

**REPORT TO THE  
75TH GENERAL CONVENTION**

**Otherwise Known as THE BLUE BOOK**



Reports of the Committees, Commissions, Agencies and Boards  
of The General Convention of the Episcopal Church  
Seventy-Fifth General Convention, Columbus, Ohio, June 13–21, 2006

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To: The Bishops and Deputies of the 75<sup>th</sup> General Convention of the Episcopal Church  
From: (The Rev'd Dr.) Gregory Straub, Executive Officer

Greetings! It is my pleasure to introduce the Reports of the Committees, Commissions, Agencies and Boards of the General Convention of the Episcopal Church, otherwise known as the Blue Book. You may have noticed that this "Blue" Book is not blue, not because I am colorblind, but to illuminate the Convention theme: "Come and Grow."

More than 500 of our fellow church members contributed their time and effort to address issues referred to them by the last Convention. The results of their hard work and best thinking are now before you. I urge you to read the Blue Book. Diocesan deputations may wish to apportion sections of it among their members and allow one deputy or alternate to be the resource person for a given area.

Not only will you find the reports of the CCAB's contained herein, but also their resolutions ("A" resolutions). For the third time we are enclosing a CD-ROM of the Blue Book, and for the first time we are including on the CD-ROM an appendix of the "A" Resolutions, which is searchable by number. Those of you who take a laptop or notebook computer to Convention will find this a helpful tool.

Also for the first time we are including an orientation DVD to General Convention. This was a joint production of the General Convention Office (GCO) and the Department of Communication at the Episcopal Church Center. Many deputation chairs contributed ideas for its content. Please share it within your deputation, and make it available to parishes and other interested groups. It is searchable by topic, much like a DVD of a movie.

The GCO has worked throughout this triennium to facilitate the work of Commissions, Committees, Agencies and Boards, providing meeting services, budgetary support and staff liaison. I want to thank the GCO for all its work, made particularly challenging this past year by changes in leadership and on-going renovation of its offices.

In particular I want to thank my predecessor, the Rev'd Canon Dr. Rosemari G. Sullivan, whose organization of the work of the GCO was so skillful that it continued uninterrupted after she left and through two moves within the Episcopal Church Center. I wish her well in her new ministry.

The Editor of the Blue Book, Anne Karoly, spent countless hours compiling this report. Her careful attention to detail is evident throughout. I am also indebted to our publisher, Church Publishing, who produced this report in the form(s) in which you now have it. (It can also be accessed online at <http://www.episcopalchurch.org/gc2006/> or [http://www.churchpublishing.org/general\\_convention/](http://www.churchpublishing.org/general_convention/) )

I am looking forward to my first General Convention as Secretary of the House of Deputies, and I hope you are praying, studying, and preparing for your own participation in the 75th General Convention of the Episcopal Church.

I am

Very truly yours,

A handwritten signature in black ink that reads "Gregory S. Straub". The signature is written in a cursive style.

(The Rev'd Dr.) Gregory Straub,  
Executive Officer

# TABLE OF CONTENTS

|  |            |
|--|------------|
| <b>JOINT STANDING COMMITTEES.....</b>                                    | <b>I</b>   |
| Joint Committee for the Election of the Presiding Bishop.....            | 3          |
| Joint Standing Committee on Nominations.....                             | 6          |
| Nominee Biographies.....   | 8          |
| Joint Standing Committee on Planning and Arrangements.....               | 36         |
| Joint Standing Committee on Program, Budget and Finance.....             | 40         |
| <br>   |            |
| <b>COMMITTEES OF THE HOUSE OF BISHOPS AND THE HOUSE OF DEPUTIES.....</b> | <b>43</b>  |
| House of Bishops Committee on Pastoral Development.....                  | 45         |
| House of Deputies Committee on the State of the Church.....              | 48         |
| <br>   |            |
| <b>STANDING COMMISSIONS.....</b>   | <b>73</b>  |
| Anglican and International Peace with Justice Concerns.....              | 75         |
| Constitution and Canons.....   | 91         |
| Domestic Mission and Evangelism.....                                     | 102        |
| Episcopal Church Communications.....                                     | 113        |
| Ecumenical and Interreligious Relations.....                             | 120        |
| Liturgy and Music.....   | 130        |
| Ministry Development.....  | 226        |
| National Concerns.....   | 267        |
| Small Congregations.....   | 275        |
| Stewardship and Development.....   | 279        |
| Structure of the Church.....   | 284        |
| World Mission.....   | 300        |
| <br>   |            |
| <b>THE EXECUTIVE COUNCIL.....</b>  | <b>3II</b> |
| Administration and Finance.....  | 317        |
| Congregations in Ministry.....   | 318        |
| International Concerns.....  | 319        |
| National Concerns.....   | 320        |
| Anti-Racism Committee.....   | 329        |
| Episcopal Archives Strategy Committee.....                               | 333        |
| Economic Justice Loan Committee.....                                     | 334        |
| Episcopal Council of Indigenous Ministries.....                          | 335        |
| Jubilee Advisory Committee.....  | 336        |
| Committee on Science, Technology and Faith.....                          | 337        |
| Committee on Social Responsibility in Investments.....                   | 340        |
| Episcopal Council Committee on the Visual Arts.....                      | 341        |
| Committee on Criminal Justice.....                                       | 342        |
| Standing Committee on HIV/AIDS.....                                      | 343        |
| Committee on the Status of Women.....                                    | 347        |

|  |            |
|--|------------|
| <b>AGENCIES AND BOARDS</b> .....   | <b>355</b> |
| Board of the Archives of the Episcopal Church.....                             | 357        |
| Board for Church Deployment.....   | 367        |
| Church Pension Fund.....   | 371        |
| Episcopal Church Building Fund.....  | 386        |
| Episcopal Relief and Development.....  | 388        |
| General Board of Examining Chaplains.....                                      | 391        |
| Forward Movement Publications.....   | 394        |
| General Theological Seminary.....  | 396        |
| <br>   |            |
| <b>OTHER REPORTS</b> .....   | <b>401</b> |
| Budgetary Funding Task Force.....  | 403        |
| Special Commission on the Episcopal Church and the Anglican Communion.....     | 407        |
| Task Force on Disciplinary Policies (Title IV Revisions).....                  | 408        |
| General Convention Task Force.....   | 439        |
| Historiographer of the Episcopal Church.....                                   | 441        |
| Institutional Wellness and the Prevention of Sexual Misconduct Task Force..... | 443        |
| Mission Funding Task Force.....  | 446        |
| Title IV Review Committee.....   | 447        |
| <br>   |            |
| Resolution Index.....  | 448        |
| 74 <sup>th</sup> General Convention Summary of Actions.....                    | 452        |
| Abbreviation List.....   | 459        |

# **JOINT STANDING COMMITTEES**



## JOINT NOMINATING COMMITTEE FOR THE ELECTION OF THE PRESIDING BISHOP

### MEMBERSHIP

#### *Province One*

The Rt. Rev. Gayle E. Harris  
The Rev. Thomas J. Brown, *Secretary*  
Mr. Albert T. Mollegen, Jr.

