitivity to issues of health and wholeness through church-wide programs of awareness training; and be it further

Resolved, That the adoption by the 71st General Convention of revised disciplinary canons has called dioceses and other church agencies to study and revise their implementing procedures and structures, and has led the Committee on Sexual Exploitation to develop and circulate a series of educational pamphlets and training events to facilitate church wide understanding and implementation of Title IV; and be it further

Resolved, That this 72nd General Convention authorizes the continuation of the Committee on Sexual Exploitation for a final triennium to complete the tasks outlined in its report, and to assure that at the diocesan and provincial levels an ongoing network of leadership will continue both preventative and remedial measures leading to a healthier, holier church.

Background

From the very beginning of its inception in 1991 the Committee saw as its primary purpose and concern the establishment of *“an environment where people who have been harmed can be helped to feel whole and safe, and healing and the restoration of trust in the larger community can be rebuilt”* (from Blue Book report 1994). In its efforts to fulfill its articulated purpose, the Committee early on adopted a very practical focus for its work; e.g., developing and distributing materials that furthered the awareness and prevention of *“...sexual misconduct through (the dissemination) of information...suggested guidelines, and written training materials”* (Blue Book report 1994) related to Sexual Misconduct Awareness Education and the revised disciplinary canons of the church (Title IV).

A brief highlighted summary of the major accomplishments of this Committee reflects this central concern for training, education, and prevention of sexual misconduct, sexual exploitation, and/or betrayal of trust anywhere in our church.

- 1991-1994 triennium: Development and distribution of Sexual Misconduct Awareness Training materials and guidelines for use throughout the church. Many dioceses continue to use this training manual in whole or in part.
- 1994-1997 triennium: Development and distribution of six educational pamphlets, regarding individual and corporate responses, rights, and process related to the implementation of Title IV. These pamphlets were widely distributed and reportedly well-received and were scheduled for revision, updating, and expansion during this triennium. They were not revised as anticipated, however, because of possible revisions to the disciplinary canons under consideration by the Standing Commission on Constitution and Canons. The Committee concluded that it made no sense to undertake a task that could be obsolete even before finished.
- 1997-2000 triennium: Designed, authorized, and completed a major Survey of Diocesan Policies and Procedures Regarding Sexual Misconduct. We hope that the findings and recommendations of this will be widely distributed and taken seriously by all those with leadership responsibilities. And thus, as articulated in the reports' Introduction, our churches will truly be *“... place(s) where people can express their love for their neighbor in a way that is respectful of the dignity and worth of every human being.”*

Developments during the triennium

The formation of the Committee and the appointment of members was initially delayed, due to the fact that Resolution A124 did not get onto the House of Bishops Calendar before General Convention ended, and thus no record of concurrence existed. This was rectified post-convention, and Committee members were appointed and our first meeting was in fall 1998. The size of the Committee was reduced from nine to six, staff assigned was reduced from two to one, and the budget adjusted downward to reflect these changes. Two-thirds of the membership of this Committee were new to the Committee and some time necessarily was spent in orienting ourselves to the realities of being a new Committee charged with ongoing work and tasks.

Meetings

The Committee on Sexual Exploitation has met three times, once at Emory House in West Newbury, Massachusetts, once at the College of Preachers, and once at the Virginia Theological Seminary. Invited guests have included persons from the Committee on the Status of Women in the Church, the Standing Commission on Constitution and Canons, and a clergy person serving on a diocesan pastoral response team. These visitors enriched and enhanced our deliberations and the quality of our work. In addition we have had several conference calls and have made good use of e-mail communication. We have a final meeting scheduled for March 2000.

Tasks and focus: the survey

The Committee has devoted much of its attention during the triennium to an “assessment” of where the church has come during the past decade. No reliable data on which to assess where the church has come during the past decade was available. We thus assumed a small piece of the major task of gathering reliable information about how the larger church has responded to the sad, sometimes traumatic, but always disruptive reality of sexual misconduct by its clergy and lay leaders. Our major task and focus was the development and authorization of a rather ambitious survey of both individual experiences with actual incidents of sexual misconduct and the current state of existing structures and processes in place for the training, education, and prevention of such misconduct.

The 1999 Survey of *Diocesan Policies and Procedures Regarding Sexual Misconduct* was begun in June 1999 and completed in December 1999. Though we provided leadership, oversight, and supervision, the survey itself was contracted out to a team of researcher/consultants under the able direction of Elizabeth R. Bishop, LICSW, a member of the Diocese of Massachusetts. The purpose of the survey as designed and implemented was:

TO GATHER FROM EACH DIOCESE INFORMATION AND PERSONAL ASSESSMENT REGARDING:

- the development and distribution of policies and procedures addressing sexual misconduct education
- the models and processes used for Sexual Misconduct Awareness Education training
- what has worked, and what else is needed in addressing sexual misconduct

The survey was conducted and completed through personal contact. Phone interviews were held with representatives in each diocese in all nine Provinces of the national church (a 100% return). The survey is complete. The final report is being produced, and distribution is scheduled for early in 2000. We hope that the information will be useful and that the continuation of this Committee will make possible the continued assessment of where the church has come in the last decade and what still needs to be done.

PRELIMINARY OBSERVATIONS, CONCLUSIONS, AND RECOMMENDATION.

Some highlights from the first draft of report to Committee:

- In many dioceses processes are in place. However, the awareness of such processes, adherence to stated aims and goals, and clear lines of authority and responsibilities are at times disregarded and/or uncertain.

- Trained leadership is increasingly in place to respond though a fair number of dioceses do not have trained Pastoral Response Teams in place. Some dioceses have not had any cases making such efforts seem daunting and at times unnecessary.
- Sexual Misconduct Awareness Training is in place in most dioceses though often its existence is still seen as insurance driven rather than a welcome opportunity to build and enhance healthy faith communities.
- The revision of Title IV has created a strong disciplinary system that stands alongside the more traditional bishop-centered pastoral resolution of complaints. While the strength and value of each response system is appreciated, the perception is that Title IV usurps and in some instances impedes a truly fair, open, and just reconciling pastoral response.
- In general, the survey results conclude that the church's response to misconduct has moved from a position of avoidance and cover-up to one of holding its leaders accountable and offering pastoral resources to complainants, perpetrators of misconduct, families, and parishes caught in the web of injury and conflict.
- The survey results tell us one thing above all else: those working in our dioceses in various roles responding to clergy misconduct largely feel disconnected from what others are doing in similar roles in other dioceses. The outstanding need is for persons to be talking to one another, to take time, make time, be intentional about providing time for conversation and story-telling.
- A very strong consensus of need for further contact with one another through the development of some kind of national network for mutual sharing, education, and support.

Tasks and focus: the network

What we discern is that the church has come to a "second generation" sense of awareness of this agenda in its life. A second generation in the sense that the needs are broader, the questions deeper, the responses more complex and reflective. Many respondents spoke with regret that the training program, "Instruments of Thy Peace," was no longer offered. Many asked for the creation of a similar, updated national program with a focus moved from intervention to prevention, from concern for misconduct to one of equipping its leaders to develop and live by standards of accountability and providing support in that effort.

In response to the overwhelming interest of those interviewed for some way of deepening and continuing contact with one another, we have set a conference date early in the next triennium for a gathering of diocesan personnel with responsibility for addressing clergy sexual misconduct. This is our first response to the recommendations of this report. Our hope is that such a first conference will provide the opportunity for sharing of information and the development of mutual support, including the possibility of forming a national network if, in fact, the participants want such a network.

Looking to the future

At its fall 1999 meeting, the Committee reviewed its work to date and asked the question: What's left? We came to understand that we, with the good work of the Committee from the previous triennium, have moved the church from confusion to procedure. We are

now looking at the need for new process, for a way to continue the work that has been begun, not losing its focus, but also moving on. We must move from the healing of wounds to the healing of the context of those wounds, i.e. the systemic issues that brought the need for this work into being. Our discussion for the future focused in three areas: practical issues, people issues, and conceptual issues.

Our survey demonstrated that while the need for a response to sexual misconduct in church settings is still “out there,” the policies and procedures, materials, people, and resources are also out there. How in practical terms can this “rubber meets the road” work be moved ahead? How can we facilitate the sharing of resources and personnel, the good stewardship of all of God’s bounty?

- First and foremost, our work is about relationships—individual and corporate relationship to God and one another. Early on, we learned that the wound of sexual misconduct is not only painful for two people, but also can block individual and communal relationships to God, and to the church. How then, can we bring about a deeper understanding of our responsibility and accountability to one another? What changes must happen within our polity, particularly within the episcopacy? How can we provide healing opportunities for those who betray the trust that is so necessary for the development of faith communities and so fragile and vulnerable to violation.
- We struggle with concepts. There is a need to broaden our theological understanding, to grapple with the meaning of right relationship, ecclesial and spiritual authority, spiritual recovery, sexuality and intimacy, and true reconciliation. There is a need for much deep, reflective, dialogue which we believe would benefit the church even in areas divergent from the particular focus of our work.
- We find as well that there has been a great confusion between the pastoral work of healing and reconciliation and the canonical process which is the implementation of Title IV. Legality and pastoral response do not always sit easily together. Many clergy have found Title IV to be threatening. Bishops have found it knotty and confusing, and victims and their advocates find it remote. We need to examine how disciplinary procedures and processes for pastoral response affect each other.

REPORT OF RECEIPTS AND EXPENDITURES

Financial Report for the 1998-2000 Triennium

INCOME

Budget for Triennium	\$31,500			
	1998	1999	2000	Total
Expenses	3,782	14,311	13,400	31,493

GOALS AND OBJECTIVES FOR THE NEXT (COMING) TRIENNium

- To evaluate and respond to the findings and recommendations of the 1999 Survey of Diocesan Policies Regarding Sexual Misconduct.

SEXUAL EXPLOITATION

- To provide oversight/coordination and leadership for conference of diocesan personnel early in next triennium
- To support the development of a national network
- To strengthen the collaboration between the Committee, the Office of Pastoral Development, the Standing Commissions on Constitution and Canons, and Ministry Development as these bodies continue to evaluate canonical and non-canonical disciplinary policies and practices.
- To assist Office of Pastoral Development as it both explores and implements programs aimed at prevention; e.g., an updated version of the “Instruments of Thy Peace” training program and efforts to provide for the articulation of professional standards and support.

BUDGET APPROPRIATION

	2001	2002	2003
Total Annual Expenditures	10, 203	17,934	10,976

RESOLUTIONS

Resolution A097 Committee on Sexual Exploitation Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That the sum of \$39,113 be
2 appropriated for the work of the Committee on Sexual Exploitation during the
3 next triennium.

Resolution A098 Continuation of Committee on Sexual Exploitation

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
2 Convention of the Episcopal Church acknowledges and applauds the conscientious
3 efforts on the part of the Committee on Sexual Exploitation to establish a
4 close working association and collaboration with both the Office of Pastoral
5 Development and the Standing Commission on Constitution and Canons; and be
6 it further
7 *Resolved*, That the 73rd General Convention authorizes the continuation of
8 the Committee on Sexual Exploitation for the purpose of completing the tasks
9 as outlined in its report with special attention to the development of an ongoing
10 network of leadership at both the diocesan and provincial levels that will continue
11 and strengthen the institutional preventative and remedial measures which are so
12 critical to a healthy, holy, and witnessing church.

**Resolution A028 Establishment of Task Force on Disciplinary Policy and Procedure.
Sponsored by Standing Commission on Constitution and Canons, The Standing
Commission on Ministry and Development, and the Committee for Sexual
Exploitation.**

For text of Resolution A028 see p. 49.

House of Deputies Committee on the State of the Church

MEMBERSHIP

Samuel M. Allen, Esq. (Southern Ohio)
Dr. Harold H. Brown (Maine), *vice chair*
Mrs. Marjorie L. Christie (Newark)
The Very Rev. Richard H. Cobbs (Southwest Florida)
The Rev. Willa M. Goodfellow (Iowa), *editor*
Dr. Deborah Harmon Hines (Western Massachusetts)
The Ven. Michael S. Kendall (New York)
The Rev. Joel E.A. Novey (New York)
Mrs. Carole Ross (Central Florida)
The Rev. Susan C. Skinner (Missouri)
The Rev. Ross W. Stuckey (West Missouri)
The Rev. Thomas M. Van Culin (Hawaii)
The Rev. Francis H. Wade (Washington), *chair*
Mr. Raymond Duncan, *Episcopal Church Center staff liaison and parochial reports coordinator*

SUMMARY OF THE COMMITTEE'S WORK

The Committee met four times during the triennium. In response to its study of the Letter to the Ephesians, it organized three subcommittees to consider issues of doctrine, evangelism and mission, and membership and ministry. Reports from the subcommittees were edited, and a draft report was distributed to the deputations of Committee members and various other church Committee and commission members for review and feedback before the final report was written.

An additional subcommittee completed a revision of the parochial report form, in cooperation with a task force of diocesan treasurers and administrators and ECC Parochial Reports Coordinator Ray Duncan. The new parochial report form was approved by the Executive Council and distributed for national use for 1999.

STATE OF THE CHURCH COMMITTEE REPORT

I therefore, the prisoner in the Lord, beg you to *lead a life worthy of the calling to which you have been called*, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.
(Ephesians 4:1-3)

Introduction: "A life worthy"

The Committee on the State of the Church has used the fourth chapter of Ephesians as the foundation for our deliberations this triennium. We commend it to this General Convention and to the church at large. It has taught us about the resources of our tradition and

our opportunities in God's service. We are comforted and challenged by what it sets before us as individuals and as a church.

The Letter to the Ephesians establishes baptism as the foundation of our life together. The Committee has explored the implications of baptism for the life of the community, especially in the areas of doctrine, membership, and ministry. We have paid particular attention to evangelism, training for ministry, and our behavior toward one another, evaluating the life we are living in relation to the life to which we are called.

Doctrine: "One Lord, one faith, one baptism"

There is one body and one Spirit, just as you were called to the one hope of your calling, *one Lord, one faith, one baptism, one God and Father of all*, who is above all and through all and in all. (v. 4-6)

Because we have one Lord, one faith, one baptism, what we have in common is more important than our differences. The Committee grounded its consideration of doctrine with Ephesians 4:4-5, words used for the opening of the baptism service. While these words are not a summary of all doctrine, they do establish the framework for the church's doctrinal debates. That framework is wide and strong. It allows for differing views, but it does not allow us to violate the essential unity and integrity of the Body of Christ.

In our tradition, we express this unity through common prayer and a common altar. Many are tempted by the power of their convictions to seek separate altars and to offer competing prayers. It cannot be done without rejecting God's invitation to participate in the oneness that is in God's heart.

Deep convictions about the will and way of God for our church are important and valuable. They do not need to be compromised in order to achieve an easy appearance of unity. But these convictions cannot be deified to the point of breaking the embrace in which God holds us all. We submit ourselves, our convictions notwithstanding, to the higher call of "one Lord, one faith, one baptism" when we come to the altar with those with whom we disagree, when we recite our common creeds, and when we hold one another in prayer. This discipline of common worship nurtures a right relationship with God and a humility about ourselves that enable community to exist within diversity.

The community to which we are called is not one of unanimity but rather one of continuing conversation. The church has debated many issues through the centuries. The tensions we experience in those debates may be signs of faithfulness rather than failure. The one Lord we serve is the one who sets us on the path that creates those tensions. Our call to follow Christ commits us to change, as the Spirit continues to guide us into all truth. So who we are to be as a community continues to unfold in the process of discernment.

Faithfulness requires discernment. We are asked to distinguish between that which was "once delivered to the saints" and that which is being "made new." When we have done this work well, we have ascended to new heights. When we have done it poorly, we have failed in our mission of witness and faith.

The process of discernment is not easy. It requires humble listening to what we hear the Spirit say to us and patient and generous listening to others, who hear the Spirit say something different. We are not a like-minded people. We cannot be what we were created and called to be by pretending that we are of one mind. There is one Lord, one faith, one

baptism, not one way of thinking. Our differences are meant to enrich rather than divide. Our ability to honor what others have to offer is the test of our ability to be the church.

Lambeth Conference

The recent Lambeth Conference presents an immediate test of our ability to maintain unity of Spirit and the bonds of peace, while struggling in discernment over issues on which we are not of one mind.

The Lambeth Conference is a gathering of the bishops of the Anglican Communion, occurring once every ten years. It is not a legislative body but provides the opportunity for members of one order of ministry to consult with one another and to strengthen the bonds of the communion. The conference held in 1998 discussed how the faith that we share is to be lived out in our many different contexts. Bishops from cultures other than our own gave powerful witness to their experience and provided much for the Episcopal Church to ponder.

Some of the statements coming from the bishop's discussions challenge us to live more faithful, sacrificial lives in solidarity with our brothers and sisters around the world. Some statements are in conflict with positions taken by many in our branch of the Anglican Communion. And some are inconsistent with the canons of the Episcopal Church.

The Episcopal Church is bound by the indelible nature of the Christian family to listen to what is being said by our brothers and sisters in Christ. Coming from outside of the American comfort zone, many spoke prophetically of what our Lord called "the weightier matters of the law, justice and mercy and faith" (Matthew 23:23), particularly regarding issues of international debt.

We heard disagreement from outside the United States regarding decisions the Episcopal Church has already made to order our own ministry. Our decision to change our canons and make mandatory the acceptance of women into the ordination process, to approve their ordinations as priests and bishops, to accept their letters dimissory and to enable their deployment in every diocese of ECUSA cannot be negated by a resolution adopted at Lambeth. Indeed, resolutions of previous Lambeth Conferences, in 1978 and again 1988, have affirmed both the autonomy of each branch of the communion to govern itself and the commitment to engage in the ongoing process of discernment with branches that hold differing views.

Our own branch of the communion has not reached a consensus on any of the sexual-ity issues addressed by Lambeth. We are a diverse church, in our cultural backgrounds, theological perspectives, sexualities, gifts, skills, and priorities. In this journey of discernment, we have a responsibility to state our understandings with as much openness and integrity as possible. We have an equal responsibility to listen to the understandings of others with courage and generosity. We rejoice in the commitment made by many bishops to listen to the life and faith experiences of members of our communion who are not like them. We must do the same, both within the Anglican Communion and our particular branch of it.

Some believe that, in the face of theological extremes, we are pressing at the limit of our ability to maintain the unity of the Spirit in the bond of peace. We must stay at the table in spite of the tensions that our differences impose upon us. This is how we make a witness

and give honor to the one God and Father of us all, who is above all and through all and in all.

A Decade Of Evangelism

...The gifts he gave were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (vss. 11-13)

This General Convention will consider *20/20: A Clear Vision, A Domestic Mission Imperative for the Episcopal Church*. Anticipating this proposal from the Standing Commission on Domestic Mission and Evangelism to rededicate the church to a new initiative in evangelism, the Committee on the State of the Church turned its vision to the decade coming to an end.

While church growth and evangelism are not identical, certainly the first would provide one measure of success for the second. Dr. Louie Crew's website <http://newark.rutgers.edu/~lcrew/rel.html> uses figures from *The Episcopal Church Annual* to document church membership throughout the 1990s. In the first five years of this Decade of Evangelism, membership in the Episcopal Church actually declined by 6.7%. These initial figures turned around in the second half, so that by 1997, we increased membership by 18,737 members (1.1%) over the first seven years of the decade. This is not an impressive showing.

Dr. Crew quotes Thomas Hardy as commentary, "If a way to the better there be, it exacts a full look at the worst." In this spirit, the Committee considered the fate of the decade in light of our reflections on doctrinal issues.

The Decade of Evangelism caught the Episcopal Church flat-footed. We did not begin this decade from the same foundation as other branches in the Anglican Communion. Without a recent history of being evangelized ourselves, evangelism was an alien concept for many of us. Among some Episcopalians, the word itself brings to mind negative images of what we are not: abrasive, aggressive, anti-intellectual, in poor taste. Nevertheless, some Episcopalians are comfortable and skilled in the practice of sharing their faith.

The decade became one more battleground in the conflict between different theological camps. One way to characterize these camps is by the priority each places on different articles of the creed.

One camp might be identified as "Incarnation" Christians, emphasizing the goodness of God, God's love for creation, and God's affirmation of humanity by becoming one of us. The term "Incarnation Christian" refers to a faith rooted in the flesh (*carne*) of the shared human experience. Its emphasis is on the importance of loving one's neighbor and fulfilling the biblical calls for justice. Relationship with God is revealed by the nature of relationships with other human beings and with the rest of creation.

The other might be identified as "Atonement" Christians, emphasizing the sinfulness of humanity and Christ's saving action by his death on the cross. The term "Atonement Christian" refers to a faith expression that centers on the primary relationship with God in Christ. The central focus is to be "at one" (the literal meaning of "atonement") with God.

Atonement Christians are motivated to do evangelism as commonly understood, to help save human beings from their sinfulness, by proclaiming what God has done to fix the problem. Faith in Jesus is how we avail ourselves of God's forgiveness. Salvation is the solution to the bad news.

Incarnation Christians are motivated to the work of justice to correct the ways that creation has fallen from its original goodness. They embrace the truth that living faithfully and justly in all relationships is how to express the reality of God's love. They have not always identified their impulse to social action as a response to the good news.

The difference between these two emphases does not need to be resolved. Each has a piece of the truth that is supported by scripture and important to the fullness of the gospel. Indeed, most Episcopalians affirm both perspectives. Nevertheless, those who would proclaim the gospel by word and those who would proclaim it by deed have not cooperated as well as they might. Some have even expressed recriminations against one another. Most withdraw from the conflict and withdraw from evangelism at the same time.

Until we deal with our interior roadblocks to proclaiming by word the good news of God in Christ, any new effort to increase the church's membership dramatically will be met with the same failure as recent efforts. For some of us, it is time to change our attitudes and unlearn cultural prejudices about evangelism. These negative attitudes cross the theological spectrum, though Atonement Christians have an initial advantage in this work of forming positive attitudes. Their theological perspective historically has motivated mission. Incarnation Christians need to articulate a theology for evangelism consistent with their own theological emphases, to learn from Atonement Christians how to "name the Name," as they invite the unchurched to develop their own giftedness in the Body of Christ.