#### *Province Two*

The Rt. Rev. Gladstone B. Adams III  
The Rev. Jeannette DeFriest  
Ms. Diane B. Pollard, *Co-Chair*

#### *Province Three*

The Rt. Rev. Peter James Lee, *Co-Chair*  
The Rev. Canon Mark Harris  
Mrs. Jane R. Cosby

#### *Province Four*

The Rt. Rev. Duncan M. Gray III  
The Rev. E. Claiborne Jones  
Mr. Vincent Currie, Jr.

#### *Province Five*

The Rt. Rev. Kenneth L. Price, Jr.  
The Rev. Dr. Richard L. Tolliver  
Dr. Scott E. Evenbeck

#### *Province Six*

The Rt. Rev. Bruce Caldwell  
The Rev. Ann K. Fontaine  
Mr. Don Betts

#### *Province Seven*

The Rt. Rev. Don A. Wimberly  
The Rev. James P. Haney V  
Ms. Sarah J. Knoll

#### *Province Eight*

The Rt. Rev. Jerry A. Lamb  
The Rt. Rev. Bavi E. Rivera  
Mrs. Bettye Jo Harris

#### *Province Nine*

The Rt. Rev. David Alvarez  
The Rev. Luis F. Ruiz  
Ms. Blanca Lucia Echeverry

#### *Appointed Youth Representatives*

Ms. Sierra Wilkinson  
Mr. Bradley A. Woodall

Committee members were elected by their respective Houses at the 74<sup>th</sup> General Convention of the Episcopal Church held in Minneapolis, MN in 2003.

### SUMMARY OF THE COMMITTEE'S WORK

During the triennium the Joint Nominating Committee for the Election of the Presiding Bishop scheduled six meetings, the first of which was held before the close of the General Convention. Five meetings were held prior to the publication of this report. The primary agenda for its final meeting (January 2006) is development of the slate of nominees to be presented to the church following the January 2006 meeting of the committee.

At the first meeting after the 2003 General Convention, the Committee organized and elected officers—Ms. Diane B. Pollard and the Rt. Rev. Peter James Lee, Co-Chairs, and the Rev. Thomas J. Brown, Secretary.

At its second meeting the Committee met with the Most Rev. Frank T. Griswold who discussed the role of the Presiding Bishop from his perspective and shared from his experiences in the offices over six years. In addition, the Committee met with Russell Palmore, secretary of the previous Joint Nominating Committee.

The Committee developed the following “Call to Discernment” as an invitation to the Church to submit nominees for the office of the 26<sup>th</sup> Presiding Bishop, Chief Pastor, and Primate of the Episcopal Church.

## A CALL FOR DISCERNMENT

The Joint Nominating Committee for the Election of the Presiding Bishop invites your prayers and discernment as we work toward the election of our 26th Presiding Bishop, Chief Pastor, and Primate of the Episcopal Church to lead us, in international and domestic contexts; to call for a faithful and welcoming church; and to live out the 20/20 vision for ministry.

The Church seeks nominees who are intensely grounded in the love of Jesus Christ, living out their lives in the Spirit and articulating zeal for the Gospel. Our Presiding Bishop, Chief Pastor, and Primate is the key leader in articulating the vision and mission of the Church. There is enormous symbolic power in this office—in this church, in the United States, and overseas. The Joint Nominating Committee calls attention to the following roles for this office:

Presiding Bishop: The Presiding Bishop is responsible for leading the Church and for overseeing the planning, development, implementation, and assessment of its programs. The Presiding Bishop is active in the “civic square” articulating and implementing a vision and reality of social justice. The Presiding Bishop will lead us into the reality of a multicultural church, promoting community, and embracing persons, congregations, and dioceses with vast differences in ethnicity; language, particularly Spanish and French; geography; age; and socioeconomic backgrounds. The Presiding Bishop affirms that all regions of the Church are full members of Christ’s body and, in mutual partnership with them, works for sufficient resources to carry out their ministries. The Presiding Bishop works with other bishops, clergy, and lay persons in our mutual ministry and must be able to respond to the ministries of both small and large congregations and dioceses.

Chief Pastor: The Chief Pastor has enormous responsibility and presence as the chief preacher and liturgical leader. The Chief Pastor proclaims the Gospel with the Church. The Chief Pastor oversees the pastoral care and spiritual wellness of bishops.

Primate: The Primate of this church is a leader in the Anglican Communion. The Primate works for justice in domestic and international contexts in Anglican and ecumenical efforts to improve the human condition, to attend to the critical issues articulated by the General Convention, and to work toward the reconciliation of all persons as we live out the Gospel. The Primate plays a key role in working with leaders around the world in addressing issues of social justice and environmental stewardship.

The Joint Nominating Committee for the Election of the Presiding Bishop calls on members of the House of Bishops to discern prayerfully and deliberately whether they are called to minister in this role to serve the next era of the Church.

### *Discernment with those being considered*

The Committee received a total of 24 names in response to our initial mailing of a “Call for Discernment” to General Convention deputies, bishops, and other church leaders. It was determined that 22 persons met the criteria for eligibility established by the Committee.

Based on initial written responses to questions in a wide variety of areas, potential nominees to be continued in the discernment process were agreed upon. The potential nominees were invited to meet together with the Committee. Following the meeting with potential nominees the Joint Nominating Committee determined those to be continued in the discernment process.

Committee members were assigned to “visitation teams” comprising lay persons, clergy, and bishops. The Committee arranged to meet with diocesan, ecumenical, and community persons in the dioceses of those being considered to gather additional information.

The Committee also arranged for stringent personal background investigations to be professionally conducted, as well as psychiatric and medical examinations.

Two members of the Joint Nominating Committee for the Election of the Presiding Bishop were selected for membership on the House of Bishop's Transition Committee which will provide pastoral support to the nominees and their families.

The work of the Committee will be completed with the announcement of a slate of nominees to the church on or about February 1, 2005 and the presentation of its final report to a Joint Session of the two Houses of the General Convention in June 2006. A profile of the nominees will be distributed, in printed booklet form in advance of the General Convention.

**FINANCIAL REPORT FOR THE 2004–2006 TRIENNIUM**

|          | <b>2004</b> | <b>2005</b> | <b>2006</b> |
|----------|-------------|-------------|-------------|
| Income   | 50,000      | 85,000      | 50,000      |
| Expenses | 38,000      | 105,000     | *           |

\*2006 expenses are not available at the filing of this report.

## THE JOINT STANDING COMMITTEE ON NOMINATIONS

### MEMBERSHIP

|   |   |
|---|---|
| Canon Kathryn Weathersby, <i>Chair</i>      | Mississippi                             |
| The Rt. Rev. Don Johnson, <i>Vice-Chair</i> | West Tennessee                          |
| The Rev. John Baldwin, <i>Secretary</i>     | Southern Virginia                       |
| Ms. Linda Boone                             | Western Kansas, <i>resigned</i>         |
| The Rt. Rev. Michael Curry                  | North Carolina, <i>resigned</i>         |
| Ms. Patricia Kilpatrick                     | Ohio                                    |
| The Rt. Rev. Mark MacDonald                 | Alaska                                  |
| Ms. Rita Redfield                           | Maine, <i>appointed to fill vacancy</i> |
| The Rev. David Seger                        | Northern Indiana                        |
| Ms. Pamela Stewart                          | Long Island                             |
| Ms. Deborah Stokes                          | Southern Ohio                           |
| Mr. Daniel Valdez                           | Los Angeles                             |
| The Rev. Vickie Zust                        | Southern Ohio                           |

#### *Committee Representatives at General Convention*

Bishop Don Johnson and Deputy Kathryn Weathersby

### Summary of Work

The Joint Standing Committee on Nominations (JSCN) accomplished its work in three meetings and one conference call: October 6–8, 2004 at General Theological Seminary in New York City; February 28–March 2, 2005 at the Fogelman Center, Memphis, Tennessee; and June 20–22, at the Drury Hotel, Columbus, Ohio.

During the initial meeting, officers were appointed, Joint Rules for the Nominating Committee were adopted, clarification was made regarding ineligibility of JSCN members to apply for nomination, and a timetable for the nominating process was developed. The Committee approved a change in the nominating process for this triennium: interested applicants were able to apply directly to JSCN instead of needing a third party to make the initial recommendation. During the meeting, JSCN held discussions with board representatives, including Ms. Juli Towell, the Rev. Ward Ewing, Dr. Richard Tombaugh, Ms. Diane Pollard, and Mr. David Pitts, to effectively evaluate the qualifications of applicants for nomination to the Church Pension Fund, Executive Council, General Board of Examining Chaplains and General Theological Seminary. Lastly, advertising content and strategy were developed while the application packet was revised.

The second meeting was devoted to reviewing each applicant's qualifications, narrowing the potential list of nominees for each board and assigning reference checks to committee members. A common list of questions was developed for reference interviews. Additional applications were sought for lay faculty for the General Board of Examining Chaplains, and for bishops in several positions because there were not enough applicants.

At the last meeting of JSCN references were discussed and the list of nominees was finalized pending acceptance by candidates. Letters of appreciation were drafted to be sent to all applicants. It was decided to have nominees revise personal statements, as needed, to comply with word limitations for the nominee booklet.

JSCN was impressed by the 200 plus applications that were received from highly qualified and committed individuals. The criteria for our decisions were based on qualifications for the particular position, diversity, and geographic distribution. All recommendations were made with unanimous consent of committee members present. Our slate of nominees reflects the needs of the Episcopal Church as we perceive them to be at this time. We worked well together and parted as friends.

The Joint Standing Committee on Nominations is pleased to place in nomination for balloting at the 75th General Convention, the names which follow this report. The statistics regarding the nominees are as follows:

| Total Nominations | Gender    | Ethnicity                       |
|-------------------|-----------|---------------------------------|
| 78 nominations    | 29 female | 2 Asian/Pacific Islander        |
|                   | 49 male   | 11 Black/African American       |
|                   |           | 5 Hispanic                      |
|                   |           | 5 Native American/Alaska Native |
|                   |           | 48 White, non-Hispanic          |
|                   |           | 7 Declined to answer            |

### **TRIENNium FINANCIAL REPORT**

The Joint Standing Committee on Nominations was budgeted \$34,000 for the 2004–2006 triennium. At the time of this report, the Committee has expended \$33,000 of its budget.

The Joint Standing Committee on Nominations will require \$30,000 for meetings and other expenses for the 2007–2009 triennium.

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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. This report shares biographical information and a photograph of each nominee. A description of each office and the qualifications for election are 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. At the end of this report there is a balloting tally sheet for tracking elections during General Convention. Nominees responded to the following statement and their answers compose each individual biographical sketch.

*Describe your competencies, skills, church and life experiences that are relevant to serving in the position.*

**NOMINEES FOR ELECTION  
OFFICES OF THE GENERAL CONVENTION**

**SECRETARY OF THE GENERAL  
CONVENTION**

**THREE-YEAR TERM**

House of Deputies elects; House of Bishops confirms.



**The Rev. Dr. Gregory S. Straub**  
New York, NY  
Easton III

I am the senior active priest in the Diocese of Easton, having twenty-nine years as Rector of Chester Parish in Chestertown, Maryland. I am currently Secretary of the Convention of the Diocese of Easton, a position I have held for about twenty years. A twenty year member of the National Episcopal Historians and Archivists, I completed a five year term on its board as secretary (four years) and president, and I am a trustee of the Episcopal Divinity School in Cambridge, MA. In February 2005, I accepted the appointment of the Presiding Bishop and the President of the House of Deputies to serve as the Executive Officer of the General Convention. I have served as a deputy at four General Conventions and as seated alternate at one General Convention. I was the Assistant Secretary for Voting at the 74<sup>th</sup> General Convention.

**TREASURER OF THE GENERAL  
CONVENTION**

**THREE-YEAR TERM**

House of Deputies elects; House of Bishops confirms.



**Mr. N. Kurt Barnes**  
New York, NY  
New York, II

Continuing a career that spans finance and investment management in for-profit and not-for-profit organizations, I am currently Treasurer and CFO of the Episcopal Church USA. I have worked for the RAND Corporation as an economist; Time Inc. in corporate planning; Inco Limited as a financial officer; and Morgan Stanley in the Fiduciary Advisor Group. In a reorganization by the NYS Attorney General, I was appointed as CFO of Hale House Center. I also served as the Interim Deputy Executive Director for Finance and IT at Amnesty International USA. I am a life-long Episcopalian, born and raised in Washington, DC. I received a BA in Economics from Yale and an MA in Economics from Harvard. My volunteer activities have included serving on program, budget and governance committees and as treasurer for the Diocese of New York. I also serve on the board of Episcopal Charities of NY and on the vestry of Grace Church in Millbrook, NY.

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## TRUSTEES OF THE CHURCH PENSION FUND

**Position Description:** The Trustees of The Church Pension Fund (CPF) play a critical role in the governance and management of the multi-billion dollar Church Pension Group, including the Church Pension Fund and the following affiliates: Church Life Insurance Corporation, the Church Insurance Company, the Church Insurance Company of Vermont, the Church Insurance Agency Corporation, Church Pension Group Services Corporation, The Medical Trust, and Church Publishing Incorporated. They make significant policy decisions affecting investments, pension benefits and services, life insurance, property and casualty insurance, and medical benefits with concern for social, ethical, and fiduciary responsibilities.

**Other information:** Trustees may serve on the Executive Committee, the Investment Committee, the Social and Fiduciary Responsibility in Investment Committee, the Audit Committee, the Benefits Policy Committee, the Compensation Committee, the Budget and Finance Committee, the Diversity and Workplace Values Committee or other special work committees. Some trustees may serve on the boards of Affiliates. Additional information: Canon I.8.

**Qualities and competencies:** Nominees should have a broad, compassionate understanding of the needs of The Episcopal Church, and a strong commitment to the Church's mission and ministry. In addition, the Board needs expertise in a wide range of financial, legal, accounting, and business areas. Five particularly critical needs are: experience in the management of multi-million dollar investment opportunities; business experience with financial and insurance companies; sensitivity to the critical need for balancing social responsibilities with fiduciary responsibilities; sensitivity to the needs of the clergy and their families; and sensitivity to the needs of church institutions.

**Time Expectations:** 4 Full Board meetings per year (usually 2 days each and one 3 day off-site), with the Executive Committee meeting only as necessary. Other Committee meetings: 4 or more days per year (usually in conjunction with board meetings)

### SIX YEAR TERMS

House of Deputies elects twelve; House of Bishops confirms.