It is time to grow into Christian maturity, to fulfill the mission of the church. We were not called into being for the sake of ourselves. It is time to turn our energies from talking to ourselves to proclaiming and inviting others into the good news of God in Christ.

The Bishop of Texas recently told his diocese that they cannot fight and grow at the same time. Answering the challenge of this observation will take wisdom, maturity, and grace. Few of the unchurched will respond to an invitation to join sides in our squabbles. If we try to hide our struggles in order to appear welcoming, however, we are a model of a dysfunctional family.

The Committee does not underestimate the strength of convictions nor the urgency of differences. Rather we call all of us to reach deeper into our faith, until we come to common ground and mutual respect. When we address ourselves to those who do not yet know Christ, we need to speak of that common ground. We are a community of people who disagree about serious subjects, but nevertheless worship the same Lord and God at the same altar. This unity of Spirit has long been the key to our Anglican identity.

To be part of this denomination is often to be in a process of discernment on some subject, a process that is untidy at best and vulnerable to evil at worst. Division is part of our reality. Yet that division finds its limit at our foundation, which is our unity in Christ. If we are to evangelize, we cannot substitute our theological positions for the gospel. We must proclaim Christ.

Membership: “One body...”

But each of us was given grace according to the measure of Christ’s gift. (vs. 7)

While our diversity is an occasion for tension, it is also a gift from God. It is the source of a great wealth of grace, and the wellspring of the ministries by which we live out our baptismal call. The Letter to the Ephesians gives us a rich vision of the ministry of the church, springing from the diversity of gifts that Christ gives to the Body. In order to receive these gifts, the ministries of every member need to be honored and developed. This reflection leads us to questions of membership itself.

Power is the issue when we establish definitions of membership, who is in and who is out. The structures of power in the church may be organized in ways that empower the ministries of all. Or they may be organized in ways that preserve power for those who already have it. In the former case, the whole body of Christ is strengthened and grows. In the latter case, the body will not have access to the grace that is given to each. We lose the gifts that Christ wants to give us and expects us to use.

Who Is A Member

The definition of membership in the Episcopal Church is clear. A member is “a person whose baptism is recorded in this church.” The church does not make distinctions in the canons about where that person was baptized. It is unfortunate to hear that distinctions are sometimes made within congregations, between those who are “life-long Episcopalians” and those who have joined this branch of the Church Universal, having been baptized in another denomination. Such social prejudice denies our baptismal theology and deprives the body of the full expression of the gifts Christ has given us.

The canons go on to make distinctions between members, confirmed members, communicants, and communicants in good standing. While not proposing canonical changes at this time, the Committee believes that these categories bear some review. Current canons require one to receive Holy Communion at least three times during the preceding year in order to be a “communicant.” The category itself is archaic, referring to a time when confirmation, rather than baptism, marked admission to Holy Communion, and when communion was not available on a regular basis.

There may be a logic in stating an expectation of members that is consistent with the definition of “communicant in good standing.” Certainly we want all members to be faithful “in corporate worship” and “in working, giving, and praying for the spread of the Kingdom of God,” assuming that there are variations in the ways that individuals, the home-bound, those engaged in foreign service, prisoners, etc., participate in their home congregations. How these expectations are expressed must be examined to make sure that they strengthen the body and not create barriers that do not serve the church well.

Confirmation enables members of our church to make a mature public affirmation of their faith and commitment to Jesus Christ. Some people join the Episcopal Church as adults, having already been active members in another denomination. They are reasonably offended at the second class status given them on the basis of their original denomination. Some on the Committee believe that it is restrictive and divisive to require confirmation by a bishop in apostolic succession in order to be eligible for election to vestries, parish

Committees, diocesan conventions, and the Committees and commissions of the national church. Such requirements are painful reminders of our disunity within the Church Universal. Other members are concerned that church leaders have an adequate understanding of the polity of the church that they lead, and a commitment to that church. There is a question as to whether confirmation is the appropriate way to certify qualifications for leadership.

We find that our polity is in conflict with our theology regarding this point. The Committee recommends a thorough study of the rite of confirmation, including its relationships with evangelism, incorporation of new members, and church governance. The intent of such a study would be to propose changes in customs and canons in order both to honor baptism as the foundation of membership in the church and to prepare and empower all members for their ministries within and outside the church.

Who Are We?

Discussions of everything from church school programming to ecumenical dialogues, from Prayer Book revision to evangelism make assumptions about who we are and who we are becoming. These assumptions are based on anecdote, memory, and aspirations, and often not on fact.

The Committee proposes that the Episcopal Church conduct a full census of its entire membership by the year 2005, in order to ascertain an accurate demographic profile of this church. The census would include questions of age, gender, race, ethnicity, family structure, education, economic status, and church membership. The data would be archived and controlled by the General Convention office to assure its confidentiality and use for appropriate purposes.

The hard data produced by a census can help us move out of fantasy pictures of who we are in order to celebrate our reality. This will be a large undertaking, with benefits well worth the expense. The results will inform the allocation of resources for the next decade, alerting us to demographic trends that require our response and indicate how we might best direct our efforts in ministry, evangelism, education, and recruitment for ordained ministry. Read in context with the U.S. census, and repeated every ten years, our census can set benchmarks against which we can measure progress in areas of racial, ethnic, gender, age, and economic diversity.

Ministry: “for building up the body of Christ”

We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, *joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love.* (v. 12-16)

The Work of Ministry

In recent years the General Convention has evaluated the structure of the national church for its efficiency and effectiveness. That work must reach both broader and deeper in the area of ministry. Many different structures of the church need to be turned to training

and carrying out the proclamation of the gospel, and many methods need to be strengthened.

Communication—Proclaiming by Word

As part of its work on evangelism the Committee considered methods of communication, especially with young people. Among those who have yet to respond to the good news are the next generations. We are best at crafting our message so that it appeals to people like ourselves. Even before beginning a census, we realize that we face a particular challenge in reaching children, teens, and young adults. We have not done well recently in fulfilling our mission to the next generations, nor in honoring their own gifts for ministry.

Learning to communicate the gospel in ways that will be understood by the young and by others outside the church is an enormous challenge. It is not enough to have the right message if we continue to use outdated styles and materials. We must meet people where they are, understanding the cultures in which they live, using the languages and media they understand, to convey a faith that transcends both their culture, language, and media and ours.

Everyday cascades of information and images flood our lives and the lives of those we want to reach. The Episcopal Church no longer sits at the center of our culture, but on its margins. We cannot assume that anything it does will command attention. We cannot make television, music videos, radio, film, video games, the Internet, and next year's emerging technologies go away. Our calling is to reach deep into the culture and use its forms of communication to proclaim the good news of God's amazing grace and the love that we know through Jesus Christ. Ads in newspapers fail to reach those who do not read newspapers. Those who do not make use of more popular media will not successfully reach those whose attention is claimed by that media. In many and various ways God was revealed in ages past. We must make intentional use of today's many and various ways to communicate that revelation to a new millenium.

We believe that the Spirit is already working in the lives of those we hope to reach, and giving them gifts for ministry. Some of them have talent and experience that would be valuable for the proclamation for the gospel. Just as we would not attempt a foreign mission without consulting natives in that land, we must cross-cultural, generational, and membership barriers by asking the young and nonmembers to contribute their gifts to this urgent enterprise. If we do not use those gifts, we will be squandering resources on websites that appeal to the technocrats among ourselves, but neglect the questions and concerns of those we are trying to reach.

The Committee urges congregations, dioceses, the national church, and various church organizations to examine their websites for their impact, ease of use, and relevance to non-Episcopalians. The Communications Committee of the Executive Council has done extensive work in this area. The website <http://members.aol.com/rspence406/page7/resources.htm> lists resources for creating church websites. We encourage this committee to continue its assistance to the church by giving awards and posting the addresses of sites that effectively evangelize their visitors.

At the same time, let us not become so enamored of the Internet that we neglect to reach those who do not have access to that particular technology. Again, those who would communicate the gospel must engage the culture of their intended audience. The Commit-

tee urges the church to consult the young and those not in the church in order to choose the media and the presentation that best proclaim not ourselves but Christ.

Justice—Proclaiming by Deed

The Committee identifies and commends Justice, Peace, and the Integrity of Creation (JPIC) which was established in 1995 as a conscious way to link together bodies dealing with issues of social and economic justice, peace, and the environment.

“JPIC lives out the Baptismal Covenant by standing in partnership with those who are poor and oppressed to build a just society, by practicing peace and seeking reconciliation in a violent world, by ensuring equitable access to all available resources, by acting to eradicate the sin of racism and by accepting responsibility actively to care for God’s creation.” *Report to the 72nd General Convention*, “The Executive Council Justice, Peace, and the Integrity of Creation,” p. 149.

Regarding Racism

“Isms” of various sorts, the many ways that power combines with prejudice, are impediments to equipping the saints for ministry in the Episcopal Church. Racism, sexism, ageism, ableism, classism, heterosexism, clericalism put people in categories that deny what they have to offer and weaken the body. In recent years we have raised our awareness of these issues and have begun to deal with them, some more than others.

The particular sin of racism continues to be the open wound on the Body of Christ. It is the most painful and most difficult to confront. It runs so deep that we have a hard time believing that we can change it. So we don’t. Many of us are even unaware of institutional racism and its impact on the church. This lack of awareness guarantees that the discrimination in hospitality, evangelism, discernment, training, deployment, election, and appointment will continue.

We commend *The National Dialogues on Anti-Racism* and its supplemental materials as resources for congregations, Committees, and all groups within the church to help us overcome our racism. We also recommend the film *The Color of Fear*. These resources are available through the national church center. Every diocesan office has received copies. Both the dialogues and the film should be used with the assistance of trained facilitators.

The sin of racism diminishes us all as brothers and sisters in Christ and robs us of the gifts of the Spirit. If there is one piece of baggage that we would like to leave behind in the twentieth century as we enter the twenty-first, is this not it? Those who exercise power in the church have a particular responsibility to learn how to use that power without abusing it, even unintentionally. The Committee urges this Convention to require that all church leaders participate in anti-racism training. It is essential that every person in the church in a position of leadership work actively to heal this wound.

Equipping the Saints

BAPTISMAL MINISTRY

Ministry finds its root in baptism. The baptismal covenant begins with a relationship with God and moves inevitably to a commitment to live out that relationship in ministry, as “all of us come...to maturity, to the measure of the full stature of Christ.”

Every member brings unique gifts to the body. We strengthen the church and build its unity by honoring, developing, and using all the gifts that the body has been given.

The Committee recommends the creation of an Episcopal Service Corps, to raise up the gifts of all members for the building up of the Body. The ESC could be a way for Episcopalians, especially young and retired people, to devote time as volunteers in domestic or global ministries. Coordinated and partially supported by the national church office, the corps would encourage all church members to explore their particular calling to mission, to “proclaim by word and example the Good News of God in Christ...seek and serve Christ in all persons... strive for justice and peace among all people, and respect the dignity of every human being.” It would encourage the church to structure itself in a way to receive the gifts the Spirit gives to each.

ORDAINED MINISTRY

During the last triennium the church was astounded to discover that only 320 of its priests are under the age of 35. According to Dr. Crew’s calculations from the Clerical Directory, in 1997 the median age of the Episcopal Church’s 7,106 employed clergy was 57.06. The new possibility of retiring and receiving pension benefits after thirty years’ service exacerbates the projected shortage. With the scarcity of young clergy, the picture for replacement is particularly grim. The failure to recruit young people for ordination has left the church bereft of potential clerical leadership. Not only are our young and potential members underserved, but more and more of our smaller congregations already experience long vacancies.

The Committee urges an intense effort to identify and recruit young people to enter the priesthood, with special attention given to traditionally overlooked racial and ethnic groups. We recommend that:

- dioceses and provinces set goals and develop task forces to guide an intentional recruitment effort;
- dioceses identify and recruit postulants under the age of thirty, and be prepared to support these people through seminary;
- dioceses that have pulled back from their presence on college and university campuses over the last twenty-five years reestablish their position in this mission field, with chaplains able to assist young people who are solidifying life values and career goals.

THE COMMITTEE FURTHER RECOMMENDS THAT:

- the ordination process be simplified and focused more on the nurture and development of vocation, less on administrative hurdles;
- the ordination process be modified to support recruitment of a more diverse clergy;
- the General Ordination Exams be examined for their aptness in evaluating candidates for the whole church as well as for particular cultures;
- dioceses develop significant training and mentoring programs for their transitional deacons;

- the Church Deployment Office be studied to determine whether it serves the current deployment needs of the church, and whether technologies developed in the last several years might improve the system now in use;
- dioceses implement the 72nd General Convention Resolution D034a: “Continuing Education for Clergy and Lay Professionals,” to establish the expectation that clergy are life-long learners and are to be provided with time and financial support to enable continuing education;
- dioceses encourage clergy to study the languages appropriate to their communities.

The Office for Ministry Development at the national church center and at <http://ecusa.anglican.org/ministry/> addresses some of these issues and provides a starting point for their implementation.

The Committee also commends the reemergence of the ancient order of deacons. The vocational diaconate provides the church with a powerful model of the servant ministry of Christ. We encourage similar recruitment efforts for this order of ministry, as well.

INSTITUTIONS FOR TRAINING

Seminaries were once the primary locus of missionary training. Today, evangelism and mission have been relegated in many seminaries to historical study or continuing education, at the edge of the curriculum rather than its center. It is time to turn this around.

Seminaries can help to articulate our theology and Anglican identity in ways that incorporate evangelism and mission. Both are integral parts of our theology and the baptismal covenant. Regardless of the theological nuances in an individual’s approach to these issues, every theologically trained person in our church needs to understand evangelism and mission in a positive way.

Dioceses need to take on these tasks as well. Some dioceses have success stories to tell from the last Decade of Evangelism. They can share their models and their processes of changing attitudes toward evangelism with each other, as well as their experiences in communication, use of the media, cross-cultural understanding and current mission work. The Episcopal Network for Evangelism is gathering resources for evangelism and support for those engaged in it at <http://members.aol.com/ene2020/>. We urge dioceses to contribute their resources, ideas, plans, and stories to this endeavor.

JPIC organizes its networks on a provincial basis, and periodically holds national consultations. These structures provide a way for dioceses to share their cross-cultural learnings and models for mission with each other.

We are the stewards of the multitude of gifts given by God. Ultimately, we are stewards even of the gospel. It is our responsibility both to make disciples of all peoples and to make good use of each person’s gifts, “until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.”

HOUSE OF DEPUTIES

The Committee on the State of the Church is a Committee of the House of Deputies. Addressing a specific concern of this House, we urge support for the Standing Commission on Structure’s resolution to provide a stipend for the President of the House of Deputies.

The current Committee on the State of the Church commends the work of the Com-

mittee from the previous triennium. In particular, we repeat and urge that deputies adopt their *Covenant for the Building of Community*, which was presented to the 72nd General Convention:

Recognizing that God is truth and that we discern truth through prayer and dialogue in community, and desiring to avoid untested assumptions about one another, we seek to understand our various theologies and opinions by committing time to listen and talk together with honest and mutual respect within any tension we may be experiencing, in order to live together in this House and in the provinces and congregations, and that we work together to do the mission of Christ.

- We will avoid pejorative labels for those who disagree with us. Words such as apostate, homophobe, heretic, or fundamentalist do not edify our debates.
- We will assume that those with different points of view also desire the best for the church. We are all members of Christ's Body and he prays to the Father: "The glory that you have given me I have given them, so that they may be one as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me" (John 17:20-24).
- We will not analyze the psychological or spiritual state of others. Jesus called us not to judge. We often forget the "others" in "that you be not judged" (Matt. 7:1).
- We will listen lovingly and carefully to what others have to say.
- We will commit ourselves to pray for those who disagree with us and with whom we disagree. Jesus said, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you" (Matt. 5: 43-48).

Each deputy will have the opportunity to sign this Covenant at the General Convention. The Committee on the State of the Church hopes and prays that you accept the Covenant as part of your own commitment to the life and work of the church, holding out to your fellow Christians the olive branch of peace, promising your forgiveness and asking for theirs.

This covenant expresses some of our own reflections, based on the final portion of Ephesians, chapter 4.

Behavior: "a life worthy of our calling"

Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. That is not the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus. You were taught to put away your former way of life, your old self,

corrupt and deluded by its lusts, *and to be renewed in the spirit of your minds*, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

So then, putting away falsehood, let all of us speak the truth with our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing, rather let them labor and work honestly with their hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. (v. 17-32)

The character of our common life and order must be subject to the same principles as our theology and ministry. The fourth chapter of Ephesians describes the effect that our structures are meant to have on our common life and ministry. The terminology used in Ephesians 4 is *leading a life worthy of our calling*.

According to this short rich vein of scripture, a church life that is unworthy of our calling can be recognized by these signs:

being tossed to and fro, carried about with every wind of doctrine,
trickery, craftiness, deceitful scheming, futility of mind,
darkened understanding, alienated from the life of God,
ignorance, hardness of heart, losing all sensitivity, works of lewdness,
impurity, greed, bitterness, slander, wrath,
evil speaking and malice.

By the same token, behavior worthy of our calling will be characterized by the following:

bearing with one another in love,
humility, gentleness, patience,
unity of spirit and faith, bonds of peace,
speaking the truth in love, every part doing its share,
causing growth, building itself up in love,
putting off the old and putting on the new, being angry without sin,
making no room for the devil, no longer being children,
sharing with those in need, speech which gives edification and grace, kindness,
tender-heartedness
and forgiveness.

The easy road is to note how much others fall short of the calling. That road will not take us far, nor does it go in the direction Christ is leading us. Paul's writings give us a mirror with which to look at ourselves and begin the difficult task of becoming the people who are worthy of the calling that has been given us.

We call on the whole church, especially the committees, commissions, societies, and interest groups gathered at General Convention, to consider prayerfully the impact their work is having on the life of the church. We ask each to spend significant time wondering before God about where their work, and the manner in which it is carried out, falls on the grid of behavior worthy or unworthy of our calling. Those who cannot see themselves on both of Paul's lists probably need to ask someone else to help them with perspective. We anticipate a profound renewal in Spirit when we all undertake our debates and submit our decisions to the manner of life to which Paul calls us and the unity we have in Christ.

ADDENDUM TO THE STATE OF THE CHURCH COMMITTEE REPORT

The Committee on the State of the Church is charged by canon to prepare a triennial report for the House of Deputies on the "State of the Church." The report is to be based on diocesan reports as well as "such other papers, viz., Episcopal charges, addresses and pastoral letters as may tend to throw light on the State of the Church in each diocese."

The Committee, after lengthy discussion with Mr. Raymond Duncan, Staff Liaison, decided a task force needed to be formed to review and revise as necessary the current Parochial and Diocesan Report forms. Two committee members: Vice Chair Dr. Harold H. Brown ("Brownie") and the Rev. Joel Novey, were charged to call together a task force and work with Mr. Duncan on the review.

In October of 1998, a task force of volunteer treasurers and administrators who had attended the October forum of administrators sponsored by the Church Pension Group was formed. The members giving their time and expertise were:

- Dr. Harold H. Brown ("Brownie"), Maine, co-convenor
- The Rev. Joel Novey, New York, co-convenor
- The Rev. Marthe Dyner, New Hampshire
- The Rev. Jerry Keucher, New York
- Mr. Michael McPherson, New York
- Mr. Frederick Snowden, Ohio
- Mrs. Judy Viar, Delaware

The task force evaluated every item in the current report forms. They asked several key questions:

- Do we really need and use this information?
- What information is important to the dioceses and to General Convention? What information is not?
- What are the limits to the amount and kind of information we can collect?
- How can we design these reports to improve accuracy and compliance?
- How can we lay the groundwork for the effective administration and automation of this process?

The task force submitted their revised version of the Parochial Report to the Executive Council and State of the Church Committee at their February 1999 meetings. The report was endorsed by both bodies.

Changes to the Parochial Report:

- The report is shortened to a cover page and two pages (40 questions) retaining only information that tracks key data about membership, sacramental life, and financial information of our congregations. The cover page now has a line requiring vestry certification and an e-mail address.

The membership section eliminates redundant questions and guesswork and directs the filer to specific parish records.

- The requested membership, attendance, and service data does not place an undue burden on the rector or vestry.
- Likewise, the financial report is a one-page report that is easy to file. If the parish follows the accounting and reporting procedures upheld in Business Methods, no matter what accounting methods they employ (accrual, cash, or modified cash), the data will be relatively easy to obtain.

During the next triennium, the State of the Church Committee will be working with the General Convention Office to have an online filing system for Parochial and Diocesan Reports. The goals for the system are:

- Simplify report filing for computerized congregations.
- Provide a system that is flexible enough to accommodate all Congregations and dioceses.
- Support congregations (and dioceses) that are not fully computerized.
- Provide English/Spanish reports and instructions both online and on paper.
- Enable a quicker turnaround of annual diocesan and national data.
- Make data more accessible.
- Ensure the integrity of the data.
- Provide the anonymity of privileged data.

RESOLUTIONS

Resolution A099 Committee on the State of the Church Budget Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appro-
2 priated from the budget of the General Convention the sum of \$66,000 for the
3 triennium for the expenses of the Committee on the State of the Church.

Resolution A100 Required Anti-Racism Training

- 1 *Resolved*, the House of _____ concurring, That the lay and
2 ordained leadership of the Episcopal Church, including all ordained persons,
3 professional staff, and those elected or appointed to positions of leadership on
4 Committees, commissions, agencies, and boards be required to take anti-racism
5 training and receive certification of such training; and it further
6 *Resolved*, That the Executive Council establish a procedure for registering
7 and recording those who have been so trained.

Explanation

Racism continues to be the “open wound” of the church. There are no financial implications since training materials in the form of *National Dialogue on Racism* (copyright 1996 by the Episcopal Church) have already been distributed to every diocese. The dio-

ceses need to accept responsibility for the ongoing training and certification.

Resolution A101 A Census of the Episcopal Church

- 1 *Resolved*, the House of _____ concurring, That the Executive
- 2 Council prepare a plan to conduct a comprehensive demographic census of the
- 3 entire membership of the Episcopal Church by the year 2005; and be it further
- 4 *Resolved*, That the General Convention fund the planning phase of this
- 5 project during the next triennium; and be it further
- 6 *Resolved*, That the Executive Council present the plan and funding implica-
- 7 tions for the census to the 74th General Convention.

Explanation

No comprehensive demographic study on the membership of the Episcopal Church exists. The demographics of the United States continue to change in dramatic ways. Informed decisions on the needs of the church can only be made with solid statistics.

Resolution A 102 An Episcopal Service Corps

- 1 *Resolved*, the House of _____ concurring, That the Executive Council
- 2 establish an Episcopal Service Corps, to complement Volunteers in Mission and
- 3 Jubilee Ministry, raising up the gifts of all church people by providing short
- 4 and long term (3 months to 24 months) opportunities for volunteer service to all
- 5 aspects of the life and ministry of the church.

Explanation

This church has innumerable members who would relish the establishment of a service corps by the national church so that there would be organized and documented avenues for them to volunteer their service.

Resolution A103 Church Membership Study

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission
- 2 on Ministry Development in consultation with the House of Bishops Committee
- 3 on Theology conduct during the next triennium a study of the role of confirma-
- 4 tion and its relationship to evangelism, adult membership, church governance
- 5 and as a prerequisite to eligibility for election to church office; and be it further
- 6 *Resolved*, That said standing commission report on this matter to the 74th
- 7 General Convention, including canonical changes deemed appropriate.

Explanation

Confirmation enables members of our church to make a mature, public affirmation of their faith and commitment to their baptismal vows. It is used in our canons and customs as a requirement for leadership and holding office. Certainly we want our leaders and office holders to be committed to the church. The sacramental rite of confirmation is neither adequate nor appropriate certification for leadership. Use as a requirement denies the church the valuable gifts and skills of active, committed members. Confirmation is a valuable part of the life of the church, but its role in relation to evangelism, incorporation of new members, and eligibility for office needs to be examined.

Resolution A104 Amend Canon I.6

1 *Resolved*, the House of _____ concurring, That Canon I.6 be amended
2 as follows:

3 Sec. 1. A report of every Parish and other Congregation of this Church shall
4 be prepared annually for the year ending December 31 preceding, ~~upon the blank~~
5 ~~in the form prepared~~ authorized by the Executive Council and approved by the
6 Committee on the State of the Church, and shall be ~~sent~~ filed not later than March
7 1 ~~to~~ with the Bishop of the Diocese, or, where there is no Bishop, ~~to the Secretary~~
8 ~~with the ecclesiastical authority~~ of the Diocese. The Bishop or the ~~Secretary~~
9 ~~ecclesiastical authority~~, as the case may be, shall keep a ~~photocopy~~ and ~~send the~~
10 ~~original~~ submit the report to the Executive Council not later than May 1. In every
11 Parish the preparation and ~~delivery~~ filing of this report shall be the joint duty of
12 the Rector and Vestry; and in every other Congregation the duty of the Member
13 of the Clergy in charge thereof. This report shall include the following information:
14

15 (1) the number of baptisms, confirmations, marriages, and burials during
16 the year; the total number of ~~adult~~ baptized members, ~~baptized members under~~
17 ~~16 years of age, and total number of baptized members~~; the total number of ~~adult~~
18 communicants in good standing, and the total number of communicants in good
19 standing under 16 years of age, ~~and the total number of communicants in good~~
20 ~~standing, and the total number of confirmed adult communicants.~~

21 (2) a summary of all the receipts and expenditures, from whatever source
22 derived and for whatever purpose used;

23 (3) ~~a statement of the property held by the Parish, whether real or personal,~~
24 ~~with an appraisal of its value, together with a statement of the indebtedness of the~~
25 ~~Parish, if any, and of the amount of insurance carried; and~~ (4) such other relevant
26 information as is needed to secure an accurate view of the state of this Church, as
27 required by the approved form. Every Bishop, Presbyter, or Deacon whose report
28 is not included in a parochial report shall also report on the exercise of such
29 office, and if there has been none, the causes or reasons which have prevented the
30 same. And these reports, or such parts of them as the Bishop may deem proper,
31 shall be entered in the Journal of the convention.

32 Sec. 2. Likewise, a report of every Diocese shall be prepared annually for
33 the year ending December 31st preceding, ~~upon~~ in the blank form prepared
34 authorized by the Executive Council and approved by the Committee on the
35 State of the Church, and shall be sent, not later than ~~April 1~~ September 1, to
36 the Executive Council. ~~The report shall include statistical information concern-~~
37 ~~ing the Parishes and Missions of the Diocese, the clergy and other ministries,~~
38 ~~and the institutions in any way connected with said Diocese; together with the~~
39 ~~financial information required by Canon I. 4. 6(i).~~ It shall also include information
40 concerning implementation by the Diocese of resolutions of the previous
41 General Convention which have been specifically identified by the Secretary of
42 General Convention under Joint Rule 13 as calling for Diocesan action.

43 (No further changes); and be it further

- 44 *Resolved*, That Canon I.17.2. be amended as follows:
45 Sec. 2(a) ~~All members of this Church who have received Holy Communion~~
46 ~~in this Church at least three times during the preceding year are to be considered~~
47 ~~communicants of this Church.~~
48 (b) For the purposes of statistical consistency throughout the Church, com-
49 municants sixteen years of age and over are to be considered adult communi-
50 cants.

Explanation

The Executive Council authorized, and the committee on the State of the Church approved, a revised report that would not place an undue burden on the rector (minister in charge), treasurer, or vestry of Episcopal Congregations. The revisions removed redundant and ambiguous questions and retained information common to the life of most Episcopal Congregations. The Parochial report subcommittee with the General Convention Office will work with Dioceses and Episcopal Church Center staff to implement on line filing for report year 2000.

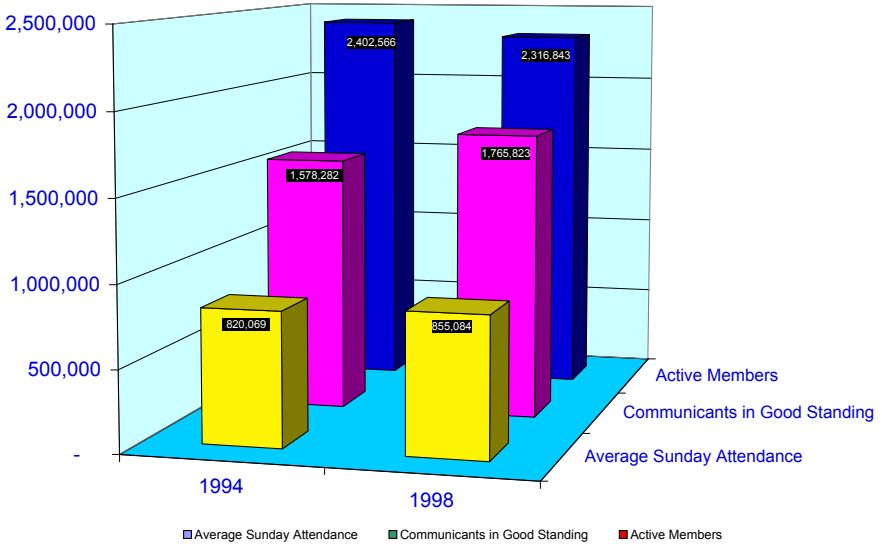
Resolution A105 Amend Canon I.4.6(i)

- 1 *Resolved*, the House of _____ concurring, That Canon 1.4.6(i) be
2 amended as follows:
3 (i) ~~The Executive Council shall approve a standard form for use in Dio-~~
4 ~~ceses, for the purpose of showing receipts and the distribution of receipts for all~~
5 ~~purposes. Each diocese shall annually report to the Executive Council all receipts~~
6 ~~and the distribution of such receipts on the standard form such financial informa-~~
7 ~~tion as may be required in a form authorized by Executive Council.~~

Explanation:

Executive Council currently requires dioceses to report adjusted operating income and provide a copy of their annual audited financial statement.

*Membership, Communicants in Good Standing and Average Sunday Attendance



* Between 1994 and 1998 Active Baptized Members decreased 3.6 %, while Communicants in Good Standing increased 11.9%, and Sunday Attendance rose 4.3%

	1994			1998		
	Active Members Reported In	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members	Active Members Reported in	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members
Diocese	1994			1998		
Connecticut	78,705	52%	29%	50,597	69%	32%
Maine	17,724	59%	31%	11,285	71%	34%
Massachusetts	91,520	52%	25%	57,137	72%	29%
New Hampshire	16,551	62%	30%	11,467	70%	32%
Rhode Island	29,865	60%	27%	18,192	64%	29%
Vermont*	9,277	64%	34%	6,725	74%	35%
Western Massachusetts	24,204	56%	31%	12,968	61%	35%
Province 1 Subtotals	267,846	55%	28%	168,371	69%	31%
Albany	24,147	62%	33%	14,811	73%	40%
Central New York	25,757	59%	30%	15,859	70%	33%
Long Island	68,123	62%	28%	41,619	68%	32%
New Jersey	58,055	58%	32%	39,303	71%	34%
New York	60,626	63%	36%	44,713	71%	36%
Newark	41,221	62%	29%	27,391	73%	30%
Rochester	16,847	61%	31%	10,601	72%	33%
Western New York	21,616	61%	31%	13,762	71%	33%
Province 2 Subtotals	316,392	61%	31%	208,059	71%	34%
Bethlehem	17,571	66%	30%	11,972	71%	31%
Central Pennsylvania	18,571	67%	33%	12,281	72%	37%

STATE OF THE CHURCH / HOUSE OF DEPUTIES

Diocese	Active Members Reported In 1994	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members	Active Members Reported in 1998	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members
Delaware	13,201	63%	31%	9,252	76%	36%
Easton	10,099	68%	33%	8,056	78%	33%
Maryland	46,523	64%	31%	33,229	74%	33%
Northwestern						
Pennsylvania	7,107	67%	37%	4,836	87%	44%
Pennsylvania	66,533	62%	29%	41,863	72%	34%
Pittsburgh	21,818	67%	37%	16,616	82%	40%
Southern Virginia	35,017	71%	37%	25,487	79%	41%
Southwestern Virginia	13,634	73%	38%	10,718	80%	40%
Virginia	81,790	67%	35%	58,494	76%	37%
Washington	41,440	65%	43%	31,452	75%	40%
West Virginia	12,630	66%	36%	8,204	73%	39%
Province 3 Subtotals	385,934	66%	34%	272,460	75%	37%
Alabama*	31,264	75%	34%	27,238	85%	36%
Atlanta	50,284	65%	33%	41,104	77%	35%
Central Florida	38,951	71%	41%	31,737	84%	43%
Central Gulf Coast	19,873	79%	40%	17,975	87%	40%
East Carolina	17,435	78%	40%	14,988	89%	40%
East Tennessee	16,203	73%	39%	12,897	79%	39%
Florida	29,647	69%	38%	26,726	83%	39%
Georgia	17,204	76%	40%	14,632	84%	41%
Kentucky	10,273	75%	39%	8,816	84%	38%
Lexington	8,890	75%	41%	8,430	94%	43%
Louisiana	20,192	67%	32%	14,652	76%	32%
Mississippi	21,519	77%	37%	17,825	85%	38%
North Carolina	44,311	76%	34%	36,240	79%	35%
South Carolina	25,778	73%	43%	20,918	79%	46%
Southeast Florida	36,374	69%	41%	27,960	77%	42%
Southwest Florida	39,411	68%	43%	30,984	91%	52%
Tennessee*	13,275	74%	37%	11,233	81%	40%
Upper South						
Carolina	25,613	71%	41%	22,651	88%	35%
West Tennessee	12,681	77%	34%	10,600	85%	35%
Western North						
Carolina*	14,292	74%	42%	13,400	86%	44%
Province 4 Subtotals	493,470	72%	38%	411,006	83%	39%
Chicago	44,443	65%	36%	33,725	78%	39%
Eastern Michigan**	-	0%	0%	8,016	76%	37%
Eau Claire	2,670	73%	43%	2,010	89%	48%
Fond Du Lac	8,754	59%	29%	4,314	56%	33%
Indianapolis	12,349	62%	43%	9,393	74%	40%
Michigan**	49,529	51%	29%	24,855	77%	30%
Milwaukee	14,562	69%	41%	11,507	88%	42%
Missouri	15,556	65%	36%	12,237	86%	36%
Northern Indiana	8,076	63%	41%	5,759	77%	45%
Northern Michigan	2,975	63%	31%	1,814	66%	34%
Ohio	37,308	63%	31%	25,135	71%	32%
Quincy	3,209	81%	41%	2,503	86%	42%

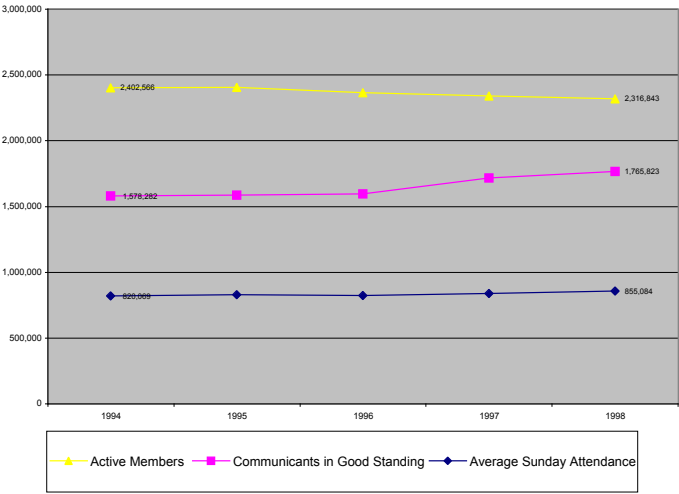
HOUSE OF DEPUTIES / STATE OF THE CHURCH

Diocese	Active Members Reported In 1994	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members	Active Members Reported in 1998	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members
Southern Ohio	26,192	68%	34%	19,819	77%	38%
Springfield	7,373	71%	40%	5,453	81%	45%
Western Michigan	14,668	72%	34%	11,297	81%	37%
Province 5 Subtotals	247,664	63%	34%	177,837	77%	37%
Colorado	36,353	59%	35%	26,401	73%	41%
Iowa	12,962	65%	32%	9,237	73%	34%
Minnesota	31,139	66%	30%	22,120	75%	32%
Montana	6,665	67%	33%	4,717	74%	36%
Nebraska	11,584	66%	36%	7,753	68%	35%
North Dakota	3,349	50%	27%	2,022	64%	27%
South Dakota	12,434	49%	26%	6,392	56%	31%
Wyoming	8,422	57%	34%	6,302	75%	34%
Province 6 Subtotals	122,908	61%	32%	84,944	71%	35%
Arkansas	13,729	71%	40%	11,407	83%	39%
Dallas	35,466	75%	35%	30,893	84%	34%
Fort Worth	17,613	76%	40%	14,317	82%	40%
Kansas	14,578	77%	39%	12,128	86%	40%
Northwest Texas	9,626	75%	36%	7,258	83%	229%
Oklahoma	19,165	75%	37%	15,895	83%	37%
Rio Grande	14,016	78%	41%	12,789	88%	40%
Texas	76,019	72%	35%	64,797	81%	38%
West Missouri	12,908	74%	40%	10,552	84%	43%
West Texas	30,527	73%	35%	22,790	80%	39%
Western Kansas	2,666	73%	42%	2,124	82%	41%
Western Louisiana	14,559	74%	36%	10,954	80%	31%
Province 7 Subtotals	260,872	74%	37%	215,904	82%	44%
Alaska	7,368	58%	25%	4,896	75%	28%
Arizona	27,947	62%	37%	22,866	77%	37%
California	29,172	69%	35%	21,521	74%	37%
Eastern Oregon	3,597	52%	30%	2,500	68%	31%
El Camino Real	15,849	71%	35%	12,742	82%	41%
Hawaii	10,898	65%	36%	7,455	69%	34%
Idaho	5,252	65%	54%	4,688	77%	35%
Los Angeles	78,007	64%	29%	52,629	66%	29%
Navaho Missions	1,356	42%	21%	816	53%	17%
Nevada*	5,539	69%	37%	4,308	74%	40%
Northern California	18,795	61%	38%	14,813	82%	40%
Olympia	34,713	66%	35%	24,642	68%	35%
Oregon	22,220	68%	35%	17,007	83%	38%
San Diego	20,071	71%	37%	15,779	81%	41%
San Joaquin	10,608	69%	41%	8,251	79%	44%
Spokane	10,196	68%	31%	7,437	80%	34%
Utah	5,892	78%	31%	4,892	76%	30%
Province 8 Subtotals	307,480	66%	34%	227,242	74%	35%
National Totals:	2,402,566	66%	34%	1,765,823	76%	37%

STATE OF THE CHURCH / HOUSE OF DEPUTIES

Trends in Active Membership, Communicants in Good Standing and Average Sunday Attendance

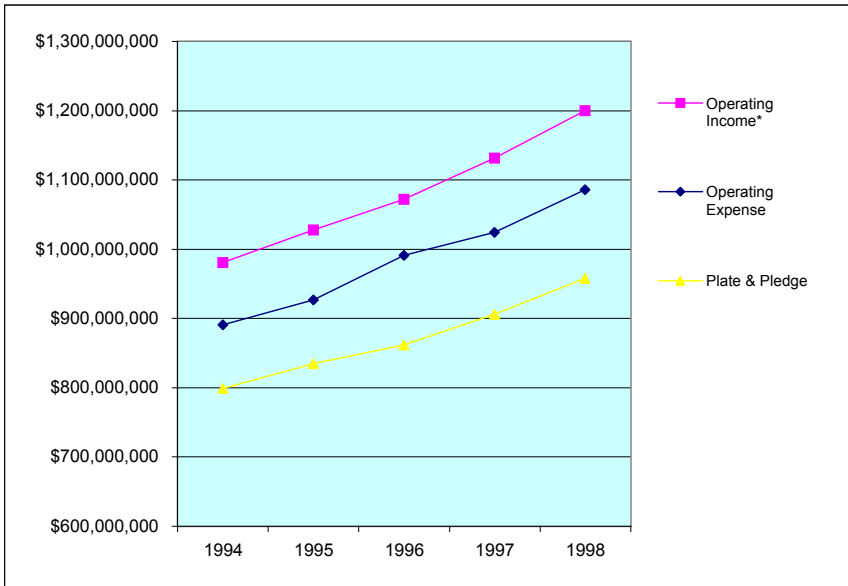
	1994	1995	1996	1997	1998
Average Sunday Attendance	820,069	828,314	822,923	837,887	855,084
Communicants in Good Standing	1,578,282	1,583,845	1,593,328	1,717,069	1,765,823
Active Members	2,402,566	2,404,971	2,363,770	2,338,044	2,316,843



Congregations' Revenues and Expenses used for Operations
from 1994-1998

Domestic Totals	1994	1995	1996	1997	1998
Operating Expense	\$ 890,692,989	\$ 926,386,390	\$ 990,622,381	\$ 1,024,246,261	\$ 1,085,533,251
Operating Income*	\$ 980,656,465	\$ 1,027,134,382	\$ 1,072,081,372	\$ 1,131,077,173	\$ 1,199,957,790
Plate & Pledge	\$ 798,401,056	\$ 834,258,615	\$ 861,134,906	\$ 905,769,929	\$ 957,518,252

*Includes investment income available for operations. Does not include unrestricted bequests or Assistance from the dioceses.



***% Increase between 94-98

Operating Expense	22%
Operating Income*	22%
Plate & Pledge	20%

** Dollars reported are not adjusted for inflation. Inflation for the same period was 12%, based on CPI changes posted by the bureau of Labor and Statistics.