**Ms. Margaret E. Annett**  
Chicago, IL  
Chicago, V  
All Saints

From 1996-2004 I worked as the Director of Financial Planning and Investments for BorgWarner Inc. I am very proud of the changes that I led to BorgWarner's defined contribution plan. We diversified the offerings to employees and were one of the first plans to put in place the now-popular target maturity funds. Both efforts recognized the needs of participating employees – both those who are active investors as well as those whose skills lie in areas other than investing. I would bring a unique perspective to your Board as I have spent the past nine years as the staff on the other side of the table, first at BorgWarner and, since 2004, as Assistant Treasurer of The Art Institute of Chicago. I can provide insights into plan design and manager selection and a particular sensitivity to the needs of employees.



**The Rev. A. Thomas Blackmon**  
Dallas, TX  
Dallas, VII  
Church of the Incarnation

During my six years as a Trustee, I have stayed in touch with the pastoral and economic needs of those who work for the Church and insured that they are represented in benefit decisions. This has been accomplished through my service on the Benefits Policy and Budget/Finance Committees and the Boards of Church Life, Church Publishing, and the Medical Trust. I maintain dialogue with grassroots groups around benefits issues through clergy and lay professional conferences and via mail, telephone, and email. As a re-elected Trustee, I will work to enhance benefits fairly and prudently, help our pension plan adapt to the changing church work force, and extend CPF's educational and research services to more individuals and institutions. Remembering my responsibility to be a good steward of CPF's resources, I will seek to strengthen all the ministries of our church, lay and ordained, through whom the Gospel of reconciliation is proclaimed and lived.



**The Rev. James T. Boston, D. Min.**  
Grants Pass, OR  
Oregon, VIII  
St. Luke's, Grants Pass

A parish priest for 28 years, I have extensive Church experience: local, national and international; Episcopal and ecumenical; including GC deputations, Global Episcopal Mission, Jubilee Ministries, and a decade as Treasurer of the National Network of Episcopal Clergy Associations (NNECA). I offer excellent analytical and interpretive skills, creativity and team spirit, all coupled with grass roots perspective. I help people communicate. I have passion for the Gospel and for the well-being of clergy and clergy families, especially those on the margins. I am familiar with the resources, accomplishments, challenges, and constraints of the Pension Fund's staff, and the complexities of fiduciary, social, interpersonal, and theological responsibility. I have made enduring contributions, local, diocesan, and national: in financial management, corporate structure, clergy and family health, global mission, child welfare, poverty programs, and the arts. I hope to serve CPF so as to leave it and the Episcopal Church better off.



**The Rev. Dr. John Paul Boucher**  
Midlothian, VA  
Southern Virginia, III  
St. Matthias

In the decade of the 80's I spent my summer months at The University of the South pursuing a Doctorate in Ministry degree. My area of concentration was on the subject of retirement, and I focused on developing liturgies upon the retirement of (a) bishops, (b) priests, (c) deacons, and (d) laypersons in the Episcopal Church. Dr. Marion Hatchett was my doctoral supervisor, and I received my diploma in 1988. To date several bishops and clergy have used these liturgies as the basis for their retirement ceremonies. In the 90's I was elected to the Board of Trustees, the Diocese of Michigan. In that time period we were able to draw up a financial plan which enabled the Diocese of Eastern Michigan to be formed upon a solid financial footing. I am in a position to serve if elected to the Church Pension Fund Board.



**The Rev. Randall Chase Jr.**  
Chelsea, MA  
Massachusetts, I  
St. Luke's/San Lucas Church

I have been a member of the CPF Board of Trustees since 2000. During 33 years of ministry, I have served in the Dioceses of Rhode Island, Massachusetts, Southeast Florida, Southwest Florida and Central Florida. I served as a member of Executive Council (ECUSA). I served as the Anglican Partner to the Anglican Church of Canada during their restructuring. I hold a D.Min. from Boston University, an M.Div. from Virginia Theological Seminary, and a B.S. in Business Administration from Florida State University. Having served on the CPF Board for six years, I would like to complete some of the projects underway with CREDO (where I serve as Vice Chair of the Board), the Benefits Policy Committee, and Church Insurance of Vermont. 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 Episcopal Church.



**The Ven. Richard Cluett**  
Allentown, PA  
Bethlehem, III  
Cathedral Church of the Nativity

I retired from full-time ministry in January, 2005. I currently serve as diocesan Chaplain to Retired Clergy and Families. Since ordination in 1970, I have worked for the well-being of clergy and their families through memberships in three clergy associations. I served for 14 years in parish ministry and for a 20+ year ministry as Archdeacon of Bethlehem. My responsibilities included clergy development, congregational development, clergy family pastoral care, oversight of staff, budget, program, and resources. Other church service included: Chair, Church Deployment Board; President, Trustees of the Mid-Atlantic Career Center; Member, the Benefits Review Advisory Committee of CPF; Conference Leader and Consultant for the CREDO, Institute; General Convention deputy since 1985. My work on behalf of clergy and congregations will enable me to help guide the Church Pension Group to carry out the vital ministries of caring for the clergy, lay professional, families and parishes of the Episcopal Church.



**Ms. Barbara B. Creed**  
 San Francisco, CA  
 El Camino Real, VIII  
 St. Francis Episcopal Church

I have been a member of the CPF Board since 2002. As a former Senior Warden, Diocesan Council member, Diocesan Board of Directors member, and Chair of the Diocesan Personnel Practices Committee, I know the importance of maintaining the well-being of our clergy and lay employees. As a clergy spouse, I recognize the tremendous demands placed on our clergy and the importance of helping them maintain sound financial, physical and spiritual health. As a practicing employee benefits lawyer for over 35 years, I understand the legal and tax requirements which govern the CPF. My expertise in employee benefits has proven valuable in my service on the CPF Board's Benefits Policy, Investment, Budget & Finance, and Compensation Committees and as Chair of the Church Life Insurance Board. Please see [www.stfrancisepiscopalchurch.org/Creed](http://www.stfrancisepiscopalchurch.org/Creed) for more information about my background and qualifications.



**Mr. Vincent C. Currie Jr.**  
 Pensacola, FL  
 Central Gulf Coast, IV  
 Christ Church, Pensacola

After graduating from the Univ. of Southern Mississippi, I worked in the business world, primarily banking and general insurance. Since 1981, I've been Administrator in the Diocese of the Central Gulf Coast. I've served at every level of lay responsibility in the Episcopal Church: CPF Trustee (12 years, 3 as Vice-Chair); Vice-President of General Convention House of Deputies; member of the Executive Council (Chair, A&F Committee); Chair, PB&F (9 years); and on the JSC for the Election of the PB. I've served on the Conference of Diocesan Executives (President, 1986); the National Network of Lay Professionals; as Founder and long-time Chair of Episcopal Business Management Institute; as Trustee of the University of the South; on the Board of Visitors for Kanuga Conferences; and I am Chair of CREDO Institute, Inc. My business background, unique lay professional experiences, and extensive volunteer work at the national level of the Episcopal Church are all relevant to serving as a CPF Trustee. I would be honored to serve.



**Canon Karen Noble Hanson**  
 Rochester, NY  
 Rochester, II  
 St. Paul's, Rochester

My professional experience over the past 30 years is in the field of pensions, human resources and other related health care benefits services. As the Director of Human Resources at a major NY based insurance company for many years, I was directly responsible for establishing new benefits plans and policies. I am currently employed as an individual financial consultant for a large pension organization. The Church Pension holds a singular place of importance in our Church because it is this body that has the core mission of serving clergy, lay workers, dependents, parishes, dioceses and other institutions. As the church and our society embraces the time when a large part of our population will be receiving benefits, the Fund will also be challenged to continue the innovative programs that they have implemented in the past. I believe my business and professional experience will be an asset to the Fund.