Normal Operating Income and Expense for Episcopal Congregations 1994-1998

Diocese	1994				1998				** % Change in Op. Income
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense			
Connecticut	\$ 22,095,417	\$ 32,129,956	\$ 29,785,748	\$ 25,287,120	\$ 36,424,472	\$ 33,911,664	13.4%		
Maine	\$ 4,379,680	\$ 5,780,968	\$ 4,779,434	\$ 4,910,187	\$ 6,576,737	\$ 5,356,559	13.8%		
Massachusetts	\$ 18,057,480	\$ 26,607,383	\$ 25,688,218	\$ 22,529,162	\$ 32,141,136	\$ 29,166,274	20.8%		
New Hampshire	\$ 3,758,406	\$ 4,989,728	\$ 4,687,314	\$ 4,687,314	\$ 6,074,473	\$ 5,129,263	21.7%		
Rhode Island	\$ 5,388,549	\$ 7,192,294	\$ 6,915,044	\$ 6,195,583	\$ 8,399,163	\$ 7,862,827	16.8%		
Vermont*	\$ 2,197,247	\$ 3,346,106	\$ 3,104,888	\$ 2,763,157	\$ 4,145,037	\$ 3,471,910	23.9%		
Western Massachusetts	\$ 5,228,021	\$ 7,366,627	\$ 6,530,950	\$ 5,962,834	\$ 8,621,448	\$ 7,921,527	17.0%		
Province 1 Subtotals	\$ 61,104,800	\$ 87,413,062	\$ 81,392,074	\$ 47,048,237	\$ 102,382,466	\$ 92,820,024	17.1%		
Albany	\$ 5,331,031	\$ 7,238,653	\$ 6,996,849	\$ 6,082,359	\$ 8,494,061	\$ 7,812,070	17.3%		
Central New York	\$ 5,894,291	\$ 8,306,631	\$ 7,930,887	\$ 6,416,271	\$ 9,122,651	\$ 8,393,813	9.8%		
Long Island	\$ 14,315,911	\$ 21,327,730	\$ 21,950,192	\$ 15,316,380	\$ 23,914,176	\$ 22,694,316	12.1%		
New Jersey	\$ 14,787,481	\$ 18,949,230	\$ 18,707,392	\$ 16,730,571	\$ 22,457,852	\$ 20,667,215	18.5%		
New York	\$ 17,979,307	\$ 37,081,681	\$ 40,269,543	\$ 21,791,165	\$ 43,168,603	\$ 49,423,088	16.4%		
Newark	\$ 12,018,372	\$ 16,358,130	\$ 14,828,913	\$ 13,488,006	\$ 18,129,147	\$ 16,487,283	10.8%		
Rochester	\$ 4,320,025	\$ 5,995,423	\$ 5,376,604	\$ 4,618,769	\$ 6,380,601	\$ 5,513,233	6.4%		
Western New York	\$ 4,905,238	\$ 6,667,280	\$ 6,048,624	\$ 5,339,750	\$ 7,211,687	\$ 6,581,614	9.9%		
Province 2 Subtotals	\$ 79,551,656	\$ 121,818,958	\$ 122,009,304	\$ 89,783,311	\$ 138,879,778	\$ 137,572,632	14.0%		
Behlheim	\$ 4,347,595	\$ 6,026,603	\$ 5,257,339	\$ 4,838,696	\$ 7,339,700	\$ 6,817,637	21.8%		
Central Pennsylvania	\$ 5,292,745	\$ 6,502,268	\$ 5,409,829	\$ 6,047,116	\$ 7,868,237	\$ 6,676,274	21.0%		
Delaware	\$ 4,282,650	\$ 5,932,626	\$ 5,460,575	\$ 4,884,218	\$ 7,446,291	\$ 6,888,421	25.5%		
Easton	\$ 2,785,203	\$ 3,529,650	\$ 3,159,091	\$ 3,348,791	\$ 4,370,869	\$ 3,850,411	23.8%		
Maryland	\$ 13,254,763	\$ 16,795,111	\$ 15,760,936	\$ 15,675,507	\$ 20,560,984	\$ 18,671,833	22.4%		
Northwestern Pennsylvania	\$ 1,872,732	\$ 2,923,154	\$ 2,401,041	\$ 2,013,617	\$ 3,165,473	\$ 2,763,029	8.3%		
Pennsylvania	\$ 18,260,189	\$ 27,509,416	\$ 27,325,102	\$ 21,372,927	\$ 34,100,729	\$ 30,965,562	24.0%		
Pittsburgh	\$ 8,215,026	\$ 10,341,182	\$ 9,270,273	\$ 9,520,290	\$ 11,894,635	\$ 10,707,625	15.0%		
Southern Virginia	\$ 12,583,784	\$ 14,776,484	\$ 12,666,227	\$ 15,486,841	\$ 18,314,228	\$ 15,558,590	23.9%		
Southwestern Virginia	\$ 5,524,271	\$ 6,166,406	\$ 5,033,808	\$ 6,724,364	\$ 7,446,191	\$ 6,350,560	20.8%		
Virginia	\$ 33,461,185	\$ 37,868,678	\$ 33,036,978	\$ 38,651,989	\$ 45,180,747	\$ 38,770,868	19.3%		
Washington	\$ 16,962,255	\$ 26,638,762	\$ 26,783,619	\$ 19,900,867	\$ 34,713,460	\$ 35,195,183	30.3%		
West Virginia	\$ 4,576,946	\$ 5,491,208	\$ 4,630,762	\$ 5,099,490	\$ 6,313,967	\$ 4,914,821	15.0%		
Province 3 Subtotals	\$ 131,419,344	\$ 170,501,548	\$ 156,095,580	\$ 153,564,313	\$ 208,715,451	\$ 187,100,814	22.4%		
Alabama	\$ 14,932,810	\$ 16,127,983	\$ 13,002,455	\$ 17,977,367	\$ 19,904,561	\$ 15,124,344	23.4%		
Atlanta	\$ 20,495,612	\$ 22,261,740	\$ 19,186,119	\$ 26,952,480	\$ 29,423,825	\$ 26,700,779	32.2%		
Central Florida	\$ 15,689,088	\$ 16,811,810	\$ 15,210,817	\$ 18,579,246	\$ 20,801,183	\$ 17,749,486	32.7%		
Central Gulf Coast	\$ 8,531,633	\$ 9,053,062	\$ 7,548,757	\$ 11,325,657	\$ 12,557,915	\$ 10,634,368	38.7%		
East Carolina	\$ 7,200,536	\$ 7,952,534	\$ 6,707,745	\$ 9,231,379	\$ 10,421,104	\$ 9,002,439	31.0%		
East Tennessee	\$ 8,201,600	\$ 8,615,670	\$ 7,652,113	\$ 9,419,375	\$ 10,345,989	\$ 8,950,927	20.1%		
Florida	\$ 12,850,804	\$ 13,634,709	\$ 12,184,370	\$ 15,729,780	\$ 16,996,761	\$ 15,204,304	24.7%		
Georgia	\$ 7,659,812	\$ 8,416,466	\$ 7,420,185	\$ 9,587,141	\$ 10,439,509	\$ 8,960,957	24.0%		
Kentucky	\$ 4,067,707	\$ 4,797,329	\$ 4,175,873	\$ 4,963,912	\$ 6,006,261	\$ 5,320,958	25.2%		
Lexington	\$ 3,714,673	\$ 4,599,770	\$ 3,838,553	\$ 5,051,084	\$ 5,915,337	\$ 5,255,353	30.3%		
Louisiana	\$ 6,389,111	\$ 7,740,182	\$ 7,065,164	\$ 7,839,375	\$ 9,455,430	\$ 9,223,091	22.2%		
Mississippi	\$ 9,148,139	\$ 9,879,394	\$ 8,349,239	\$ 11,186,132	\$ 12,067,020	\$ 10,122,147	22.1%		
North Carolina	\$ 18,041,843	\$ 19,574,713	\$ 16,075,546	\$ 23,533,853	\$ 25,798,157	\$ 26,493,831	31.8%		
South Carolina	\$ 12,140,375	\$ 13,046,831	\$ 11,893,843	\$ 16,814,166	\$ 19,013,033	\$ 17,506,624	45.7%		
Southeast Florida	\$ 11,841,057	\$ 14,329,273	\$ 12,709,612	\$ 13,988,806	\$ 16,648,526	\$ 14,687,621	16.2%		
Southwest Florida	\$ 14,754,704	\$ 16,228,138	\$ 14,514,591	\$ 17,633,926	\$ 20,758,795	\$ 17,797,007	27.9%		
Tennessee	\$ 6,008,097	\$ 6,493,389	\$ 5,294,787	\$ 7,439,149	\$ 9,149,460	\$ 7,200,905	40.9%		

Normal Operating Income and Expense for Episcopal Congregations 1994-1998

Diocese	1994			1998			**\$ Yr. Change In Op. Income
	Plate & Pledge	Operating Expense	Operating Income	Plate & Pledge	Operating Expense	Operating Income	
Upper South Carolina	\$ 11,019,352	\$ 9,100,034	\$ 11,520,710	\$ 13,698,765	\$ 14,701,045	\$ 11,928,843	27.6%
West Tennessee	\$ 5,951,279	\$ 6,060,335	\$ 6,942,605	\$ 7,469,411	\$ 8,771,800	\$ 8,050,909	28.3%
Western North Carolina	\$ 6,842,982	\$ 6,842,524	\$ 6,842,524	\$ 8,017,130	\$ 9,170,037	\$ 10,598,929	37.5%
Province 4 Subtotals	\$ 204,900,234	\$ 224,809,132	\$ 193,965,423	\$ 256,418,134	\$ 288,564,722	\$ 256,513,716	28.4%
Chicago	\$ 17,679,887	\$ 17,866,897	\$ 21,285,152	\$ 20,843,011	\$ 27,137,222	\$ 22,285,373	27.6%
Eastern Michigan*	\$ -	\$ -	\$ -	\$ 3,806,679	\$ 5,000,541	\$ 6,730,423	*
Eau Claire	\$ 942,246	\$ 974,873	\$ 1,075,668	\$ 1,114,806	\$ 1,328,051	\$ 1,123,248	23.5%
Fond Du Lac	\$ 1,945,773	\$ 2,270,445	\$ 2,508,190	\$ 2,564,909	\$ 3,162,598	\$ 2,589,852	28.1%
Indianaapolis	\$ 4,481,399	\$ 6,943,031	\$ 7,338,959	\$ 5,538,959	\$ 9,976,783	\$ 6,380,401	35.9%
Michigan*	\$ 14,213,388	\$ 16,272,287	\$ 17,806,928	\$ 12,075,961	\$ 15,398,151	\$ 14,831,792	*
Milwaukee	\$ 5,268,022	\$ 5,697,026	\$ 6,729,405	\$ 6,233,670	\$ 8,102,946	\$ 6,298,723	20.4%
Missouri	\$ 6,217,173	\$ 7,696,999	\$ 7,520,370	\$ 6,455,701	\$ 7,574,917	\$ 7,753,140	-1.6%
Northern Indiana	\$ 3,120,760	\$ 3,477,637	\$ 3,080,809	\$ 3,467,824	\$ 3,950,666	\$ 4,209,317	13.6%
Northern Michigan	\$ 648,321	\$ 712,155	\$ 831,232	\$ 687,093	\$ 867,073	\$ 711,273	4.3%
Ohio	\$ 11,875,126	\$ 15,212,844	\$ 15,212,844	\$ 13,647,190	\$ 17,748,817	\$ 15,163,910	16.7%
Quincy	\$ 1,005,898	\$ 1,387,865	\$ 1,387,865	\$ 1,131,395	\$ 1,814,396	\$ 2,291,424	30.7%
Southern Ohio	\$ 9,718,787	\$ 12,573,544	\$ 12,573,544	\$ 11,563,485	\$ 15,075,514	\$ 13,135,149	19.9%
Springfield	\$ 2,441,453	\$ 3,480,627	\$ 2,835,403	\$ 2,902,605	\$ 4,336,915	\$ 7,437,170	24.6%
Western Michigan	\$ 4,953,977	\$ 5,180,676	\$ 5,656,395	\$ 5,978,192	\$ 6,909,998	\$ 5,943,771	22.2%
Province 5 Subtotals	\$ 84,515,200	\$ 107,041,455	\$ 95,523,132	\$ 97,991,480	\$ 128,381,576	\$ 116,884,966	19.9%
*The Diocese of Michigan was divided into the Dioceses of Eastern Michigan and Michigan in 1994.							
Colorado	\$ 11,867,377	\$ 13,391,213	\$ 13,391,213	\$ 14,729,949	\$ 17,668,380	\$ 16,424,683	31.9%
Iowa	\$ 4,218,076	\$ 5,021,230	\$ 5,021,230	\$ 5,120,484	\$ 6,564,021	\$ 5,307,743	30.7%
Minnesota	\$ 8,167,519	\$ 9,541,509	\$ 9,541,509	\$ 10,481,827	\$ 12,466,433	\$ 11,142,084	30.6%
Montana	\$ 1,720,295	\$ 1,936,386	\$ 1,936,386	\$ 1,917,380	\$ 2,204,842	\$ 1,838,020	13.9%
Nebraska	\$ 3,329,181	\$ 3,941,838	\$ 3,941,838	\$ 4,006,945	\$ 4,620,950	\$ 4,202,466	17.2%
North Dakota	\$ 734,050	\$ 853,569	\$ 853,569	\$ 787,242	\$ 1,031,299	\$ 938,287	20.8%
South Dakota	\$ 1,561,445	\$ 1,891,024	\$ 1,891,024	\$ 1,629,441	\$ 2,050,578	\$ 1,694,108	8.4%
Wyoming	\$ 2,236,573	\$ 2,579,297	\$ 2,579,297	\$ 2,684,122	\$ 3,092,315	\$ 2,539,594	19.9%
Province 6 Subtotals	\$ 33,634,516	\$ 39,156,066	\$ 36,154,410	\$ 41,357,390	\$ 49,697,818	\$ 44,086,985	26.9%
Arkansas	\$ 6,037,201	\$ 6,478,532	\$ 6,478,532	\$ 7,422,221	\$ 8,150,345	\$ 7,614,957	25.8%
Dallas	\$ 14,324,369	\$ 14,889,741	\$ 14,889,741	\$ 18,412,685	\$ 20,511,369	\$ 17,231,803	37.8%
Fort Worth	\$ 5,863,844	\$ 6,172,863	\$ 6,172,863	\$ 7,200,116	\$ 7,590,856	\$ 7,291,512	23.0%
Kansas	\$ 5,396,853	\$ 6,161,091	\$ 6,161,091	\$ 5,957,014	\$ 7,312,247	\$ 6,009,140	18.3%
Northeast Texas	\$ 4,232,988	\$ 4,546,455	\$ 4,546,455	\$ 4,904,311	\$ 5,238,600	\$ 4,650,253	15.2%
Oklahoma	\$ 7,879,372	\$ 8,493,833	\$ 8,493,833	\$ 9,316,629	\$ 10,175,457	\$ 8,685,766	19.8%
Re Grande	\$ 5,749,857	\$ 6,310,049	\$ 6,310,049	\$ 7,058,837	\$ 7,972,340	\$ 6,959,430	26.3%
Texas	\$ 29,552,214	\$ 32,517,084	\$ 32,517,084	\$ 39,911,604	\$ 44,438,640	\$ 37,899,839	36.7%
West Missouri	\$ 5,460,853	\$ 6,640,417	\$ 6,640,417	\$ 6,682,028	\$ 8,164,784	\$ 6,909,324	23.0%
West Texas	\$ 12,257,285	\$ 13,036,473	\$ 13,036,473	\$ 14,867,122	\$ 15,970,530	\$ 14,082,917	21.7%
Western Kansas	\$ 949,546	\$ 1,078,532	\$ 1,078,532	\$ 1,089,111	\$ 1,213,935	\$ 942,845	12.6%
Western Louisiana	\$ 6,012,340	\$ 6,483,236	\$ 6,483,236	\$ 6,603,254	\$ 7,557,932	\$ 6,662,061	16.6%
Province 7 Subtotals	\$ 103,718,732	\$ 112,828,306	\$ 98,897,190	\$ 129,755,166	\$ 144,195,035	\$ 124,939,847	27.8%
Alaska	\$ 1,699,287	\$ 1,901,881	\$ 1,901,881	\$ 1,834,283	\$ 2,166,683	\$ 1,675,749	13.9%
Arizona	\$ 8,584,094	\$ 9,309,258	\$ 9,309,258	\$ 10,454,280	\$ 11,665,361	\$ 10,531,345	25.3%
California	\$ 11,913,134	\$ 14,623,518	\$ 14,623,518	\$ 14,110,611	\$ 17,750,960	\$ 15,938,668	21.4%
Eastern Oregon	\$ 981,716	\$ 1,094,904	\$ 1,094,904	\$ 1,226,252	\$ 1,355,987	\$ 1,104,193	23.8%
El Camino Real	\$ 5,257,549	\$ 6,083,526	\$ 6,083,526	\$ 5,883,361	\$ 7,076,725	\$ 6,363,244	16.3%

Normal Operating Income and Expense for Episcopal Congregations 1994-1998

Diocese	1994				1998				**% y. Change in Op. Income
	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income	Operating Expense			
Hawaii	\$ 3,072,407	\$ 4,711,069	\$ 4,248,704	\$ 3,330,324	\$ 5,563,433	\$ 4,406,977	18.1%		
Idaho	\$ 1,564,629	\$ 1,668,012	\$ 1,478,317	\$ 2,094,546	\$ 2,246,729	\$ 1,852,268	34.7%		
Los Angeles	\$ 22,963,005	\$ 28,622,023	\$ 27,889,641	\$ 26,514,283	\$ 32,511,987	\$ 31,217,818	13.6%		
Navaho Missions	\$ 14,466	\$ 105,065	\$ 400,226	\$ 21,004	\$ 160,011	\$ 362,644	52.3%		
Nevada	\$ 1,719,244	\$ 1,872,160	\$ 1,438,799	\$ 2,105,615	\$ 2,272,782	\$ 1,706,289	21.4%		
Northern California	\$ 6,739,326	\$ 7,555,234	\$ 6,197,799	\$ 7,915,880	\$ 9,201,396	\$ 7,219,011	21.8%		
Olympia	\$ 12,314,375	\$ 13,873,959	\$ 11,262,198	\$ 15,052,747	\$ 17,210,076	\$ 13,573,774	24.0%		
Oregon	\$ 6,990,871	\$ 7,550,871	\$ 6,433,913	\$ 8,046,619	\$ 9,241,177	\$ 7,965,338	22.4%		
San Diego	\$ 7,247,661	\$ 8,547,251	\$ 8,300,709	\$ 7,947,374	\$ 9,649,102	\$ 9,373,391	11.7%		
San Joaquin	\$ 4,126,753	\$ 4,587,807	\$ 4,092,243	\$ 5,045,580	\$ 5,603,921	\$ 4,772,931	22.1%		
Spokane	\$ 3,016,104	\$ 3,398,773	\$ 2,797,300	\$ 3,077,898	\$ 3,598,403	\$ 2,897,171	5.9%		
Utah	\$ 1,347,875	\$ 1,562,627	\$ 1,838,436	\$ 1,642,444	\$ 1,946,203	\$ 2,663,456	23.0%		
Province 8 Subtotals	\$ 89,269,115	\$ 105,876,799	\$ 96,645,148	\$ 104,014,538	\$ 125,288,872	\$ 111,407,173	18.3%		
National Totals:	\$ 798,397,068	\$ 980,656,465	\$ 890,692,989	\$ 957,518,252	\$ 1,199,957,790	\$ 1,085,533,251	22.4%		

** Dollars reported are not adjusted for inflation. Inflation for the same period was 12%, based on CPI changes posted by the bureau of Labor and Statistics.

Standing Commission on Stewardship and Development

MEMBERSHIP

The Rev. Richard J. Aguilar, *2003*
 The Rev. Howard Anderson, *2000*
 Mr. Donald Burke, *2000, co-chair*
 Mr. Eugene T. Chrostowski, *2003*
 Mrs. Jane R. Cosby, *2000*
 Mr. Thomas R. Gossen, *2003*
 The Rt. Rev. David Colin Jones, *2000, secretary*
 Ms. Joon Matsumura, *2000*
 Mr. Manuel G. Mesa, *2000*
 The Rt. Rev. Henry N. Parsley, Jr., *2003, co-chair*
 Ms. Bessie Titus, *2003*
 Mr. Walter Virden III, *2003*
 The Rev. Barnum McCarty, *Executive Council liaison*
 Terry Parsons, *stewardship officer and resource person*

Bishop Parsley and Deputy Donald Burke have been authorized to receive non-substantive amendments to the report during the Convention.

CHARGE

Title I, Canon 1.2 (n) (9) [p. 19] as amended by A176a calls on the 12-member Standing Commission on Stewardship and Development to

- hold up before the church the responsibility of faithful stewardship of time, talent, and treasure in grateful thanksgiving for God's gifts
- recommend strategies for stewardship education throughout the church with special sensitivity to the cultural and linguistic diversity of our church
- recommend programs for long-range planning and development, insuring that other church bodies, including the Executive Council, are part of the process
- assure that there is an official, periodic gathering, interpretation, evaluation, and reporting of stewardship from throughout the church
- help coordinate all church-wide fund-raising activities

MEETINGS

The Commission met four times during the triennium: May 10-13, 1998, Dallas, Texas; November 12-14, 1998, Burlingame, California; May 14-16, 1999, Camp McDowell, Birmingham, Alabama; October 2-24, 1999, Kansas City, Missouri. An organizational meeting of a small group of the Commission was held March 20-23, 1998, in Minneapolis, Minnesota, in conjunction with the Joint Interim Bodies meeting.

RESPONSE TO 1997 RESOLUTIONS

The full Commission made the following disposition of the work committed to it by action of the 72nd General Convention:

A138S *Affirmation of the title and Sharing of stewardship Stories*. The Commission continues to hold up for our church the tithe as a minimum standard for Christian giving and is collecting stewardship stories for publication and distribution at the 73rd General convention.

A141 *Cooperation of Stewardship Education Programs with the ELCA*. In light of the on-going development of *Called to Common Mission*, this is progressing slowly and will be a priority in the next triennium.

SUMMARY OF THE COMMISSION'S WORK

Introduction

The ministry of Christian Stewardship is about the joyful transformation of hearts, minds, and spirits. We are called in Christ to a life of generous giving in response to the grace of God. Such a life is an on-going journey of conversion, transformation, and challenge as we seek to be stewards of God's gifts and of the mission of the church.

We believe that the challenge before us in this new century and millennium is found in the words of God's call to St. Francis of Assisi quoted in our Presiding Bishop's institution sermon, "rebuild my church." These words have shined as a beacon for us in development which we are placing before this General Convention. God is calling us to build and rebuild the church in fresh and life-giving ways. Stewardship must be at the center of this journey.

Stewardship Defined

The theology of Christian stewardship concerns the management and offering of our whole lives in response to the grace and call of God in Jesus Christ. It is *lived theology*, a central way in which we live out our faith as disciples of Jesus Christ.

Stewardship is our *joyful response* to the magnitude of God's love. All that we are and all that we have is God's gift to us. The God we know in Christ is a God of abundance and blessing, multiplying the loaves and the fishes so that there is enough for all.

Stewardship is our *confident and thankful* knowledge that the God of abundance always gives full measure of our daily bread—enough and more to fill our needs. We can give of what we have each day and lie down to rest, knowing that there will be manna in the morning.

We are invited to respond to God's abundance by being joyful stewards of all God has given us to do the work God is calling all of us to do. Faithful stewardship involves giving of our time, talent, and treasure in thanksgiving to God for the mission and ministry of the church. It is *an invitation to joy, not merely a duty or an obligation*. Stewardship is an expression of our love affair with God in which we are privileged to give to the Beloved who has given all to us.

At the heart of it is the biblical teaching of the tithe, given to us as a minimum guide for our financial giving to God. This is not a legalistic standard. Tithing is a *transformational act of stewardship which changes our hearts*, freeing us to be generous and cheerful

givers. It empowers the church to be a celebrative community of faith and mission.