**Deborah Harmon-Hines Ph.D**  
 Worcester, MA  
 Western Massachussets, I  
 St. Andrew's, North Grafton

I am serving a third five-year term as Trustee of the Diocese of Western Massachusetts. Trustees manage diocesan trust funds. I've served on the General Convention Joint Pension Fund Committee, as a Vice-Chair (1997) and Chair (2000). Professionally, I deal with health, disability, and well-being issues of an adult student population of medical and graduate students and their families, with a similar demographic profile to the clergy of the Episcopal Church. I'm Principle Investigator for federally and privately funded grants and responsible for fiscal accountability of funds. My division's annual budget exceeds \$10 million. As an African-American female professional and member of the senior level management team, I am uniquely prepared to deal with health and well-being issues for professionals and their families. It would be a privilege to serve a second term as Trustee of the CPF.



**Mr. John E. Harris Jr.**  
Fairfield, OH  
Southern Ohio, V  
St. Simon of Cyrene

As a Financial Planner, I take a proactive approach to estate planning by utilizing a value based perspective integrating the social, emotional and spiritual aspects of life into a life planning process. I advise donors and institutions on charitable and planned giving. I am an active church lay leader and serve on a number of Diocesan and National Committees/Commissions. I serve on CREDO's faculty finance team and the Diocese of Southern Ohio Episcopal Retirement Homes Inc., Board as well as being a part of the finance and investment committees. I also am the National Treasurer of the Union of Black Episcopalians and a founding board member and chair of the Cincinnati Hamilton County Community Action Foundation. I see myself as a Servant Leader and my personal mission statement is to: "Inspire, Organize and Affirm a Life of Significance for those in the communities I serve".



**The Rev. Gary D. Jones**  
Richmond, VA  
Virginia, III  
St. Stephen's Episcopal Church

I have been a priest for 20 years and have served in small and large parishes in four dioceses. I was privileged to serve on the CPF's Benefits Research Advisory Committee (BRACE) for three years, focusing specifically on Clergy Wellness and improvement of benefits to all CPF participants. I am proud of the excellent work done by the extraordinary staff at CPF and welcome the opportunity to continue to contribute my time and energy to improving this ministry. I currently serve as rector of St. Stephen's Episcopal Church in Richmond, VA. With colleagues in Dallas and Atlanta I helped sponsor the "Going Forward Together" conferences in these cities. I am committed to the care and wellness of clergy, excellent communication, and responsiveness to participants' concerns. I am also aware of the significant cost of this program and would hope to continue improving benefits, while being sensitive to local parish budgets.



**The Ven. Donald D. Lee**  
San Antonio, TX  
West Texas, VII  
St. John's

I have been Archdeacon for the Diocese of West Texas since 1999. I serve as the diocesan deployment officer, sit on the diocesan finance committee, and oversee all of the insurance needs for the diocese, as well as being a trustee of the diocesan Church Corporation. I was ordained in 1993 after a successful career in the dairy industry in San Antonio, Texas, where I rose to the position of president of Knowlton's Creamery. One of my most fulfilling accomplishments was negotiating full pension benefits for all of our employees when our company was bought by Southland Corporation in 1979. In 1974 I started and am still president of South Texas Liquid Terminal Inc., a company that transports liquid sweetener for major sweetener manufacturers. I believe that my vast business experience in managing large numbers of employees and financial assets, coupled with my heart for the Church and her employees, would be beneficial to the Church Pension Fund.



**The Rt. Rev. Peter J. Lee, D.D.**  
Richmond, VA  
Virginia, III

I've served as Bishop of Virginia since 1985. I've been a Church Pension Fund Trustee since 1998 and a Vice-Chair of the CPF Board since 2003. I was a member of the Wellness Initiatives Advisory Committee (1994-1997) which advised CPF to increase minimum pensions, adopt the 30-year early retirement option, and create CREDO to enhance clergy wellness. I chaired CPF's Benefits Research Advisory Committee, advising CPF on expansion of benefits. As Chair of the VTS Board, President of the Trustees of the Diocese of Virginia, and Chair of the Memorial Trustees of the Virginia Diocesan Center, I lead boards responsible for management of more than \$175 million in endowment funds. I've been a trustee of the Berkeley Divinity School at Yale and the Chapter of the Washington National Cathedral, and serve as rector of the Board of the Episcopal High School. Prior to consecration as bishop, I was a parish priest in North Carolina and Washington, DC, and served my diaconate in Florida.



**The Very Rev. Tracey Lind**  
Cleveland, OH  
Ohio, V  
Trinity Cathedral

I want to serve as a Trustee of CPF because I am concerned about the welfare and financial security of our churches, institutions, clergy, lay employees and families. I bring almost twenty years of ordained ministry in urban and suburban settings. I offer solid experience in the oversight of congregational, diocesan, and non-profit endowments, including Trinity Cathedral's \$24M endowment. My experience also includes selecting and reviewing investment managers, developing investment policies, allocating income and balancing fiduciary and social responsibilities. I bring a practical background in strategic planning, leadership development, and organizational ethics. Given the evolving climate of the Episcopal Church, the insurance industry, and the social security system, I want to devote energy to the CPF's well-being. As a priest who has been and who will be the beneficiary of this institution, I can think of no better place to apply my skills and abilities in the years to come.



**Mr. William B. McKeown**  
Clinton, CT  
New York, II  
Cathedral of St. John the Divine

For 25 years as a lawyer for not-for-profits, I have dealt with fiduciary responsibility professionally. In private practice, I represented church plans but not the CPF. I am General Counsel for the Wildlife Conservation Society, which runs the Bronx Zoo and has field projects in 60 countries. From 1995-2001 I served on the Investment (former "Trust Funds") Committee. Since 1986 I have been an SRI Committee member or advisor. I chair the Economic Justice Loan Committee. As layperson and professional, I support socially responsible investing. As a clergy spouse, I share parishes' concerns for cost and participants' for security and service. The CPF has responded when asked to manage investment assets socially responsibly. If elected, I would draw on my experience to help the CPF and Church bodies continue working together, prudently and within the law, to further the Fund's mission to provide sound benefits and the Church's broader mission.



**The Rev. Charles J. Minifie**  
Hilton Head Island, SC  
South Carolina, IV  
All Saints, Hilton Head

During the 38 years I served the church in active ministry, I have had a wide range of experiences including 22 years in parish ministry (two rectorships, two interims, assistant and associate) on both coasts, two years as the vice-president of a seminary (Hartford Seminary) and nearly ten years as president and warden of a national institution (The College of Preachers). I have served as a founding trustee of Episcopal Charities (Dio. of New York) and was responsible for its fund raising (about \$1M annually). I have done extensive work in stewardship including keynote speaker at diocesan functions and as a consultant. As a third generation Episcopal clergy, I know the church well and as a third generation beneficiary of the CPF, I deeply appreciate its important ministry and salute its cutting edge in offering new and important programs to those it serves.



**The Rt. Rev. Claude E. Payne D.D.**  
Salado, TX  
Texas, VII

I am the 7th Bishop of Texas (retired) and a Distinguished Alumnus of Rice University. I have been a member of the Church Pension Fund Board since 2000, chairing the Compensation Committee and the ad hoc Transition Committee for the CEO/President changeover, and was a member of the Search Committee. I was appointed in 2005 by the Archbishop of Canterbury to the newly formed Anglican Communion Panel of Reference. My former positions include Board Chair, St. Luke's Episcopal Health System, Houston; Board member, Baylor College of Medicine, Houston; Board Chair, ETSW; Board member, CDSP; Trustee, University of the South; President, American Friends of the Episcopal Diocese of Jerusalem; Board member and officer, Anglican Communion Compass Rose Society; and Board member, ERD. I co-authored the book, "Reclaiming the Great Commission." I spent my early career as a chemical engineer, including two years in military service. I am married with two grown children.



**Ms. Diane B. Pollard**  
 New York, NY  
 New York, II  
 Church of the Crucifixion

My professional experience over the past 30 years is in the field of pensions, human resources and other related health care benefits services. As the Director of Human Resources at a major NY based insurance company for many years, I was directly responsible for establishing new benefits plans and policies. I am currently employed as an individual financial consultant for a large pension organization. The Church Pension holds a singular place of importance in our Church because it is this body that has the core mission of serving clergy, lay workers, dependents, parishes, dioceses and other institutions. As the church and our society embraces the time when a large part of our population will be receiving benefits, the Fund will also be challenged to continue the innovative programs that they have implemented in the past. I believe my business and professional experience will be an asset to the Fund.



**Mr. Quintin E. Primo III**  
 Chicago, IL  
 Chicago, V  
 St. Michael's of Barrington

I have served on the CPF board since 2000. I am a past trustee of Epis. Charities and Community Services, which acts as the social outreach arm for the Dio. of Chicago. I am the Board Chair for one of its agencies, The (Bishop) Primo Center for Women and Children, a transitional shelter in Chicago designed to serve the needs of impoverished women and children. I am a past Vestry member and Chair of the Stewardship Committee of the Church of Our Savior in Chicago. I am Co-Chairman and Co-Founder of Capri Capital, a real estate investment firm. I am a specialist in finance with a MBA from Harvard University School of Business and a bachelor's degree with honors from Indiana University's School of Business. I have spent my entire career of over 20 years completing commercial real estate investments for major institutional investors.



**Ms. Sandra S. Swan**  
 Westin, CT  
 Connecticut, I  
 Christ & Holy Trinity

As president of Episcopal Relief and Development, I have worked closely with all the clergy – from bishops of large dioceses to part-time clergy in remote locations, including the clergy in overseas dioceses. I understand their issues and needs. Because ERD connects the Episcopal Church with all parts of the Anglican Communion, I understand the broader church (I have attended almost all Executive Council meetings for the past six years). I reorganized the PB Fund into an effective international relief and development agency known for integrity, efficiency, and superb program delivery. I have been recognized for promoting the highest standards of excellence in the entire relief and development industry. My MBA in Finance gives me competency in complex financial situations, investment analysis, asset management, budgeting and fiscal management. As former manager of communications for American Airlines, and then founder of a successful publishing company, I understand the publishing business.



**Ms. Katherine Tyler Scott**  
 Indianapolis, IN  
 Indianapolis, V  
 Trinity

The impressive and historic accomplishments of the CPF present exciting challenges and opportunities for mission and service. Strong, effective trusteeship of the Fund contributes to strong leadership and mission in the Church. I would like to contribute my knowledge of governance, organizational development, and leadership development to sustain CPF's excellence in fiscal performance and in the development and delivery of services to clergy and lay leaders. I am currently a trustee of CPF and member of Benefits Policy, Compensation, and Executive Committees; eight time deputy to General Convention; Education Committee member; Ministry Committee Vice Chair; Co-Chair, the 1997 JNC for the Election of the PB; Council of Advice for the Pres. Of the HD; and immediate past President of the Consortium of Endowed Episcopal Parishes. I am President of Trustee Leadership Development, Inc. a leadership education center serving religious, education, social service, and business clients.



**The Very Rev. George L.W. Werner**  
 Sewickley, PA  
 Pittsburgh, III  
 Christ Church, North Hills

The Church Pension Group is a vital, essential agency, greatly enhancing our call to witness and ministry in Christ's name. I came to know CPF as "ministry" as convener of Province One's Commissions on Ministry in the 1970's. As a Fund Trustee from 1976-1988, I served on Executive, Benefits, Investment and Social and Fiduciary Responsibility Committees and each affiliate Board of Directors. In '91 and 94, I chaired the HD Legislative Committee on Church Pension when policies for lay pensions and benefits were developed. I bring a strong background in healthcare, currently serving as Chair of the University of Pittsburgh's Health System's Board of Behavioral Medicine and the St. Margaret Hospital Foundation. Retiring from General Convention, I would like to apply my energy, experience and broad knowledge of our Church to the exciting ministry of CPF.



**The Rev. Thomas B. Woodward**  
 Santa Fe, NM  
 El Camino Real, VIII

Wisconsin's governor appointed me as Trustee of the State's Investment Board (current assets of \$75B) for my ability to deal with spiritual and fiduciary aspects of pension fund issues. I represented the Board to the State Legislature and in direct negotiations with the boards of General Motors and United Technologies; co-authored the Wisconsin Active Investor Plan, a model for public pension funds in addressing social responsibility and corporate citizenship issues; and shared in the oversight of investments and policy development. I have wide experience and training in strategic planning, organizational development, and in the work of non-profit boards and have been especially successful in building consensus among diverse perspectives in balancing social and fiduciary responsibilities. My wide-ranging career in parish and specialized ministries has always been marked by a concern for the care and nurture of clergy. Having recently retired as rector in ECR, I now live in New Mexico.



**Mr. Cecil Wray**  
 New York, NY  
 New York, II  
 St. James

A lawyer by training and vocation (senior partner in large firm; now retired), I have long been active in the Episcopal Church, including years of service as Senior Warden of a large parish, founding Pres. of Epis. Charities of NY, and a trustee of the Board of Foreign Parishes (which gives me a perspective on the mission of the church abroad). I have served as a CPF trustee since 2000 and my background in law and finance has provided a useful resource for the board. I serve on the CPF's Executive Committee, Investment Committee, and the Budget & Finance Committee, and am Chair of Church Insurance Company Board. I also served on the Advisory Committee on Pension Fund Abundance and the Church Life Insurance Corp. Board. I am active in civic and community endeavors and serve on the boards of other non-profit organizations.

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## THE 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.

**Other information:** Bishops, by the Presiding Bishop and other members, by the President of the House of Deputies, may be appointed as liaison persons with particular CCAB's. Such service involves attending meetings lasting from 1 to 5 days per year. Standing Committees of the Council may meet in the interim between Council's regular meetings for 2 or 3 days with additional travel time. Additional information: Canon I.4.

**Competencies and qualities:** Nominees should have a deep commitment to the Church, strong faith, openness to new ideas, flexibility, ability to communicate in small and large groups, and a broad perspective of the Church, not limited to one or two interests.

**Time expectations:** Regular Meetings (3 per year—5 days each), Standing Committee meetings (5 days per year), CCAB meetings (2 days per year), Special Appointments (3 days per year), General Convention (14 days every three years)

## BISHOPS

House of Bishops elects two for six-year terms; House of Deputies confirms.