Finally, stewardship is a *bold commitment to the call of Christ to “build my church.”* All of our giving is for mission and ministry. It is through the generous stewardship of each of her members that the Body of Christ is equipped to do the work of the gospel in the world.

If we are to build the church as Christ commanded, our understanding of stewardship must move from a concept known in the mind to a truth of the heart lived out in every act of every day. The Commission’s work is dedicated to that goal, that as we share ourselves and our resources we become *disciples* and are empowered to take God’s love into a world desperately in need of God and the power of grace. The initiatives which have emerged from our work as a Commission in the 1997-2000 triennium are the lived theology which we believe we are called to teach.

The Development of Stewardship Statements

Stewardship, or the giving of our whole selves, is a response to the gospel. Members of the Commission wrote personal statements which were integrated into a statement of vision of stewardship which is our message to the church:

Stewardship Statement

WE BELIEVE...

We are the children of God, and we need to give. In every aspect of our lives, we are entrusted to be stewards of God’s creation. God invites us to give freely and to exercise joyfully our gifts through mission and ministry.

WE COMMIT OURSELVES...

To boldly claim God’s abundant provision in our lives; to offer extravagantly our time, talent, and money to do God’s work; and to practice tithing as a minimum standard of giving.

WE CHALLENGE MEMBERS OF THE EPISCOPAL CHURCH...

To confront our fears of scarcity; to embrace a new vision of stewardship through a joyful response to God’s extravagant gifts; and to empower the mission of Christ through generous giving.

WE INVITE...

Leadership groups in dioceses and congregations to develop their own stewardship statements in order to promote response to the gospel.

Stewardship Stories

Personal stories are powerful connectors which allow us to see how the biblical story is happening around us every day. Stories of joyful giving on the part of individuals, congregations, and dioceses invite others to give and to share their stories, creating a circle of thanksgiving and celebration in the church. Those who have understood stewardship as limited to fund-raising can discover a broader, richer opportunity than they have ever known before as they hear stories from the diverse people who are their brothers and sisters in Christ. These powerful individual stories merge to become community stewardship stories as members of congregations and dioceses write statements which begin with

the words “We believe...”, “We commit...”, “We invite...” Invitations have gone out to the church to share their stories, which are being compiled for sharing at Convention and throughout the triennium. The stories will serve as inspiration and as a model for teaching a theology of stewardship in our church.

The Alleluia Fund

As we have reflected upon God’s call to our Presiding Bishop to rebuild our church, the Standing Commission on Stewardship and Development has come to believe that our church is being called to a bold new vision for mission which will engage every household in every diocese in responding to that call. This vision for mission proposes to empower each diocese to respond to God’s call to build the church by creating new venture capital for mission and ministry through an Easter initiative of joyful giving to be known as “The Alleluia Fund.”

The Alleluia Fund, birthed in the Easter season, will allow us to give in celebration of who we are and Whose we are, teaching and sharing of God’s abundance as we rebuild the church, serve children and the poor, and both plant and revitalize congregations.

The following statement from the Standing Commission on Stewardship and Development invites the church to participate in the Alleluia Fund in the coming triennium:

A Proposal for “The Alleluia Fund—Build My Church”

In response to God’s call to us through our Presiding Bishop to “rebuild my church,” the Standing Commission on Stewardship and Development proposes a new initiative in planning, giving, and spiritual transformation for the dioceses of the Episcopal Church. The planning is focused on our relationship with God and on discerning God’s plan for us. The giving is focused on how we share God’s abundance. The spiritual transformation occurs when we learn to be open, hear, and respond boldly to God’s call to mission.

Our resources are being pulled in many directions. Parish membership is dropping in some places. In many other places people are out of work. Buildings are crumbling in cities. In some areas, our church is growing and expanding. Even in places where there is growth and huge resources are available, many mission opportunities are missed because of perceived lack of resources. The world is telling us that there is a scarcity of resources to do God’s work.

We believe that is an untruth. We ask the Episcopal Church boldly to proclaim that God will never send us one unit less than 100% of all that we need to do the work God calls us to do. We propose nothing less than calling the Episcopal Church to its destiny as the Domestic and Foreign Missionary Society, a dynamic, salty catalyst of Christ’s love in American public life and in the world.

Responding to these imperatives, this new initiative is rooted in our belief that God has richly blessed us with abundant gifts and calls us to bolder vision and a higher commitment of mission as we begin a new century. We need to give generously and joyfully for the mission of the church.

The intent of this proposal is to empower each diocese to respond to God’s call to build the church by creating new venture capital for mission and ministry. To make this possible, we are proposing an Easter initiative for transformation and mission in support of ministries which respond to the Great Commission and the Great Commandment. Christ

calls us to make disciples (Mt 28) and to love our neighbor (Mk 12:30-31). We must both build the church and serve others in need, striving to restore all persons to unity with God and with each other.

The celebration of the Easter season is frequently limited to Easter Eve and Easter Day. We believe that the joy of these two days should be extended throughout all fifty days of the Easter Season.

Our proposal calls upon the church to a spiritual transformation centered upon refocusing our attention to the Good News of Christ's gift to us. We seek to move the church to an enthusiastic and vigorous witness of God's love to all creation. As we grow in our response to God's love, our proposal will produce a tangible witness through a special offering known as "The Alleluia Fund—Build My Church."

In each diocese of our church, the Alleluia Fund would be dedicated to:

- New congregational development
- Revitalization of existing congregations
- Reaching children and youth
- Ministry with those in need

With the Alleluia Fund, we propose:

1) That each diocese of our church engage in a vision process designed to identify immediate mission opportunities that, if funded, would transform lives, deepen relationships with God and with each other, and help Christians in each diocese to carry out the Baptismal Covenant.

2) That these priorities be adopted by each of the dioceses as a covenant with God that would be fulfilled as resources become available; and

3) That each household of our church be asked to make a joyful gift for mission, in addition to ordinary annual giving, during the Great Fifty Days of Easter. For example, if a million households were to give \$100 each, one hundred million dollars would be available for mission and ministry. Some might give an additional one percent of their income. Others might give another set amount each day to empower this extraordinary mission opportunity. All will be asked to study, reflect, and pray about what God is calling each household to do.

4) That each diocese identify ways to share a portion of these funds with others beyond its borders.

Through the Alleluia Fund, we have the capacity to provide not just millions, but billions of dollars over the next ten years for God's mission. This fund could generate as much as \$1 billion in a decade for new mission opportunities in the Episcopal Church. Effective teaching and implementation of the Alleluia Fund would expand our affirmation of the tithe and encourage members of the Episcopal Church to move in that direction. It will strengthen the bonds of our relationship as Episcopalians at all levels of the church.

The Office of Stewardship of the Episcopal Church Center will produce materials and resources for the implementation of the Alleluia Fund. Centering on the Easter theme, the materials for the Alleluia Fund might ask:

- What does the world look like when Jesus is present?
- What is "Ministry with the Risen Lord?"
- What is our mission as Easter people?

- What does our Lord's resurrection tell us about how we are to live and minister to the world?

Each diocese would develop its own structures for the implementation of the Alleluia Fund. There are many exciting possibilities for the form that this venture will take, but the goal is to respond with faith and vitality to God's call to our Presiding Bishop to "rebuild my church."

Seminary Education

If a lived theology of stewardship is to become normative to our lives as Episcopalians and Christians, it is imperative that teaching the theology and practice of stewardship become a regular part of the formation of clergy and lay leadership through seminary education. We look to our leaders as both teachers and models, helping through their words and actions to form the members of the Body of Christ. As our clergy are themselves being formed, through the process of discernment, formal theological training and continuing education, integration of a lived theology of stewardship must be encouraged. Therefore the Commission on Stewardship continues to offer resources to our eleven seminaries and to encourage the development of programs for stewardship education.

GOALS AND OBJECTIVES FOR THE NEW MILLENNIUM

During the next triennium the commission will:

1. Implement the Alleluia Fund
2. Develop a mechanism for gathering and interpreting Episcopal giving patterns.
3. Develop a theology of endowments and legacy stewardship.
4. Using the stewardship statements and stories we are gathering, continue to invite the church at all levels to engage in these processes.
5. Proclaim the theme of stewardship education throughout the ECUSA.
6. Continue the development of teaching materials and opportunities for stewardship education which appropriately reflect the diversity of this church as evidenced by its regional, cultural, ethnic constituencies, and wide range of ages.
7. Promote and track stewardship education in the seminaries and in the formation of clergy.
8. Delve more deeply into the concept of 50-50 giving in the context of the church's life and ministry in the new millennium.
9. Continue to proclaim the biblical standard of the tithe as the minimum model of giving for this church.

RESOLUTIONS

Resolution A106 Affirmation of Stewardship Statement and the Tithe

1 *Resolved*, the House of _____ concurring, That this 73rd General Conven-
 2 tion of the Episcopal Church adopts the following Stewardship Statement of the
 3 Standing Commission on Stewardship and Development to be its own:

4 Stewardship Statement

5 We believe...

6 We are the children of God, and we need to give. In every aspect of our
 7 lives, we are entrusted to be stewards of God's creation. God invites us to
 8 give freely and to exercise joyfully our gifts through mission and ministry.

9 We commit ourselves...

10 To boldly claim God's abundant provision in our lives; to offer extrava-
 11 gantly our time, talent, and money to do God's work; and to practice tithing
 12 as a minimum standard of giving.

13 We challenge members of the Episcopal Church...

14 To confront our fears of scarcity; to embrace a new vision of steward-
 15 ship through a joyful response to God's extravagant gifts; and to empower
 16 the mission of Christ through generous giving.

17 We invite...

18 Leadership groups in dioceses and congregations to develop their own
 19 stewardship statements in order to promote response to the gospel;
 20 and be it further

21 *Resolved*, That we, the Deputies and Bishops of this convention, give
 22 thanks to God for those who embrace tithing as a faithful individual response
 23 to the grace of God; and do hereby affirm through our signatures these pro-
 24 fessed beliefs and practices; and be it further

25 *Resolved*, That the Secretary be directed to collect the signatures with
 26 this resolution and publish the list of signatures in the Journal.

Explanation

Our Lord is recorded as charging his followers to "...let your light shine before others, so that they may see your good works and give glory to your Father in heaven." (Mt 5:16) Effective stewardship formation in the congregation depends on how the conversation about God and money is addressed. Experience has demonstrated that beginning the conversation with diocesan and congregational leadership and witness has the best opportunity to effect change at every point of contact. Similarly, the General Convention has this opportunity to witness to (a) the responsibilities of leadership and (b) its proclamation of the biblical standard of the tithe, which continues to be a primary expression of our individual thanksgiving for all God has given us.

STEWARDSHIP AND DEVELOPMENT

Resolution A107 Stewardship Education Theme

- 1 *Resolved*, the House of _____ concurring, *That Stewardship: Living Our*
- 2 *Covenant with God—Mayordomia, Viviendo Nuestro Pacto con Dios* be adopted
- 3 as a stewardship theme for stewardship resources prepared by the Office of Stew-
- 4 ardship for the next triennium.

Explanation

It is helpful for the General Convention to endorse the theme for national stewardship education materials in order to encourage the church to use these resources.

Resolution A108 Racial, Ethnic, and Generational Stewardship Ministry

- 1 *Resolved*, the House of _____ concurring, That the Office of Steward-
- 2 ship be directed to call together appropriate task groups to develop stewardship
- 3 materials for use with the following racial/ethnic/generational ministry groups:
- 4 Black Ministries, Hispanic Ministries, Asiamerican Ministries, Native American
- 5 Ministries, Children and Youth; and be it further
- 6 *Resolved*, That \$50,000 be allocated annually for this work.

Explanation

In 1994, the 71st General convention allocated funds for the development of stewardship materials designed for the Hispanic community. That process, the video and other materials which resulted are proving to be an excellent resource in the growth of Hispanic participation in the Episcopal Church. Continuing that work and expanding the model to other constituencies can have significant impact on church growth and evangelism. The \$50,000 allocation would provide \$10,000 annually for work with each constituency named in the resolution.

Resolution A109 Presiding Bishop's Capital Fund Campaign

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
- 2 vention commend to the church the current capital campaign of the Presiding
- 3 Bishop's Fund for World Relief and heartily endorse this effort to increase the
- 4 Fund's endowment for the support of administration and granting.

Explanation

The Presiding Bishop's Fund Board has initiated a capital fund drive to increase the endowment of the Fund. The endorsement of this effort will encourage the board and provide this Convention an opportunity to express its gratitude for the work and witness of the Fund.

Resolution A110 Reduce Cost of General Convention

- 1 *Resolved*, the House of _____ concurring, That as evidence of our stew-
- 2 ardship of God's resources, an *ad hoc* committee be appointed to investigate
- 3 methods in which the overall cost of future General Conventions be reduced, and
- 4 that a report be made to the Executive Council in the next triennium.

Explanation

The cost of attendance as a deputy at General convention has become prohibitive for many potential deputies. Many small dioceses are burdened by the cost of sending full

deputations. It is imperative that we be good stewards of our resources.

**Resolution A036 Creation of New Fund for Ministry and Mission
“The Alleluia Fund”**

(For text of this resolution, see p.79 of the Blue Book Report of the Standing Commission on Domestic Mission and Evangelism.)

Resolution A111 Planned Giving

- 1 *Resolved*, the House of _____ concurring, That all dioceses and con-
2 gregations of the church be encouraged to develop and promote the practice of
3 Legacy Stewardship as a regular part of stewardship teaching; and be it further
4 *Resolved*, That all dioceses and congregations of the church use the rubric
5 on page 445 of the Book of Common Prayer as a basis for the teaching of Legacy
6 Stewardship. The rubric states:
7 *The Minister of the Congregation is directed to instruct the People from*
8 *time to time, about the duty of Christian parents to make prudent provision for*
9 *the well-being of their families, and of all persons to make wills, while they are*
10 *in health, arranging for the disposal of their temporal goods, not neglecting if*
11 *they are able, to leave bequests for religious and charitable uses.*

Explanation

Legacy Stewardship is a new term coming into popular use in place of the term “Planned Giving.” The latest estimates regarding the generational transfer of wealth in the United States project a range of \$41 trillion to \$136 trillion during the 55-year period, 1998 to 2052. An effective Legacy Stewardship program will encourage a joyful and generous response to the mission and ministry of church as members of the Body of Christ plan the distribution of their accumulated assets.

The rubric has been in the prayer book of the church since 1549. Today, it is estimated that 50 to 70 per cent of all Americans die without a will. by following this rubric, the church will be doing a great service for its members and their families.

Resolution A112 Seminary Stewardship Training

- 1 *Resolved*, the House of _____ concurring, That the eleven accredited
2 seminaries of the Episcopal Church be requested to include the teaching of Chris-
3 tian Stewardship in their curriculum and to encourage the practice of outreach to
4 those outside the seminary community.

Explanation

The future of the church will depend on having well-trained clergy in all areas of Christian Theology. The teaching of Christian Stewardship appears to be an area where increased emphasis is needed as we seek to form faithful disciples of Jesus Christ.

STEWARDSHIP AND DEVELOPMENT

Resolution A113 Seminary Financial Support

1 *Resolved*, the House of _____ concurring, That the 73rd General Conven-
2 tion of the Episcopal Church affirm its commitment to the seminaries of the
3 church and encourages all congregations to share our abundance by continuing
4 or initiating a minimum contribution of 1% of their annual budget income to one
5 or more of the eleven accredited seminaries of the church.

Explanation

The cost of seminary education continues to increase. Without support from our con-
gregations, the quality of education will suffer. In addition, seminarians will be left with
excessive debt as they pursue their vocations. The convention needs to hold up 1% giving
to seminaries to ensure continuing quality education.

**BUDGET APPROPRIATION FOR STANDING COMMISSION ON
STEWARDSHIP AND DEVELOPMENT**

Expenses

	2000	2001	2002
	<u>1 meeting</u>	<u>2 meetings</u>	<u>2 meetings</u>
Housing and meals	\$ 2,500	\$ 5,000	\$ 5,000
Teleconference/ sub committees	500	900	1,000
Travel	8,000	17,000	17,000
Consultant	700		700
Postage/office	<u>500</u>	<u>600</u>	<u>600</u>
	\$12,700	\$23,800	\$24,600

**Resolution A114 Standing Commission on Stewardship and Development Budget
Appropriation**

1 *Resolved*, the House of _____ concurring, That the sum of \$61,100.00 be
2 appropriated for the triennium 2000 - 2002 for the expenses of the Joint Standing
3 Commission on Stewardship and Development.

SUMMARY

The Standing Commission on Stewardship and Development submits this report to
the 73rd General Convention endeavoring to hold up the opportunity of joyful response to
God’s love through our faithful stewardship of time, talent, and treasure, and in response
to the call of Christ to “build my church.”

The Standing Commission on the Structure of the Church

MEMBERSHIP

The Rev. Paul R. Abernathy* (Washington) 1999
 Mrs. Kit T. Caffey (Central Gulf Coast) 2003
 Dr. Mary Lou Crowley (Central New York) 2000
 Mr. Richard H. Hagemeyer (Hawaii) 2000
 The Rt. Rev. Dorsey F. Henderson, Jr. (Upper South Carolina) 2003
 Mrs. Patricia B. Kilpatrick (Ohio) 2003, *vice chair*
 Mrs. Mary S. Kimball (California) 2003
 The Rev. Canon John Kitagawa (Maryland) 2000, *chair*
 The Rev. Canon A. Robert Rizner (Central Florida) 2000
 Robert C. Royce, Esq. (Virgin Islands) 2000, *secretary*
 The Rt. Rev. Frank H. Vest (Southern Virginia) 2003
 The Rt. Rev. R. Stewart Wood (Michigan) 2003
 The Rt. Rev. Robert H. Johnson, *Executive Council liaison*
 *The Rev. Paul R. Abernathy was unable to serve on the Commission and was not replaced

Commission Representatives at General Convention

The Rt. Rev. R. Stewart Wood and Mrs. Mary S. Kimball for the House of Deputies to accept or reject, on behalf of the Commission, any non-substantial amendments proposed in such House to any Resolution contained in this Report.

MEETINGS OF THE COMMISSION

The Commission met three times during the triennium: at Minneapolis, Minnesota, March 20-23, 1998, and April 19-21, 1999, and November 15-7, 1999 at Duncan Center, Delray Beach, Florida.

During the work of the Commission, the Commission was guided by the following General Principles adopted by the Commission in 1995:

- This church is a national church participating fully in the Anglican Communion.
- This church is one diverse community of Christ's reconciling ministry in the world.
- This church will commit to the dioceses and provinces only that mission and ministry which cannot be accomplished effectively by parishes and congregations.
- This church will commit to national structures only that mission and ministry which cannot be accomplished effectively by dioceses and provinces.
- The form of this church will follow function, and the structure of this church will follow ministry and mission.
- This church must be structured at all levels so that structures do not inhibit deliberate change.

STRUCTURE OF THE CHURCH

[**Note:** As to any proposed amendments that follow, matter to be deleted is indicated by ~~strickthrough~~ and matter to be added is indicated by single underline.]

THE GENERAL CONVENTION.

Resolution A115 Amend Canon I.1.2(g) on Convening First Meeting of Standing Commissions

- 1 *Resolved*, the House of _____ concurring, That Canon I.1.2(g) is
2 hereby amended to read as follows [at page 14]:
3 Sec. 2(g) Every Commission shall be convened by a member of the Com-
4 mission appointed by the Presiding Bishop and President of the House of Depu-
5 ties and when convened shall be organized by electing a chair, vice-chair and
6 secretary. In the event that the Commission is not convened as above provided
7 ~~within six months from the date of~~ by the first day of April following the adjourn-
8 ment of each Convention, one-third of the members may take such action as shall
9 be necessary to convene the Commission....

Explanation

In order to accommodate the possibility of holding Convocations of Interim Bodies in the year following a General Convention, a time certain of April 1 is proposed as the outside date for the organization of Standing Commissions.

Resolution A116 Reduction in the Size of the House of Deputies

- 1 *Resolved*, the House of _____ concurring, That the Standing Com-
2 mission on the Structure of the Church is directed to propose to the 74th General
3 Convention a canonical plan to reduce the size of the House of Deputies to two
4 clerical and two lay Deputies from each Diocese.

Explanation

During the Comment Period to the Draft of the 1997 Report of the Standing Commission on the Structure of the Church to the General Convention, numerous respondents called for the reduction in size of the House of Deputies. For the thirty years preceding the 1991 General Convention, this Commission proposed either a form of proportional representation or canonical amendments to reduce the size of the Deputations from four to either three or two as permitted by the Constitution. These proposals have been defeated by overwhelming votes. No such proposals were offered in 1991, 1994, or 1997, and none have been called for by the General Convention. The action on this resolution will evidence the clear will of the General Convention that this issue either be or not be revisited for action by the General Convention in 2003.

EVALUATION OF 1997 LEGISLATION ON STRUCTURAL ISSUES

During the past triennium, the Commission canvassed the several Interim Bodies and others affected by the legislation enacted by the 1997 General Convention. Based upon evaluation during the coming triennium, the Commission may make further recommendations in consultation with these bodies to attempt to coordinate and enhance their work and efforts.

OFFICE OF THE PRESIDING BISHOP.

Resolution A117 Amend Canon I.2.2 as to Commencement Date of Term of Office of Presiding Bishop

- 1 *Resolved*, the House of _____ concurring, That Canon I.2.2 be
 2 amended to read as follows [at page 26]:
 3 Sec. 2. The term of office of the Presiding Bishop, when elected according
 4 to the provisions of Article I, Section 3 of the Constitution, shall be nine years,
 5 beginning the first day of the ~~calendar year~~ third full month following the election
 6 after the close of the Convention at which the Presiding Bishop is elected ...

Explanation

The Meetings of the General Convention have occurred between July and September depending upon the beneficial arrangements that may be made with the host city. Presiding Bishop Browning was elected in Anaheim, California, in September of 1985, which meant that just over three months elapsed for him to settle his affairs, depart from his diocese, and assume office. The election of Presiding Bishop Griswold in July of 1997 meant that a period of almost six months elapsed before his assuming office. Both Presiding Bishops have advised the Commission that this interval is much too long for both the national church and the affected diocese and needs to be reduced.

Resolution A118 Amend Canon I.2.3(a) as to Date of Resignation from Previous Jurisdiction by Presiding Bishop-elect.

- 1 *Resolved*, the House of _____ concurring, That Canon I.2.3(a) be
 2 amended to read as follows [at page 27]:
 3 Sec.3(a) Upon the expiration of the term of office of the Presiding
 4 Bishop, the Bishop who is elected successor shall tender to the House of Bishops
 5 a resignation from the Bishop's previous jurisdiction to take effect upon the date
 6 of assuming the office of Presiding Bishop, or, upon good cause with the advice
 7 and consent of the Advisory Committee established under the Rules of Order of
 8 the House of Bishops, not later than six months thereafter.

Explanation

Section 3 was first adopted in 1943 and continues in the same form today. Given the current demands upon the time and energy of a Presiding Bishop coupled with the continuing requirements for a Bishop's oversight of, and a continuing Ecclesiastical Authority functioning in, the Diocese wherein the Presiding Bishop-elect held jurisdiction, it would seem appropriate for the Presiding Bishop-elect to resign the previous jurisdiction contemporaneously with assuming the office of Presiding Bishop. However, inasmuch as there may be good reasons to defer the resignation, such as ordination requirements, other ecclesiastical matters, or personal matters such as health insurance, etc., the House of Bishops' Advisory Committee (HB Rule of Order XXVI) could advise and consent to a delay in the effective date of up to six months.

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Resolution A119 Amend Canon I.2.4(a)(6) as to Visitations by the Presiding Bishop

1 *Resolved*, the House of _____ concurring, That Canon I.2.4(a)(6)
2 is hereby amended to read as follows [at page 27]:
3 ~~Visit every Diocese~~ At the Presiding Bishop's discretion, visit the Dioceses
4 of this Church for the purpose of: (i) Holding pastoral consultations with the
5 ~~Bishop or Bishops~~ thereof and, with their advice, with the Lay and Clerical lead-
6 ~~ers of the jurisdiction thereof~~; (ii) Preaching the Word; and (iii) Celebrating the
7 Holy Eucharist.

Explanation

With the reduction of the term of office of a Presiding Bishop to nine years, it is unlikely that any Presiding Bishop could visit all the dioceses of this church in fulfillment of the present canonical mandate. This amendment will provide flexibility and efficiency as to how and when such visitation shall be made as may be best for the mission and ministry of this church as determined by the Presiding Bishop.

OFFICE OF THE PRESIDENT OF THE HOUSE OF DEPUTIES

At the Convocation of Interim Bodies held at Minneapolis in March of 1998, the Commission met with President Chinnis to consider the effects of the 1997 canonical legislation on the Office of the President of House of Deputies and to seek her gracious insight into her experience as President and any recommendations for future structural changes to the office that she might propose. In addition, her personal assistant provided the Commission with a detailed analysis and evaluation of the canonical and ceremonial responsibilities of the Office of President. The following represent the Commission's proposals in response to this information. However, it must be noted that these proposals have not been initiated or endorsed by the President.

Resolution A120 Amend Canon I.1.1(b) on Term of Office for President and Vice President of House of Deputies

1 *Resolved*, the House of _____ concurring, That Canon I.1.1(b) is hereby
2 amended to read as follows [at page 11]:
3 Sec. 1(b) ... The House of Deputies shall elect from its membership, by a
4 majority of separate ballots, a President and Vice President, who shall be of different orders. Such officers shall take office at the adjournment of the regular
5 meeting at which they are elected, and shall continue in office until the adjourn-
6 ment of the following regular meeting of the General Convention. They shall
7 be and remain ex officio members of the House during their term of office. No
8 person elected President or Vice President shall be eligible for more than ~~three~~
9 two consecutive full terms in each respective office. ...; and be it further
10 *Resolved*, That, pursuant to Canon V.1.6, this amendment shall take effect
11 as from the opening of the 73rd General Convention.
12

Explanation

Prior to 1964, the President of the House of Deputies was elected at the opening organization session of the House. There was no office of Vice President. There were no limita-

tions on the numbers of terms that could be served inasmuch as the political will of the House could be invoked during the election process at each General Convention. In 1967, the limitation of three terms in each respective office was added.

For the last quarter century, no sitting President has been opposed for re-election. Two of the past four Presidents have served three full terms in office with distinction and integrity.

Sitting Vice Presidents have generally not been opposed for election to the Office of President. Presumably, this has been in recognition of the experience gained through serving *ex officio* on the Council of Advice to the President of the House of Deputies, Executive Council, and Joint Standing Committee on Planning and Arrangements, assisting with the organization and management of the House of Deputies and its Legislative Committees, and observing the Interim Body appointments. It is likely, therefore, that a Vice President/President could serve for eighteen years.

As has been noted formally and informally (e.g. *Zacchaeus Project*), developing lay leadership on all levels within the church is becoming a very serious issue, creating concerns for the continuing health, vitality, and mission and ministry of the church. By shortening the tenures of office, the raising up of new lay leadership may be encouraged and enhanced.

Further, shorter terms of office and the contraction of the period for succession may enable more persons contemplating service in these offices to commit to such service.

It is proposed that a limit of two consecutive terms would both allow the House of Deputies to enjoy and make use of the talents and ministry of its President and Vice Presidents, but also provide for a more frequent change in leadership.

Establishing the effective date as from the opening of the General Convention is intended to make clear that the terms of office of the President and the Vice President to be elected in 2000 will be so limited by this amendment.

Resolution A121 Amend Canon I.1.1 to Provide for a Stipend for the President of House of Deputies

- 1 *Resolved*, the House of _____ concurring, that
- 2 Canon I.1.1 is hereby amended by the addition of the following new clause to
- 3 read as follows [at page 12]:
- 4 (c) The President of the House of Deputies shall receive a stipend
- 5 in an amount not to exceed forty (40%) percent of the stipend budgeted for
- 6 the Executive Director of the Executive Council during the President's term of
- 7 office, such stipend to be pro rated during the first and last years of such term.
- 8 Both the stipend and the necessary expenses of the President's office shall be
- 9 fixed by the General Convention and shall be provided for in the budget submit-
- 10 ted by the Treasurer, as provided for in this Canon; and be it further
- 11 *Resolved*, That, pursuant to Canon V.1.6, this amendment shall take effect
- 12 as from the opening of the 73rd General Convention.

Explanation

During the past six years some discussion has taken place as to providing a stipend to the President of the House of Deputies. In 1997, the General Convention considered this

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issue rather obliquely as a budget line item and it was not approved. Independently and at the suggestion of the Administration and Finance Committee of the Executive Council, the Commission raises the issue in this form so that a full and frank debate on the merits may be had outside a pure budget process.

The Commission recognizes that the Office of President has never been, nor is it now intended to be a full-time position. There are over thirty references to this Office in the Canons, forty-five in the Rules of Order and six in the By-Laws of Executive Council. Most pertain to the conduct of the General Convention and the appointive process. In addition to the predictable work within the triennial cycle, the President may be involved with unpredictable events in the life of the church. Much is asked of the President on a voluntary basis. The Commission believes that it would be inappropriate to fund or possibly encourage persons to seek a full-time and fully stipendiary position.

On the other hand, personal circumstances or the concomitant holding of a position that underwrites or supports an individual's service in the Office of President should also not be either a determining or limiting factor. By providing a limited level of compensation, some who might otherwise not be able to consider offering themselves for service now may be able to do so. The provision for the stipend "not to exceed" is intended to cover a situation in which a retired Member of the Clergy might be in conflict with of Church Pension Fund rules on work after retirement by retired clergy. The effective date is established to make clear that the stipend for the President, if adopted, will apply to the President to be elected in 2000.

THE EXECUTIVE COUNCIL.

Resolution A122 Amend Canon I.4.3(a) as to the Presiding Bishop-elect's Assuming the Chair and Presidency of the Executive Council.

- 1 *Resolved*, the House of _____ concurring, That Canon I.4.3(a) be
- 2 amended to read as follows [at page 31]:
- 3 Sec. 3(a) The Presiding Bishop shall be ex officio the Chair and Pres-
- 4 ident. However, at the first meeting of the Executive Council following the
- 5 adjournment of any General Convention at which a Presiding Bishop is elected,
- 6 the Presiding Bishop-elect shall be ex officio the Chair and President

Explanation

There is the possibility that meetings of the Executive Council following a General Convention at which newly elected members come to office and appointments are made might be held prior to the start of the term of the newly elected Presiding Bishop. This amendment would provide for the Presiding Bishop-elect to preside over these meetings and make the necessary appointments, etc. rather than the outgoing Presiding Bishop.

Resolution A123 Amend Canon I.4.4(a) as to Meetings of the Executive Council.

1 *Resolved*, the House of _____ concurring, That Canon I.4.4(a) is
2 hereby amended to read as follows [at page 31]:
3 Sec. 4(a) The Council shall meet at such place, and at such stated times;
4 ~~at least three times each year~~, as it shall appoint and at such other times as it may
5 be convened. The Council shall be convened at the request of the President, or
6 upon written request of any nine members thereof.

Explanation

This amendment will provide flexibility and efficiency as to the meetings of the Executive Council without regard to constraints of calendar years.

PROVINCES.**Resolution A124 To Discontinue the Existing System of Provinces, to Direct the Standing Commission on the Structure of the Church to Prepare and Present All Canonical and Rules of Order Amendments Necessary To Do So, and to Provide Support for the Ongoing Mission and Ministry of Existing Networks within Provinces, etc.**

1 *Resolved*, the House of _____ concurring, That it is the will of the
2 General Convention that the existing system of Provinces as presently provided
3 for in the Canons of this church be and they hereby are discontinued as of the
4 adjournment of the 74th General Convention; and be it further
5 *Resolved*, That the Standing Commission on the Structure of the Church
6 prepare and present to the 74th General Convention all necessary canonical and
7 Rule of Order revisions required to discontinue the existing system of Provinces,
8 including but not limited to revisions in: Canon I.2, as to the election of members
9 of the Joint Nominating Committee for the Election of the Presiding Bishop;
10 Canon I.4, as to the composition and election of members to Executive Council;
11 Canon III.23, as to election of Missionary Bishops; Canon IV.4, as to Courts of
12 Review of the Trial of a Priest or Deacon; and the Advisory Committee of the
13 House of Bishops; and be it further
14 *Resolved*, That, prior to the 74th General Convention, each Province identify
15 existing and ongoing networks and programs of mission and ministry now being
16 conducted by that Province, and in conjunction with any Dioceses now constitut-
17 ing that Province or any Dioceses participating in these networks and programs,
18 arrange for the appropriate ongoing support of these networks and programs.

Explanation

For many years the church has viewed the provincial system with concern as to the effectiveness of the provinces. Some provinces are very active in programs enhancing the mission and ministry of the church while others are not. Geographic combinations may be a convenient method of grouping dioceses, but this often does not combine dioceses of like interests and concerns. Networks and programs within geographic provinces may well

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not be as effective as networks and programs instituted between dioceses not linked in a province but which share many common opportunities for mission and ministry. Concerns have been raised that the provinces add an additional layer of governance that may not be necessary, and may be inefficient, uneconomical, and a hindrance to effective mission and ministry.

The Commission offers these resolutions as opportunities for the General Convention to express its will as to whether the present provincial system should be continued or eliminated in favor of more flexible arrangements for mission and ministry.

PROVINCE IX

Resolution A125 Amend Canon I.9.1 to Conform Canon to Recite

Existing Constituent Dioceses

- 1 *Resolved*, the House of _____ concurring, That Canon I.9.1 be
2 amended to read as follows [at page 41]:
3 The Ninth Province shall consist of the Dioceses of this Church in Colom-
4 bia, the Dominican Republic, Ecuador, El Salvador, ~~Guatemala~~, and Honduras;
5 ~~Mexico, Nicaragua, Panama and the Canal Zone.~~

Explanation

This amendment brings the Canon into conformity with the present structure of the Ninth Province. Prior to 1997, Mexico became an independent Province of the Anglican Communion. On January 1, 1998, the Dioceses in El Salvador, Guatemala, Nicaragua, and Panama and the Canal Zone were released from the jurisdiction of this church to become an independent Province of the Anglican Communion.

CUSTODIAN OF THE BOOK OF COMMON PRAYER.

Resolution A126 Amend Canon II.3.7 as to Appointment and Term

of Office of the Custodian of the Standard Book of Common Prayer.

- 1 *Resolved*, the House of _____ concurring, that Canon II.3.7 be
2 amended to read as follows [at page 59]:
3 Sec. 7. The appointment of the Custodian of the Standard Book of Common
4 Prayer shall be made by nomination of the House of Bishops; *and* confirmed
5 by the House of Deputies at a meeting of the General Convention. The Custo-
6 dian shall hold office until the second General Convention following the General
7 Convention at which the Custodian was nominated and confirmed until a succes-
8 sor is appointed, and any. A vacancy occurring in the office of Custodian during
9 the recess of the when General Convention is not meeting may be provisionally
10 filled until the next General Convention by appointment by the Presiding Bishop
11 upon the confirmation of the Executive Council.

Explanation

During the Comment Period on the Draft Comment Report of the Structure Commission in 1996, the Commission received a number of suggestions to the effect that the

term of office of the Custodian of the Standard Book of Common Prayer be considered in light of the terms of office of other officers of the General Convention. This proposal establishes a term of office but does not preclude further appointments of the same person. This proposed amendment also clarifies existing ambiguities and establishes a process for the filling of a vacancy in this office that includes the Executive Council acting for General Convention, when General Convention is not meeting.

1997 - 2000 FINANCIAL REPORT

	1998	1999	2000	Total
Appropriated	Block Grant Appropriation			
Expended	\$ 2,859	24,824	25,877	\$53,560

PROPOSED BUDGET AND BUDGET RESOLUTION

	2001	2002	2003	
Meetings	\$16,070	21,442	16,816	\$54,328

Resolution A127 Standing Commission on Structure Budget**Appropriation**

- 1 *Resolved*, the House of _____ concurring, That there be
- 2 appropriated from the Assessment Budget of General Convention for the expenses
- 3 of the Standing Commission on the Structure of the church the sum of \$54,326
- 4 for the triennium 2000-2003.

The Standing Commission on World Mission

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MEMBERSHIP

Ms. Nancy W. Broadwell (East Carolina) 2003

Mr. Dennis Case (Southwestern Virginia) 2003

The Very Rev. Kathleen Cullinane (Los Angeles) 2003

The Rt. Rev. Francis Gray (Virginia) 2000

Ms. Joan Hermon (Virgin Islands) 2003

Ms. Janet Lewis-Andersen (Indianapolis) 2000

Ms. Virginia Norman (Dominican Republic) 2000

The Rev. Dr. Titus Presler (Massachusetts) 2003, *secretary*

The Rt. Rev. William Skilton (South Carolina) 2003, *chair*

Ms. Edwina Thomas (Virginia) 2000, *vice chair*

The Rt. Rev. Vincent Warner (Olympia) 2000

The Rev. William Wood (Kansas) 2000

Non-voting participants:

The Rev. Jack Andersen, *consultant*

The Rev. Canon Patrick Mauney, *Episcopal Church Center staff liaison*

SUMMARY OF THE COMMISSION'S WORK IN THE 1998-2000 TRIENNium

Introduction

During this triennium the work of the Standing Commission on World Mission (SCWM) has been guided by six priorities that emerged from our initial discussions at the Minneapolis Convocation of Interim Bodies in March 1998:

- Episcopal Partnership for Global Mission (EPGM)—Facilitate Executive Council's initiative in establishing EPGM, as provided for in Resolution A204s of the 1997 General Convention.

- **Autonomy Process**—Clarify the assumptions, procedures and goals of the process by which overseas dioceses of the Episcopal Church become autonomous jurisdictions of the Anglican Communion.
- **Emerging Church in Europe**—Consult with the Convocation of American Churches in Europe about their ministry and their relationships with other Anglican jurisdictions in Europe.
- **Suffering Christians**—Promote the Episcopal Church's solidarity with Christian churches experiencing persecution in various parts of the world.
- **Education for Mission**—Promote world mission education in the parishes and dioceses of the church, especially through the newly established World Mission Sunday.
- **Money, Race, and Power**—Explore and clarify for the church the roles of money, race, and power in the church's world mission.

In addition to organizing our report according to these priorities, we include a statement on the Primacy of Mission, reflections from the report of Missio, and an outline of continuing concerns for the next triennium.

The Commission met in Minneapolis in March 1998 for the Convocation of Interim Bodies; at Waycross Conference Center, Indiana, in November 1998; at Roslyn Conference Center, Virginia, in April 1999; in Miami and in Port-au-Prince, Haiti, in October 1999; and at St. Christopher's Conference Center, South Carolina, in January 2000. The Roslyn meeting was held jointly with the Episcopal Council for Global Mission (ECGM), and the Miami meeting was the Consultation on Autonomy. The European Anglicanism Subcommittee visited the Convocation of American Churches in Europe three times, and the Autonomy Subcommittee visited Cuba for the Caribbean Covenant Committee meeting. The EPGM Planners, convened through SCWM and including three SCWM members, met as a group in Cambridge, Massachusetts, in January and March 1999 and made a major presentation to the ECGM annual meeting in April 1999; its members met with other groups in New York and Virginia in the fall of 1999. SCWM representatives attended the annual meetings of ECGM and that group's national conference on persecution, "Hear the Cry!"; in April 1998. Two members attended national anti-racism training workshops.

The Episcopal Partnership for Global Mission (EPGM): A Network for the 21st Century

The establishment during this triennium of the Episcopal Partnership for Global Mission (EPGM) is the 1990s' most significant development in the organization of the church's world mission effort. At the dawn of a new century, it provides the Episcopal Church with an innovative network for global mission that honors all the missionaries of our church, brings the many and diverse Episcopal mission-support organizations into relationship with Executive Council, strengthens their links with one another, and makes the church's multifaceted global outreach more accessible to all Episcopalians and to our partners around the world.

By facilitating Executive Council's initiative in establishing EPGM, the Commission played a key role in EPGM's development during this triennium. Three members served on the EPGM Planners, the group which drafted the EPGM Plan and which included rep-

representatives of the Episcopal Council for Global Mission (ECGM), Executive Council, and the Anglican and Global Relations Cluster at the Episcopal Church Center. The EPGM Plan was approved by Executive Council in October 1999, effective April 15, 2000, and the new organization was inaugurated at a festival eucharist at the last annual meeting of ECGM on that date at Ridgecrest, North Carolina.

The ongoing activities of EPGM are accessible to all through the ECGM/EPGM website, through the EPGM Steering Committee, the membership of which appears on the website, and by mail at the Episcopal Partnership for Global Mission, 9923 Natick Rd., Burke, Virginia 22015. The full text of the Plan to Establish the Episcopal Partnership for Global Mission appears as an appendix to this report.

The Executive Summary of the EPGM Plan follows: “The Episcopal Partnership for Global Mission is envisioned to be a working partnership among Executive Council, congregations, dioceses, and voluntary agencies that enables all Episcopalians to participate in God’s global mission through their membership in the Domestic and Foreign Missionary Society. It will intensify the contributions of the existing Episcopal Council for Global Mission by drawing diverse mission efforts into a recognized relationship with General Convention and Executive Council. Affirming a shared theology of mission, the partnership will implement tested covenants, carry out defined functions, foster crucial relationships in the church and the Anglican Communion, and operate with a very modest budget.”

**Resolution A128 Episcopal Partnership for Global Mission
(EPGM)**

- 1 *Resolved*, the House of _____ concurring, That the 2000 General Con-
2 vention celebrates the Episcopal Partnership for Global Mission (EPGM) as estab-
3 lished by Executive Council and inaugurated in April 2000; and be it further
4 *Resolved*, That this convention commends EPGM to the congregations and
5 dioceses of the church as a network of organizations assisting the church with
6 sending and receiving missionaries, training and educating for mission, and rais-
7 ing funds for world mission; and be it further
8 *Resolved*, That this convention thanks the Episcopal Council for Global
9 Mission (ECGM) for its ten years of advocacy on behalf of world mission and
10 wishes its organizations well as they enter the new era of EPGM, which replaces
11 ECGM; and be it further
12 *Resolved*, That this convention requests Executive Council to include the
13 progress of EPGM in its report to the 2003 General Convention.

The Autonomy Process: Evaluation and Vision
Background

A Consultation on Autonomy was held in Miami in October 1999 to implement SCWM’s goal of evaluating the process by which regions that were once part of the Episcopal Church USA (ECUSA) have become autonomous. These regions include Brazil, Liberia, Philippines, Mexico, and Central America. The Commission received and considered responses to ten questions sent to each member of the covenant committee for each region. Two members of each covenant committee, one from the region, and one from ECUSA, were invited to the consultation. The regional representatives were asked to

outline their experience of the autonomy process and the provinces' life since becoming autonomous.

During the consultation and in their replies to the questionnaire, our partners expressed joy at the opportunity to be self-determining, enthusiasm for relating to other provinces of the Anglican Communion, and pain stemming from some aspects of the process of becoming autonomous. In some cases, a feeling of having been pushed out by ECUSA caused hurt and anger. Also a source of concern is that some aspects of some covenants have not been fulfilled. Grassroots involvement in the autonomy process had varied but was not generally felt to be deep. Regret was expressed by both sides at diminished relationships and opportunities to work together.

Autonomy Defined

Clarifying autonomy is important for relationships with our partner churches. The term highlights the theme of self-government within the Anglican Communion's family of churches and thus the process by which jurisdictions outside the United States that were missionary districts have become self-governing Anglican provinces. The Episcopal covenants group is a helpful collective designation for these jurisdictions.

The autonomy movement, dating from the 1960s, has expressed a conviction that the church in a particular cultural and national setting should direct its own life through the "three-self principles" of self-government, self-support, and self-propagation.