**The Rt. Rev. David A. Alvarez**  
St Just, PR  
Puerto Rico, IX

I would like the opportunity to participate in the Executive Council of The Episcopal Church for the following reasons: 1) To represent the Hispanic bishops, clergy and membership in the USA and Province IX; 2) because of my 18 years experience as Bishop of the Dio. Of Puerto Rico; 3) because of the attainments in administration, growth, and service that exemplify this diocese and; 4) because I would like to serve the general church from this position.



**The Rt. Rev. J. Jon Bruno**  
Los Angeles, CA  
California, VIII

Since my ordination to the priesthood in 1978, my thoughts for life have been based on Matthew's gospel, "plan and prepare for God's service, work for abundance; and care for the community as we would care for Jesus." With regard to Executive Council, we need to give of ourselves, and to use our gifts and talents like the Gospel lessons say. We need to care for our youth, as they are the future of our church. A mission in faith I hold is care for our clergy and people in formation with abundance, competence, truth and service. I hold a M.Div. degree from the VTS, and a bachelor's degree in education from California State University Los Angeles, since April 29, 2000. To be of service to the National Church, I would honor consideration for membership to Executive Council.



**The Rt. Rev. W. Michie Klusmeyer**  
 Charleston, WV  
 West Virginia, III

As a life-long Episcopalian, I have found the Church to be a loving community, in which I can live out my life with, and love of, God. With coming transitions, and in light of the current environment within the Communion, I believe that it is important to listen carefully to the various voices, and at the same time, work to set a course for where God is calling us. The coming years will be extremely important, as we continue to refine the ministry priorities. In particular, I believe that we must work to fund our priorities and to raise up gifted youth and young adults to leadership positions within the Church. I enjoy working with diverse groups, and seek to have all voices heard. I pray that we can truly hear Christ's voice in our midst, and move boldly out—taking necessary risks—for the sake of the Gospel.



**The Rt. Rev. Robert J. O'Neill**  
 Denver, CO  
 Colorado, VI

The Right Rev. Robert J. O'Neill currently serves as the tenth Bishop of Colorado. Educated at Texas Christian University and Berkeley Divinity School at Yale, Bishop O'Neill was ordained to the priesthood in 1982. For ten years he served as Canon Educator at Saint John's Cathedral in Denver. In 1991 he became the rector of The Parish of the Epiphany in Winchester, Massachusetts. Throughout his ordained ministry, Bishop O'Neill has focused his efforts the work of evangelism and Christian education. He has served on a variety of diocesan commissions and committees, including more recently chairing the Task Force for the development of the Barbara Harris Camp and Conference Center. Bishop O'Neill currently serves as an honorary chair of the Three Bishop's Fund for Haiti, and for five years he has served as President of El Hogar Ministries, Inc.—a non-profit organization that provides food, clothing and education to poor and abandoned boys the Diocese of Honduras.

## LAY PERSONS

House of Deputies elects six for six-year terms; House of Bishops confirms.



**Ms. Rosalie Simmonds Ballentine**  
 St. Thomas, VI  
 Virgin Islands, II  
 Cathedral Church of All Saints

My service in the Episcopal Church began as a member of the Anglican Youth Organization, church choir and Sunday school faculty. Since 1985, I've been involved in governance, serving on the Vestry, school board, as Finance Committee chair, delegate to Diocesan Convention, and on two Rector Search committees. I have been Diocesan Chancellor for nine years; a Canon of the Cathedral; and serve on the Constitution and Canons Committee. I was a Deputy to General Convention in 2000 and 2003, chaired the Constitution Committee in 2003, and have been a member of the Standing Commission on Constitution and Canons since 2000. I am an attorney in private practice and former V.I. Attorney General. My husband is Moslem; our son, theologically, Oriental Orthodox. I would bring to the Executive Council, professionally and ecumenically, the perspective of a small Diocese with a cherished tradition as an integral part of the Anglican Communion.



**Mr. Duncan A. Bayne**  
 Olympia, VIII  
 St. Mark's Cathedral

Son of the late Bishop Stephen F. Bayne Jr., I have lived and raised a family in Seattle since 1947. After many years of law practice, I moved on to service as trustee on a number of national and local boards, dealing primarily with foster and/or homeless children. I have served my cathedral parish from vestry to chairing a building campaign, from years of homeless cooking to years of choir. I have been on Diocesan Council, chaired the 1988 bishop's search, deputy to General Convention six times, and Vice-Chancellor since 1991, and numerous other diocesan committees. I was named to the SCCC in 2000, and elected chair for the current Triennium. I also serve on the Title IV Task Force. These assignments are ending but my interest in continuing to serve God's church remains high. I believe my experience and talents would serve the Executive Council well.



**Ms. Hisako Miyazaki Beasley**

Seattle, WA  
Olympia, VIII  
St. Mark's Cathedral

As a deputy to General Convention 2000 and 2003 with an appointment to the Legislative Committee on Urban and Social Affairs, I have contributed to the life of church by representing the Pacific Northwest and my expertise in urban and ethnic ministries. As a member of Diocesan Commission for Church in the World and a founding member of the Episcopal Women's Caucus, Olympia Chapter, I displayed the organizational and networking skills to make things happen. Serving on the CDSP board of Trustees for 5 years and a board of Episcopal Urban Caucus has given me the strength to stand firm and emphasize the importance of the lay order in the wider church and bring up the issue of racial/ethnic diversity as I do in all my ministries. At my parish I was able to provide leadership as a warden/vestry by keeping the parish on mission particularly while our rector was on sabbatical.



**Mr. Donald Carlson**

Cicero, NY  
Central New York, II  
St. Paul's Cathedral

I am a life long Episcopalian who each day is growing more in the faith. I served as Director of Children's Ministries and Church Operations at St. Stephen's, Ridgefield, in the Diocese of Connecticut until May 30 of 2004. I served this parish for 10 1/2 years helping to see children and youth programs grow from just over 100 children and youth to over 400. In my time there my faith, leadership skills and relationship with our savior and lord was strengthened. On June of 2004 I accepted the call as Canon for Youth and Family Ministries for the Diocese of Central New York. I am helping parishes look beyond traditional youth ministry models, assisting in the development and implementation of strong, active, visionary, community-based youth, young adult and family ministries throughout our Diocese. I am married to Kathleen who enhances my spiritual journey each day.



**Br. Richard Biernacki, BSG**

White Plains, NY  
New Jersey, II  
St. Clement's, Belford

I joined GC Office 1983; PB Hines, Allin, Browning, Griswold. Executive Council Staff, 1983-2000; prepared resolutions; I managed on-site Secretariat. General Convention, prepared Registrar's report for Journal maintained Bishop's Data Base; published House of Bishops Directory. Developed Register of Pre-Filed Resolutions; logged data on-site; served House of Deputies Secretariat. I was elected Deputy Registrar for Ordination and Consecration of Bishops by Convention. I attended 55 Episcopate Ordinations; maintained records and documents for same; assistant to several Secretaries of the House of Bishops; prepared and counted ballots for Episcopate Elections at Convention and interim periods. For most ordinations to the Episcopate since 1986, I was staff advisor and contact with dioceses. Church Center: Committee on the Status of Women, Multi-Cultural Trainer, Human Resources Committee, Performance Appraisal and Salary Scale Committees. Detailed knowledge of Council and its workings. I retired from the Church Center, 2004. Founder Minister General, Brotherhood of St. Gregory.