We believe that mutual responsibility and interdependence in the Body of Christ describes more helpfully the relationships we seek among our communion's constituent churches. This model stresses growth toward maturity in all aspects of the church's life, mutuality in giving and receiving, and partnership in the mission of God. These qualities must be developed in planning for self-government, in addition to constitution, canons, prayerbook, and financial plan. Self-support is an important mark of an autonomous Anglican province, but we recognize that the economic disparities between ECUSA and jurisdictions now autonomous or considering autonomy mean that growth in self-support will be gradual.

The Episcopal Church has embraced multiple nationalities. As a Commission, we are clear that an ECUSA diocese outside the U.S. is welcome in our church and under no obligation to become autonomous or join another Anglican province. At the same time, our church remains committed to assisting with the autonomy process of non-U.S. dioceses that do wish to become autonomous.

A Future in Companionship

Although the Autonomy Consultation discussed possible improvements in procedures for autonomy, the shape of continuing relationships between ECUSA and jurisdictions of the Episcopal covenants group emerged as the major emphasis for the future. ECUSA has a special obligation to these jurisdictions because of its role in planting the church in those regions.

We believe that companionship in mission must characterize our future journey. Discernment of opportunities for carrying out mission together is crucial. Joint endeavor will involve interchange of personnel and ideas as each side of the relationship learns from the other. The way forward is in a partnership of equals, rather than in a parent-child relation-

ship between churches, in interdependence, rather than dependence. As one effort to keep communication open, primates of the provinces continue to be invited as guests to General Convention.

At the same time, we realize that the historical inequities in financial resources have roots in injustice and therefore ECUSA has special obligations for support. We propose that Executive Council, using resources available from declining subsidies to jurisdictions of the Episcopal covenants group, allocate funds for providing special covenantal opportunities, such as training in stewardship, capital campaign planning, evangelism, congregational development, and the like.

Support and Oversight

To implement the companionship vision, we recommend the following modifications in the roles of covenant committees, Executive Council, and SCWM:

- Covenant committees should be enlarged and their members given definite terms by the Presiding Bishop.
- Covenant committees should be catalysts for mobilizing resources in response to the needs of their regions and function as bridges to overcome the isolation experienced by some regions.
- Executive Council should organize itself in such a way that the concerns of partner churches, especially those in the Episcopal covenants group, can be heard and acted upon.
- SCWM should monitor the ongoing work of covenant committees, receiving minutes and reports on a regular basis, and monitor the responsiveness of Executive Council.

Particular Regional Concerns

Overseas Dioceses of ECUSA—It is the responsibility of the Episcopal Church to monitor and evaluate the stewardship of the church's resources. Some dioceses, both domestic and overseas, grow as congregations deepen their inner life of the Spirit through living into the Baptismal Covenant. It is important to discover what promotes growth and mission and what inhibits mission. Some overseas dioceses have expanded outreach, established schools, opened churches, and developed ministry training programs, while others remain static or decline. We believe that increasing resources for growth and mission is important. It is equally important to identify and evaluate dioceses where there is no significant mission. In some situations, declining dioceses may need to be merged with neighboring dioceses.

Episcopal Church in the Philippines—When the Episcopal Church in the Philippines (ECP) became a province of the Anglican Communion, ECUSA made a covenant commitment to assist that church in implementing a major capital fund campaign. The desire for such a campaign is still alive in the ECP, and the resources to assist are still available in ECUSA. As the ECP's tenth anniversary as an autonomous church approaches, SCWM believes the time is right to keep the promise made to our sister church. SCWM urges the treasurer and Executive Council staff to expend appropriate funds to retain campaign counsel to conduct a feasibility study for a capital fund drive. A joint drive should be studied, using matching amounts of pesos and dollars. For instance, if one million dollars

could be raised in the U.S., then one million pesos would be raised in the Philippines. The dual campaigns would strengthen both churches in principles of stewardship and capital campaigns.

Proposed Province of the Caribbean—Planning continues for a Province of the Caribbean to be constituted by Cuba, Dominican Republic, Haiti, and Puerto Rico, with a target date of 2003. However, Haiti has expressed its desire at some time in the future to join with other francophone countries in the formation of a different province. SCWM is concerned that without Haiti the proposed Caribbean province will not be viable. The Commission therefore urges the emerging Caribbean province to engage other potential member dioceses in its planning.

Province IX—ECUSA dioceses in Province IX are Colombia, Dominican Republic, Ecuador, Honduras and Litoral. We recommend that during the 2001-2003 triennium SCWM, the Standing Commission on Structure, Executive Council, and the ECUSA dioceses of Province IX consider the province's future, in the event that emerging provincial structures leave it with too few dioceses to continue as presently constituted.

Use of Funds from Decreasing Subsidies

Autonomy arrangements for jurisdictions of the Episcopal Covenants Group typically include plans for decreasing monetary support from ECUSA. Such plans are presently being implemented with Central America, Mexico, and the Philippines, while successive crises have prompted an indefinite hold on subsidy reductions in Liberia. The era of continuing subsidies will draw to a close over the life of these covenants.

Currently, forty percent of ECUSA's program budget is spent on world mission, with the majority going to support overseas dioceses and jurisdictions in the Episcopal covenants group. As less money is allocated to autonomous jurisdictions in the future, the church's spending in the areas of world mission will decline significantly. Presently, the majority of funds no longer devoted to these jurisdictions are being reallocated in the normal budget process to other programs and concerns.

A major priority for SCWM in the next triennium will be to develop a comprehensive vision for the world mission of the Episcopal Church. This will include a plan for the allocation of such resources as will ensure that the church continues to be faithful to God's global mission in the 21st century.

Resolution A129 Overseas Dioceses and Covenants

- 1 *Resolved*, the House of _____ concurring, That the 2000 General
- 2 Convention commends to Executive Council the record of the Consultation on
- 3 Autonomy held in October 1999 by the Standing Commission on World Mission
- 4 with autonomous jurisdictions that were formerly part of the Episcopal Church,
- 5 namely, the Episcopal Anglican Church of Brazil, the Anglican Church of Central
- 6 America, the Episcopal Diocese of Liberia (now a member of the Province of
- 7 West Africa), the Anglican Church of Mexico, and the Episcopal Church in the
- 8 Philippines; and be it further
- 9 *Resolved*, That this convention directs Executive Council to implement the
- 10 church's continuing covenants and agreements with jurisdictions of the Anglican
- 11 Communion that were formerly part of the Episcopal Church to ensure that all of

12 the Episcopal Church's responsibilities under the covenants are carried out and
13 that the church work in companionship with them to carry out God's mission;
14 and be it further

15 *Resolved*, That this convention directs Executive Council to nurture compan-
16 ionship with the church's present overseas dioceses—namely, Colombia, Domini-
17 can Republic, Ecuador, Haiti, Honduras, Litoral, Taiwan, and the Virgin Islands—to
18 ensure growth toward maturity among all participants; and be it further

19 *Resolved*, That this convention directs Executive Council to set long-range
20 financial goals for the portion of the program budget devoted to overseas ECUSA
21 dioceses; develop and publicize a plan for meeting such goals; and determine the
22 feasibility of a “campaign for autonomy” that would avoid the need for lengthy
23 covenant commitments if and when autonomy is undertaken by any overseas
24 dioceses; and be it further

25 *Resolved*, That this convention directs Executive Council to include the
26 church's overseas dioceses in all communications planning and programming,
27 especially electronic communications; and offer financial incentives to domestic
28 dioceses to consider companion relationships with geographically distant over-
29 seas dioceses and provinces; and be it further

30 *Resolved*, That this convention directs Executive Council to ensure that all
31 Executive Council members are briefed thoroughly on the status of overseas
32 ECUSA dioceses, autonomy processes being undertaken by ECUSA dioceses,
33 and covenants with autonomous jurisdictions formerly part of ECUSA; and be it
34 further

35 *Resolved*, That this convention directs Executive Council to ensure that
36 overseas ECUSA dioceses and autonomous jurisdictions formerly part of ECUSA
37 are effectively represented on decision-making bodies of the church.

Explanation

At the Autonomy Consultation held in October 1999, the Standing Commission on World Mission was informed that aspects of several of our church's covenant agreements with Anglican jurisdictions formerly part of ECUSA have not been honored. For instance, technical assistance for a capital campaign was agreed to with the Episcopal Church in the Philippines but never delivered.

Further, it has become clear that Executive Council needs to organize itself in such a way that it can maintain effective links with overseas ECUSA dioceses and respond effectively to the needs and concerns of covenant committees established to monitor ECUSA's continuing relationship with jurisdictions formerly part of our church.

The Baptismal Covenant asks that the community of the baptized “seek and serve Christ in all persons, loving your neighbor as yourself.” As the church, we have often served our partner churches in the letter of the law of our covenants, but we have not responded to them in the Spirit of Christ. The covenants need more visible priority in the life of the church. This resolution seeks to accomplish that goal through efforts by Executive Council.

Emerging Anglicanism in Europe

A major priority of SCWM over the past triennium was to develop a close involvement with the Convocation of American Churches in Europe. As a result, Commission representatives have been present at two of the Convocation's annual conventions, as well as its Mission 2000 Consultation. These personal encounters, along with ongoing electronic communications, have given the Commission a sense of the many positive developments that continue in continental Europe. The growing shift from chaplaincy to mission characterizes the life of the church in Europe. Reiterating the report to the 72nd General Convention, SCWM "commends Europe as important to the work" of the entire Episcopal Church. Anglicans on the continent are discovering a voice of their own which is spoken in English as well as in indigenous languages, reaching out in love and service to the unchurched persons of Europe.

The Convocation consists of eight parishes located in Belgium, France, Germany, Italy, and Switzerland. A network of mission congregations has grown to provide ministry to indigenous communities. During this triennium, for example, the Book of Common Prayer has been translated into Italian and is being used by Italian congregations. A German version is now being drafted. In addition, specialized ministries such as the Taiwanese Ministry in Paris, a refugee center in Rome, a Spanish Congregation in Rome, and a new church in Clermont-Ferrand that serves an ecumenical English-speaking congregation, continue to do valuable work.

Since 1640 there has been an Anglican presence serving the English-speaking Anglican communities on continental Europe. The Episcopal Church's jurisdiction, the Convocation of American Churches in Europe, shares responsibility for Anglican Europe with the Church of England's Diocese in Europe, the Reformed Episcopal Church of Spain, and the Lusitanian Church of Portugal.

As a means of overcoming the problem of parallel Anglican jurisdictions on the continent, a series of consultations among representatives of the four Anglican bodies is underway. The goal is the eventual formation of a Province of Continental Europe. During the most recent consultation, bishops representing the Old Catholic Churches of the Union of Utrecht and the Nordic and Baltic Lutheran Churches of the Porvoo Agreement joined the discussion. There is much work to be done on the local level where neighboring Anglican congregations have little contact with each other, and a process of discovery and sharing has been initiated.

As the result of an envisioning process held in 1999, the Convocation developed a series of priorities. Taken as a whole, these priorities speak of a vision to become an Anglican Church on the continent. There is both a joint commitment to ministry with the English-speaking populations as well as the germination of an authentic Anglican identity in Europe serving an intriguing mixture of language, culture, and ecumenical contexts.

Bishop Jeffrey Rowthorn will continue to serve in his retirement on a part-time basis as plans are made for a full-time replacement. A working group in consultation with the Presiding Bishop, the Standing Commission on World Mission, and other appropriate bodies of General Convention, was authorized to seek a means for the Convocation to elect its own suffragan bishop with the Presiding Bishop's approval.

The Convocation, its congregations and missions, is seeking means to exercise a

greater degree of control over their own destiny. We welcome the ongoing conversation among the Presiding Bishop, the Boards of Foreign Parishes, SCWM, and the Convocation. The process toward a fuller European Anglican identity and control is not a rejection of past structures and relationships but rather a healthy sign of a greater opportunity for ministry on the continent.

The Commission will continue to foster a close involvement with the Convocation in planning, mission policy, and educating the larger church. The Convocation of American Churches in Europe provides a model of ministry in changing cultures for sharing the gospel and responding to needs within communities. A new Anglican identity is being born from an English-speaking population. This new identity is in the process of becoming a new voice in Europe. The Commission fully endorses this process and calls upon the church assist Europe to achieve its own voice within the Anglican Communion.

Solidarity with Persecuted Christians

As Christians in many parts of the world suffer on account of their faith, the Commission encourages all efforts in the church to stand in solidarity with the persecuted church. We commend the Office of Government Relations of the Episcopal Church for its advocacy, especially on behalf of significant national legislation that has been enacted by the Congress and the President. The Commission commends the Episcopal Council for Global Mission for the national conference it organized in April 1988, “Hear the Cry! Standing in Solidarity with the Suffering Church.” The conference did much to intensify the awareness of Episcopalians to the plight of those in persecuted parts of the Body of Christ, and many parishes and dioceses have undertaken practical steps to assist the suffering. We urge that the church continue to pray and work on behalf of the persecuted.

Resolution A130 Solidarity with Persecuted Christians in the Sudan

- 1 *Resolved*, the House of _____ concurring, That the 2000 General
2 Convention affirms the solidarity of the Episcopal Church in the U.S. with the
3 Episcopal Church of the Sudan in support of Christians suffering from religious
4 persecution in the Sudan; and be it further
5 *Resolved*, that this convention encourages local and national advocacy
6 efforts to raise awareness people in all the nations of our church to the horrors
7 being inflicted on the people of the Sudan and to assist in bringing about a just
8 and lasting peace in that region of the world; and be it further
9 *Resolved*, That the convention reaffirms the Episcopal Church’s solidarity
10 with all Christians in all places who suffer persecution and all persons, of what-
11 ever religion, who suffer persecution by reason of their faith.

Explanation

More than two million women and children have died in a sixteen-year civil war in the Sudan that has included intentional starvation, the displacement of approximately 4.5 million people and other violations of human rights. Military and government entities in the Sudan have abused the tenets of Islam to wage war on predominantly non-Arab Sudanese in other parts of the country. Leaders of the Episcopal Church of the Sudan have called upon the rest of the Anglican Communion to stand with them in solidarity to bring comfort

to those suffering from the results of the war. The national and local efforts on behalf of Sudanese Christians that have been undertaken within ECUSA during this triennium have been a source of encouragement.

Money, Race, and Power in World Mission

The relationship between issues of money, race, and power and the world mission of the Episcopal Church was designated by the Commission as one of our six priorities for the triennium. We experienced these issues throughout our deliberations, and time has been spent in conversation focused on self-awareness about racism and its relation to money and power.

The 1999 report of *MISSIO*, the Mission Commission of the Anglican Communion, reflects on the relationship of money to mission. It says, among other things: “Experience has shown that money both benefits and distorts mission relationships. . . . Every dimension of mission requires money. . . . Those who engage with others as partners in mission must commit themselves to the biblical principles of Christian stewardship and ensure that money transfers are made on the basis of transparency, responsibility, and accountability. . . . Money, however, has its darker side. Money can be given to maintain power, control, and influence. . . . Another negative feature of the sharing of money is the propensity to foster dependence on the outside donor. . . . Finally, money can have a negative effect on the donor. It can focus the donor’s concern on the raising of funds, on its transfer, and on seeking to control its use, thus taking attention away from other more significant aspects of partnership. . . . A holistic approach sees financial sharing as a dimension of total partnership which includes the sharing of joys, sorrows, people, liturgies, prayer, challenge, advocacy, (and) experience of poverty for the sake of the kingdom” (*Anglicans in Mission: A Transforming Journey*, pp. 53-55).

As a consequence of the inequitable distribution of the world’s resources, economic power tends to be centered in the Global North while people in the Global South lack the power that economic resources provide. Issues of race, therefore, have affected the Episcopal Church’s handling of money and power in world mission. Even apart from money, world mission from the churches of the Global North has historically often expressed racist attitudes, complicating relationships between the Episcopal Church and Anglicans in the Global South.

The Commission intends during the next triennium to study further these complex and troubling inter-relationships. We will seek the assistance of a consultant and will engage Anglican partners in the conversation.

Initiatives in Mission Education

World Mission Sunday—The Commission rejoices that many congregations and dioceses have celebrated World Mission Sunday, which was established by the 1997 General Convention, and continues to encourage this observance each year on the last Sunday of Epiphany. SCWM also notes that some congregations and dioceses designate a special offering for the work of the church in global mission and interdependence. Educational, liturgical, and promotional materials about World Mission Sunday are available from Episcopal Parish Services.

Short-term Mission Trips—A large number of Episcopalians have become involved in cross-cultural short-term mission trips, and we affirm the mission interest generated by those participating in these ventures. Youth, students, professionals, and retirees respond to disasters, work in healthcare and education, and participate in civic and cultural activities. Short-term volunteers are welcomed, and their contributions are deeply appreciated. Their lives are changed, and they learn much about themselves as they “do unto others.” Upholding short-term mission trips as a valuable educational tool, we encourage groups to increase their focus on learning as well as doing. As group leaders ensure that their participants truly encounter local people in new cultural settings, they offer opportunities for participants to develop different perspectives on life and its values, deeper understandings of the life of the church, and new awareness of God’s call to them.

Initiatives in World Mission Education—The Commission rejoices in the continuing growth of education and training for mission. Ongoing major events open to all interested persons include the triennial “New Wineskins for Global Mission” conference organized by the Episcopal Church Missionary Community and the annual World Mission Institute offered by the Global Episcopal Mission (GEM) Network. Training programs for missionaries include the Short-Term Mission Trainings offered by the South American Missionary Society and the ecumenical Mission Personnel Orientation offered twice a year through a cooperative effort of the Presbyterian Church, (U.S.A.), the Evangelical Lutheran Church of America (ELCA), the Reformed Church in America, the Volunteer Missionary Movement of the Roman Catholic Church, and the Episcopal Church.

Among many specific initiatives, we highlight three:

- Children of St. Thomas Church, Franklin, in the Diocese of Indianapolis have solicited and received prayers from children in 94 percent of the dioceses of the Anglican Communion. Prayers include words and pictures and are used in parish liturgies.
- The Bishop of Liberia’s appointment of a recent Liberian seminary graduate to be a missionary from Liberia in the Diocese of South Carolina is educating members of this American diocese about mutuality in world mission and about the life of the church in Liberia and West Africa.
- The Dominican Development Group, born out of a four-way companion diocese relationship among the dioceses of the Dominican Republic, South Carolina, Southwest Florida, and Western Louisiana, is educating members of all these dioceses about world mission as it makes a substantial contribution toward the development and self-sufficiency of the Dominican Church.

The Primacy of Mission in the Church’s Life

The Standing Commission on World Mission is mindful that issues of human sexuality have prompted a wide variety of opinions in the Episcopal Church and in the Anglican Communion. The ensuing controversy has sometimes strained relationships within our church and in the Communion, especially since the 1998 Lambeth Conference.

Mutual acceptance and partnership in the gospel have in some instances been threatened, and this environment diminishes the church’s ability to fulfill its mission. The Standing Commission on World Mission is concerned that the sexuality controversy may dimin-

ish the global outreach of the Episcopal Church and its work with partners in the Anglican Communion.

In Haiti, a place of desperate need and rich spirituality, it became especially clear to the Commission that the issue of human sexuality must not be allowed to hinder the church's commitment to God's mission in the world. We therefore offer the following reflection to the church:

Reflection on the Primacy of Mission in the Church's Life

- We affirm the primacy of mission in the church's life. This mission, as defined by the Catechism, is "to restore all people to unity with God and each other in Christ." Responding to God's call to mission is the primary task of the church.
- We affirm that faithful prayer, scripture study, and theological reflection are experiences shared by Episcopalians and Anglicans even as they disagree with one another on issues of human sexuality. Therefore, we believe that all participants in the discussion should avoid characterizations that disparage the faith, motivation, or integrity of others. Recognizing the diversity of opinion within every area of our church and within every province of the Anglican Communion, we should likewise avoid generalizations about opinion in any particular region of the world.
- In the compassion of Christ and in the power of the Holy Spirit, many communities in our church and in the Anglican Communion have furthered the church's mission—whether in evangelism or social justice, pastoral outreach or spirituality—in the midst of differing opinions about human sexuality. In the world mission community of the Episcopal Church, we have been blessed by such continuing partnership both in the Episcopal Council for Global Mission and in the Standing Commission on World Mission, for the membership of each body includes a wide range of opinions on human sexuality. We accept the sincerity of one another's commitment to Christ and to the gospel, and we respect the views and beliefs of those with whom we may disagree on this and other issues.
- We rejoice in a shared faith in God as revealed in the Trinity—Father, Son, and Holy Spirit—and in the mission to which God calls us all as Christians. As mission has often prompted different churches to work together, we believe that mission commitment promises to preserve and energize the Episcopal Church. We encourage all to avoid letting differences about human sexuality impair our partnership in God's mission in the world. We encourage Episcopalians who differ to join together in global mission and in all ministries of the church and to be equally open to mission work with all our Anglican and ecumenical partners.

Missio and the Inter-Anglican Standing Commission on Mission and Evangelism

For the past five years, Missio, the Mission Commission of the Anglican Communion, has gathered missiologists and representatives of mission agencies and provinces worldwide to consider issues of mission and evangelism in the Anglican Communion. We commend to the church Missio's final report, to be published as *Anglicans in Mission: A Transforming Journey*. We believe members of the Episcopal Church will find in it inspiration and ideas for the continuing mission and evangelism to which we are all called. Missio has

now completed its mandate and will be succeeded by an Inter-Anglican Standing Commission on Mission and Evangelism, on which the Episcopal Church will be represented.

Companionship as a new paradigm for understanding and carrying out mission is a major contribution made by Missio in its final report. We are coming to understand that the term “partnership,” which has been the major paradigm for understanding mission since the early 1970s, fails to account for the full range and richness of our relationships with provinces of the Anglican Communion. How can we best conceptualize our mission and relationships so that we can be faithful stewards of the riches of God’s grace? Companionship’s associations of equality, ongoing journey, and growth in relationship may help us in that search.

PRIORITIES FOR THE NEXT TRIENNium

The Standing Commission on World Mission has set the following priorities for its work in the next triennium, 2001-2003:

Episcopal Partnership for Global Mission:

- Monitor the development of this organization during its first triennium of existence.
- Hold one Commission meeting jointly with EPGM during the triennium.

Autonomy Review:

- Present to the 2003 General Convention a revision of the legislation that guides the autonomy process (Resolution A235a of the 1991 General Convention).
- Convene a follow-up Consultation on Autonomy with jurisdictions of the Episcopal covenants group.
- Receive and review covenant committee reports that have been directed to Executive Council.
- Continue to monitor autonomy discussions in the Caribbean area.

World Mission Education:

- Continue to monitor and encourage diocesan and congregational education about world mission.
- Continue to encourage Cross-Cultural Internships for Seminarians.

Additional Concerns:

- Address problems resulting from declining mission within some overseas dioceses.
- Intensify study of the issues of race, money, and power in world mission.
- Foster the Commission’s involvement in the Convocation of American Churches in Europe and monitor cooperative developments in European Anglicanism.
- Incorporate contributions of the 1999 report of Missio into the Commission’s work.
- Discern opportunities for world mission cooperation with the Evangelical Lutheran Church of America.
- Ensure adequate orientation for new Commission members of the SCWM, including circulation of the Blue Book and Missio reports prior to the first meeting of the next triennium.

PROPOSED BUDGET FOR THE 2001-2003 TRIENNium

	2001	2002	2003
Expenses	\$38,000	\$49,000	\$39,000

The Commission intends to meet five times during the triennium, with three meetings inside the U.S. SCWM's engagement with Anglican partners and the global church makes it imperative that it meet twice outside the U.S., once in 2001 and once in 2002. Funding for consultations of Commission subgroups with our partners is also needed, including the Convocation of American Churches in Europe, the Episcopal covenants group, and the Episcopal Partnership for Global Mission.

Resolution A131 Standing Commission on World Mission Budget

Appropriation

- 1 *Resolved*, the House of _____ concurring, That there be appropriated
- 2 from the Budget of the General Convention, the sum of \$126,000 for the triennium
- 3 for the expenses of the Standing Commission on World Mission.

APPENDIX

Plan to Establish the Episcopal Partnership for Global Mission

Approved by the Executive Council of the Episcopal Church, October 1999, as submitted by the EPGM Planners, a group convened to advise Executive Council on the implementation of Resolution A204s of the 1997 General Convention, on establishing the Episcopal Partnership for Global Mission

Executive Summary

The Episcopal Partnership for Global Mission is envisioned to be a working partnership among Executive Council, congregations, dioceses, and voluntary agencies that enables all Episcopalians to participate in God's global mission through their membership in the Domestic and Foreign Missionary Society. It will intensify the contributions of the existing Episcopal Council for Global Mission by drawing diverse mission efforts into a recognized relationship with General Convention and Executive Council. Affirming a shared theology of mission, the partnership will implement tested covenants, carry out defined functions, foster crucial relationships in the church and the Anglican Communion, and operate with a very modest budget.

Historical Background of the EPGM Proposal

This proposal offers a means to implement the 1997 General Convention's directive that Executive Council initiate development of an Episcopal Partnership for Global Mission (EPGM). Convention stated that the partnership's purpose would be "to strengthen the Domestic and Foreign Missionary Society and its work with other mission groups to increase churchwide participation and cooperation in the sending and receiving of missionaries on an international basis" (Resolution A204s).

The vision for EPGM arises out of the world mission community's experience of the Episcopal Council for Global Mission (ECGM), a group founded in 1990 to foster cooperation and mutual learning, rather than competition, among mission organizations. ECGM

now has more than 40 member organizations, which include voluntary societies, parishes, dioceses, and entities of the Domestic and Foreign Missionary Society (DFMS) such as the Anglican and Global Relations Cluster, the United Thank Offering, and the Presiding Bishop's Fund for World Relief.

In response to a proposal that “missionary appointments will no longer be made and funded on a normative basis” by the DFMS, the 1994 General Convention called for a comprehensive theology, strategy, and structure for the church’s international mission work (Resolution D016). The D016 Working Group, which included members of the Standing Commission on World Mission and ECGM, offered the 1997 General Convention a partnership model that was modified at convention to become A204s.

A group called the EPGM Planners has met to develop this proposal. It includes members of Executive Council (Ms. Diana Dillenberger-Frade and the Rev. Dr. Sandye Wilson), the Episcopal Council for Global Mission (Ms. Beverley Allison, the Rev. Dr. Ian Douglas, and Ms. Judith Gillespie), the Anglican and Global Relations Cluster (the Rev. Patrick Mauney), and the Standing Commission on World Mission (Ms. Janet Lewis-Andersen, Ms. Edwina Thomas, and the Rev. Dr. Titus Presler, convenor).

EPGM Purpose Statement

The Episcopal Partnership for Global Mission is a working partnership among the Executive Council, congregations, dioceses, voluntary agencies, and networks that enables all Episcopalians to participate in God’s global mission through their membership in the Domestic and Foreign Missionary Society of the Episcopal Church.

Theological Affirmations of EPGM

The theological foundation for mission vision and practical partnership among EPGM members is the theological statement developed by the D016 Working Group and affirmed by ECGM and by the 1997 General Convention as a basis for EPGM membership.

God has lovingly and joyfully created heaven and earth. Human beings, however, have become alienated from the Triune God, turning away from God and one another. God, in love, seeks to heal the divisions that drive us apart. In the incarnation, death, and resurrection of Jesus Christ, God provides the way by which all creation can be reunited with our loving and merciful Creator. In dying for us, Jesus Christ redeems us to new life. In him the Reign of God is made real and accessible for all. Empowered by the Holy Spirit, the Body of Christ present in the world today proclaims and lives out Jesus’ work of reconciliation and redemption. The mission of the church is thus to restore all people to unity with God and each other in Christ (Catechism, Book of Common Prayer, p. 855). As God sent Jesus into the world, we too are sent into the world.

The history of salvation from creation to the present day demonstrates that God is a sender. The Holy Scriptures are the definitive chronicles of the work of the sending Triune God. They tell of prophets and apostles, women and men of faith, impelled to speak and act in God’s mission. The truth of Scripture is that from the Triune God, Creator of all, God the Word is sent and made human to accomplish reconciliation and redemption, and God the Holy Spirit is sent to empower God’s people to participate in and bear witness to God’s reign.

God's mission of reconciliation and redemption is the work of the church. In mission God the Holy Trinity takes God's believing people as a partner. Commissioned in baptism, and enabled by the Holy Spirit, Christians are invited to be recipients and channels of God's transforming grace. We do this through: prayer and worship, repentance and forgiveness, the proclamation of the Good News of God in Christ, loving service, and struggles for justice and peace (*Baptismal Covenant, Book of Common Prayer*, pp. 304-305)

God's mission carries us across frontiers to encounter the new and the unfamiliar in our own communities and beyond. Every Episcopalian is called to cross frontiers, local or global. Mission is both "domestic" and "foreign." We thus participate in God's mission in the Episcopal Church, in the United States, within the Anglican Communion, and beyond. As we are called to go, so are others called to come and bear witness to Christ among us. We are both givers and receivers in God's mission.

As missionaries, Christians are nourished by God's Word and sacraments, and sent into the world in God's name to bring hope, healing, and justice to a sinful, divided, and broken world. The God who is known in the Old and New Covenant works both through the established and through the surprising and unpredictable. The variable strategies and structures of the church have always been a response to new circumstances. As the world and its cultures change, so too should the vehicles by which God's people present the gospel at home and to the ends of the earth.

EPGM Covenants

The four Covenants have been tested through a decade of experience in ECGM and are proposed as ongoing commitments of EPGM.

Partnership in Mission—In a spirit of respect and cooperation within the Body of Christ, we covenant to accept as a norm the receiving of appropriate invitation/permission from the relevant Anglican ecclesiastical authority, before engaging in a program or sending persons into an area where an Anglican body exists.

Theological Diversity—Desiring to avoid untested assumptions about one another, we will seek to understand our various mission theologies by committing time and resources to listen and talk together with honesty and mutual respect.

Unreached Peoples—We want to promote a vision throughout the Anglican Communion to work for the extension of the church among groups where the gospel of Christ is not known, both within Anglican dioceses and beyond Anglican dioceses.

Information Sharing—We covenant to share mission information on projects and procedures relative to recruiting, screening, selecting, training, and placing missionaries. We further covenant to explore ways of coordinating our activities in order to encourage cooperation and discourage unhealthy competitive attitudes in the world mission field.

Functions of EPGM

Affirm, facilitate, and provide recognition to all Episcopalians serving as missionaries.

- Executive Council will recognize individually, as Episcopal Church missionaries, all missionaries sent by member organizations of EPGM, provided that mutually agreed upon standards are met and that EPGM ensures that comprehensive liability insurance is carried by member organizations and by EPGM.

- EPGM will convene a consultative process to compare existing standards for qualifications, financial support, cross-cultural training, accountability, pastoral care, sexual misconduct prevention, health and liability insurance and re-entry, and from this process develop mutually agreed upon standards in these areas.
- EPGM will oversee member organizations' compliance with such standards.
- EPGM will convene consultations on guidelines for short-term mission ventures.

Assist and encourage the sending of missionaries to the Episcopal Church USA from the Anglican Communion and wider church.

- EPGM will establish for the receiving of missionaries from other churches standards for invitation by episcopal authority, hospitality, financial support, itineration, cultural orientation, housing, and insurance.
- EPGM will coordinate networking among its organizations about missionaries available for itineration in ECUSA.

Coordinate, publicize, and promote mission education across the Episcopal Church.

- EPGM will establish a Mission Education Working Group from member organizations.
- EPGM will coordinate development of mission education resources.
- EPGM will acknowledge, celebrate and advance ECUSA's unique and rich contributions to missiology (scholarship devoted to mission history, theology, and practice).
- EPGM will help the church understand the new realities of Christianity's strength in the global south.

Convene those working in particular geographic areas or people groups in order to develop coherent long-range strategies.

- EPGM will plan consultations with international partners.
- EPGM will develop pockets of expertise in geographical areas and issues of concern.

Advance new missionary approaches.

- EPGM will encourage missionary outreach that promotes the development of self-supporting, self-governing, and self-propagating churches that honor the various cultural expressions of historic Christianity.
- EPGM will develop new strategies in cooperation with ECUSA's international partners, that are light in organization and responsive to needs.
- EPGM will convene topical consultations in light of emerging needs, global developments, ecumenical conversations, and missiological thought.

Recognize that much of the global mission outreach of the Episcopal Church is carried out through congregations, dioceses, and voluntary societies and that the greatest opportunity for mission growth may be through such structures.

- The EPGM story will be told through verbal presentations and written materials.
- EPGM will establish a communication chain (such as a website) among EPGM member organizations, international partners, and others to facilitate referrals and cooperation.

- EPGM will establish a speakers bureau.
- Be a resource for the Standing Commission on World Mission (SCWM) in its task of proposing world mission policy for the General Convention.
- Joint meetings will be held of SCWM and EPGM at least once in each triennium.
 - SCWM will be a member of EPGM.
 - EPGM will suggest to General Convention's presiding officers candidates for SCWM membership.

Increase funding for global mission.

- Increase funding within the General Convention Program Budget through a line item for EPGM in the AGR budget.
- Seek funding beyond the General Convention Program Budget for agreed upon world mission projects across the church.

Affirm ecumenical partnerships in the one world mission of Christ.

- Publicize existing world mission partnerships as models for local ecumenical cooperation.
- Encourage ecumenical partnerships and participation in ecumenical associations of mission agencies in such areas as training, education, in-field collaboration, mission teams, and joint appointments.

Structure of EPGM

EPGM is a network of mission organizations, not individuals. An organization eligible for membership is one that sends missionaries, receives missionaries, educates for mission, advances mission strategies, or raises funds for international mission. Each organization subscribes to the EPGM Covenants. Each organization pays annual dues according to a sliding scale based on its operating budget, and membership entitles it to send two representatives to the EPGM annual meetings.

EPGM operates as a collaborative network. Major EPGM initiatives are developed through discussion at the EPGM annual meetings, but other initiatives arise through collaborations among members responding to emerging needs. EPGM leadership is non-hierarchical, and decision-making is by consensus rather than voting.

EPGM is guided by its Steering Committee, which is responsible for overseeing the network's operations and unity, ensuring the maintenance of standards, encouraging the member organizations and implementing new ventures decided by the membership. Eight Steering Committee members are chosen by lot among all member representatives at the EPGM Annual Meeting. They serve for two years, with half the members chosen each year. The Convenor and Co-Convenor are chosen by the Steering Committee from among their own members, and the Co-Convenor succeeds the Convenor in the following term. The Steering Committee may ask a former Convenor to serve as a consultant.

The Partnership is assisted by a paid Administrator, whose role is to implement the directives of the Steering Committee and Convenor, to whom the Administrator is accountable. EPGM continues the non-profit status of ECGM as an organization under Section 501c3 of the Internal Revenue Code.

As a network, EPGM exercises accountability through mutual responsibility and interdependence in world mission in a number of central relationships:

- In its relationship with Executive Council, EPGM, as represented by the EPGM Steering Committee:
- is a voice for the Episcopal Church's world mission;
- offers leadership and initiative in the world mission of the Episcopal Church;
- includes in its annual meetings two liaison representatives from Executive Council, appointed jointly by the Presiding Bishop and the president of the House of Deputies, in consultation with Executive Council, for the purpose of reciprocal conversations between Executive Council and EPGM;
- is accountable to Executive Council through regular reporting and council liaisons; and
- accounts for the use of its funds.

In the relationship between EPGM and its member organizations:

- members approve the theological affirmations for mission of EPGM first articulated in the SCWM's report to the 1997 General Convention;
- members endorse the four covenants;
- members meet standards of fiduciary responsibility, including annual financial reports to EPGM;
- EPGM maintains non-hierarchical and diverse shared leadership; and
- EPGM accounts for the use of its funds.

In the relationship between Executive Council and the Anglican Communion:

- EPGM complies with Partnership in Mission principles of the Anglican Communion.

EPGM's Relationship with the Anglican and Global Relations Cluster

The Anglican and Global Relations Cluster at the Episcopal Church Center is the program office through which the missionary-sending and receiving initiatives of the Presiding Bishop and Executive Council are implemented on behalf of General Convention, and it is a focal center for inter-Anglican communication and action.

As in ECGM, the AGR Cluster will be a dues-paying member organization of EPGM. As a network, EPGM will exist through its members and will not be permanently centered in any particular location. The network will not be based at the Episcopal Church Center, for its activities will be guided by the geographically dispersed Steering Committee, Convenor, and Administrator.

The AGR Cluster will continue to fulfill its special role of fostering mission in common with diverse groups through implementing mandates from General Convention, sharing information and facilitating cooperation in the Anglican Communion. EPGM will not replace AGR or any of its specific functions.

The Transition from ECGM to EPGM

ECGM is a remarkably successful mission network that has fostered mutual appreciation among organizations, catalyzed significant cooperation, and served as a model of mutual ministry amid the Episcopal Church's divisions about theology and ethics. Given this achievement, what is the rationale for moving from ECGM to EPGM?

EPGM will bring all member organizations into a recognized relationship with General Convention. Executive Council's recognition of member organizations' missionary appointments will overcome the present problematic distinction between "official" missionaries and "other" missionaries. On behalf of the entire church, EPGM will embrace and promote the rich diversity of mission visions within the church. This will offer greater coherence to the many global mission efforts within the church, both for ECUSA's membership and for our international partners. These developments will empower the mission network to speak with greater authority and be more effective in enabling all Episcopalians to participate in God's global mission through their membership in the DFMS. Released will be greater energy, more personnel, and more funding for world mission.

EPGM will be similar in many functions to ECGM. The shift to church-wide recognition and accountability will catalyze sharper focus and elicit deeper commitment to the tasks of EPGM. The transmuting of ECGM into EPGM will avoid the creation of additional bureaucracy. EPGM will be accountable to Executive Council, through adherence to established standards, but individual organizations will retain their autonomy. EPGM will preserve the network's present pattern of non-hierarchical and diverse leadership and oversight.

Proposed EPGM Budget for the 2001-2003 Triennium

Expenses

Recognize all missionaries sent by EPGM organizations	
Three consultations to establish standards	13,000
Encourage sending of missionaries to ECUSA	
Coordinate networking among member organizations	4,000
Coordinate mission education across the church	
Develop resources in conjunction with 3 annual meetings of the Seminary Consultation on Mission	6,000
Convene people working with specific regions and groups	
Two consultations with international partners	10,000
Advance new missionary approaches	
One consultation with international partners	4,000
Recognize the breadth of Episcopal global mission	
One consultation to develop materials to publicize EPGM	5,000
Be a resource for the SCWM	
no expenses are anticipated for this triennium	0
Increase funding for global mission	
no expenses are anticipated for this triennium	0
Encourage ecumenical partnerships in mission	
no expenses are anticipated for this triennium	0
Total program expenses for Triennium 2000-2003	42,000
Steering Committee	12,000
Administration: 27,000 per year (materials, office, administrator)	81,000

WORLD MISSION

Total Expenses for Triennium:	
45,000 per year x 3	\$135,000
<i>Income</i>	
Annual dues of EPGM members:	
20,000 x 3	\$60,000
Gen. Conv. Program Budget in AGR area:	
25,000 x 3	75,000
	<hr/>
Total Income for Triennium	\$135,000

Budget Notes for Triennium 2001-2003:

EPGM anticipates carrying out some functions in the first triennium, but not all. Program support is to be devoted primarily to project consultations. It is anticipated that one part-time administrator will be needed. EPGM members will offer in-kind support to projects in which they are participating. EPGM membership dues will be increased to produce an income of \$20,000 per year beginning in the year 2000. \$25,000 per year from General Convention Program Budget will express the church's recognition of the network and EPGM's accountability to Executive Council; it will be through AGR. EPGM may seek grants and may receive gifts as a tax-exempt organization with 501c3 status. This budget is experimental and will need to be revisited in 2003.

Evaluation

Modification of EPGM may be made by the EPGM Annual Meeting in consultation with Executive Council. An evaluation of EPGM will made through a consultative process involving EPGM member organizations, the Standing Commission on World Mission, and the Executive Council and will be reported to the 2003 General Convention.

EPGM Implementation

The EPGM Planners presented a complete draft of the EPGM Proposal to the ECGM 1999 Annual Meeting, held at Roslyn Conference Center, April 13-15, 1999, and to the Standing Commission on World Mission at its meeting at Roslyn, April 12-15, 1999. A number of revisions suggested by members of these groups meeting together in plenary session were incorporated into the proposal, and the revised text was then presented to the groups. The ECGM Annual Meeting approved the revised proposal by consensus on the morning of April 15, 1999. The Standing Commission on World Mission voted without dissent to approve the revised text (Version 2.0) on the afternoon of April 15, 1999.

In response to suggestions made by the International and National Concerns Committee of Executive Council in Appleton, Wisconsin, in June 1999, revisions have been made, resulting in Version 3.0. Major mission-sending agencies, the ECGM Steering Committee, the Seminary Consultation on Mission, and the Chancellor to the Presiding Bishop have been consulted in the revision process.

Executive Council is directed and empowered by Resolution A204s of the 1997 General Convention to establish EPGM. No additional Convention resolution is needed for this purpose, although Resolution A204s asks Executive Council to report to the 2000 General Convention on the formation of EPGM.

The EPGM Planners request that Executive Council review this proposal, initiate discussion of matters on which it would like clarification, and when it is satisfied that the plan has been perfected, establish EPGM by council action. The EPGM Planners suggest to Executive Council that the ECGM Steering Committee be requested to undertake implementation, consulting with the EPGM Planners and the bodies they represent. It is further suggested that the effective date of EPGM's establishment be April 25, 2000, to coincide with the Annual Meeting of ECGM scheduled for April 24-26, 2000.

Budget support for the 2001-2003 triennium will require inclusion of an amount in the General Convention Program Budget for that period, as suggested above. If EPGM were to be established before the 2000 General Convention, the annual dues of its member organizations would be available for initial costs, with the possible addition of funds Executive Council may have at its discretion for the 1997-2000 triennium.

Member Organizations of the Episcopal Council for Global Mission

African Palms; Africa Team Ministries; American Committee for KEEP (Kiyosato Educational Experiment Project); Anglican Frontier Missions; Anglican, Global and Ecumenical Studies, Episcopal Divinity School; ANITEPAM Partnership—Western Liaison (African Network of Institutions of Theological Education Preparing Anglicans for Ministry);

Christ Church Cathedral, Indianapolis; Church of the Apostles, Fairfax, Va.; Church Mission Society—USA; Church Periodical Club; Committee to Assist the Diocese of Honduras; Companion Diocese Network; Companions in World Mission, Diocese of Washington;

Diocese of Chicago; Diocese of Massachusetts; Diocese of New York; Diocese of San Diego; Diocese of Southern Ohio; Diocese of Virginia; Diocese of Western Massachusetts; Diocese of West Texas; Domestic and Foreign Missionary Society; Episcopal Church Missionary Community; Episcopal Church Women; Episcopal Medical Missions Foundation; Episcopal World Mission, Inc.; Five Talents; Gadsden Endowment, R.E. Lee Memorial Church;

Global Episcopal Mission Network; Missions to Seamen in North America and the Caribbean; Order of the Daughters of the King; Presiding Bishop's Fund for World Relief; Programs Center, University of the South; Province V, Companions in Mission; Rencontres—International; Russian Ministry Network; St. Peter's Church, Cambridge, Ma.;

Seaman's Church Institute International Training Center; Seminary Consultation on Mission; Sharing of Ministries Abroad (SOMA); Society for Promoting Christian Knowledge—USA; Society of St. Margaret; South American Missionary Society;

Standing Commission on World Mission; Stanway Institute, Trinity Episcopal School for Ministry; Theodosian Service Ministries; Trinity Church Grants Program, New York City; Truro Episcopal Church, Fairfax, Va.; United Thank Offering; Volunteer Oklahoma Outreach Mission.

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