**Ms. Jane Cosby**

Philadelphia, PA  
Pennsylvania, III  
St. Luke's, Germantown

Training: Middle Atlantic Training and Consulting (formerly MATC), Experienced six levels of Human Interaction training; Evangelism Training: by Rev. A. Wayne Schwab for work at the parish, provincial and national levels; Stewardship: Training by Terry Parsons; Positions Held: President ECW at St. Luke's, Germantown, President of Philadelphia Chapter UBE, Chair of Diocesan Committee to Combat Racism, Deputy to General Convention four times. MATC human interaction training has developed "deep listening" abilities. Service at parish, Deanery, Province and as Deputy to GC as well as service on national committees listed has provided insight of various theologies. As a member of Executive Council my skills would be used to support the new Presiding Bishop and my ministry would be to help us more fully live out our Baptismal Covenant.



**Ms. Janet R. Farmer**  
Galveston, TX  
Texas, VII  
St. Christopher, League City

My involvement at the national level began with the National Episcopal Church Women Board, but branched out to serving with the Episcopal Diocesan Ecumenical Officers (EDEO), SCEIR and the Episcopal-Methodist Dialogue. I've also served on Planning and Arrangements (GC2003) and the Site Selection Committee (GC2006). My strongest spiritual gifts are in the areas of leadership, organization, and administration. These gifts were exemplified by chairing the 2003 ECW Triennial Meeting which required oversight of 85 workshops, numerous events, our Plenary room and Secretariat. I serve on the Provincial Board, the Provincial ECW Board, and my Diocesan Executive Board and Finance Committee. I am a Congregational and Pre-Search Consultant. My work has acquainted me with the Church across the country developing my appreciation for its diversity and challenges. I believe my background and skills would enable me to contribute in determining how we use that diversity to meet those challenges.



**Mr. E. Bruce Garner**  
Atlanta, GA  
Atlanta, IV  
All Saints, Atlanta

Twenty-two years of service on the boards of directors of non-profit organizations (ranging in complexity from all volunteer organizations and budgets less than \$100,000 to those with paid staffs of over fifty and budgets of several million dollars) and service on appointed state and local boards gives me extensive experience in trying to meet the needs of the least among us. I have learned to deal with emotionally charged issues insuring that all voices were heard and respected while seeking to reach decisions that would benefit the greatest number. I have also been active at the parish, diocesan, provincial and national levels of the Episcopal Church further broadening my perspective on the multitude of issues that face us as a church. My varied and extensive experience provides me with a unique range of resources from which to draw in further serving the church as a member of Executive Council.



**Mr. Delbert C. Glover**  
Haydenville, MA  
Western Massachusetts, I  
St. John's

The mission of the Church, restoring all people to unity with God and each other in Christ, continues. I seek reelection to Executive Council to participate in that work drawing on past experiences both as a senior management professional with a major corporation, as one who has served on the staff of two major congregations, Trinity Wall Street and The Riverside Church, as the Associate Dean of a seminary and as a volunteer and on the boards of several nonprofit organizations, including the Executive Council. Important issues challenge our Church. We are called to receive God's love and to reconciliation; we are called to a mission of unity in God's work in the world—not ignoring or eliminating differences but not allowing differences to prevent us from caring for the feeding the hungry, caring for the sick and binding up wounds, working for peace in the world and sharing the Good News.



**Ms. Betty Jo Harris**  
Kaneohe, HI  
Hawaii, VIII  
St. Christopher's

My life experiences have primarily shaped my views of service to family, friends, Church and community. My Academic background includes a Master's degree. My managerial experiences were Executive Director for two major non-profit organizations that served the immigrant population and the substance abuse population. These positions required fund raising and staff management under the direction of a Board. In my many years as a member of the Episcopal Church, I have served my parish from being a kitchen helper, Junior and Senior Warden, choir member and Sunday School teacher. I've served on many diocesan committees and boards. I have been active on the National Church level, attending my first General Convention in 1982. I bring well-rounded experiences and deep commitment to our church. I will continue to be faithful to the Lord and to the Church.



**Mr. Robert R. McGhee**  
 Altmore, AL  
 Central Gulf Coast, IV  
 St. Anna's

My name is Robert Roy McGhee. I am a member of the Poarch Band of Creek Indians located in Atmore, Alabama, where I have the opportunity to serve my people as an elected member of the Tribal Council and as the President and CEO of Creek Indian Enterprises. I am a member of St. Anna's Episcopal Church. One of my most memorable events with the Episcopal Church involved me being invited by Dr. Owanah Anderson along with Carol Hampton to attend Paths Crossing in Pine Ridge, South Dakota. This trip is what provided me with the eagerness to become actively involved within the Church. Since this time, I have had the opportunity to serve on the Episcopal Council of Indigenous Ministries as well as various committees of the national church. In closing, I thank you for the opportunity to serve the Episcopal Church on the Executive Council.



**Ms. Josephina Salgado**  
 Tegucigalpa, Honduras  
 Honduras, IX  
 Santa Maria de Los Angeles

I'm pleased to offer my personal experience and professional skills to serve on the Executive Council. I've applied my training and professional skills in church-related endeavors and projects, contributing with my spiritual experiences to the life of the Episcopal Church in Honduras. I earned a degree in Economics, and I've been working in areas of accounting, financing, business administration, and development projects. For almost 30 years, I've worked on national and international organizations in economic development planning, monitoring, assessment, performance, and coordination of poverty reduction projects. In Tegucigalpa I served as a Treasurer of Santa Maria Church, auditing projects and schools, and advising these organizations about how to improve their procedures. Currently I'm a member of the Finance Committee, and Treasurer of the IX Province. Since my childhood participation in classes and other Church events has helped me to support my spiritual growth, to develop my theological understanding, and to model my Christian witness.

## PRIESTS/DEACONS

House of Deputies elects two for six-year terms; House of Bishops confirms.



**The Rev. Canon Lloyd S. Casson**  
 Wilmington, DE  
 Delaware, III  
 Saints Andrew & Matthew

I would be a serious contributor to the work of the Executive Council, bringing the experience of long-term leadership in parish, diocesan, cathedral, national staff and General Convention settings. My ministry includes involvement in the issues regarding the political, social, and economic life of our nation and local communities. I have been involved in ecumenical and interfaith relations locally, nationally, and worldwide. My involvements in formal church structures and informal church networks have enabled me to experience our church first-hand. Moreover, representing the Church, I have traveled to many of our overseas dioceses, and have represented us at Anglican Communion and other global meetings. Most notably, I have served on the Council and as staff at a time when our church was experiencing shrinking resources, diminished programs and national pain.



**The Rev. Ginny Doctor**  
 Fairbanks, AK  
 Alaska, VIII  
 St. James', Tanana

I am a "cradle" Episcopalian and was raised in the Church of the Good Shepherd, Onondaga Nation, in the Diocese of Central New York. I am a member of the Mohawk Nation of Grand River, Ontario, Canada. I have served the Church in a variety of capacities at both the local and national level. I have served on the Executive Council, CSW, ECIM, the Council for Women's Ministries, the Asian, Black, Indigenous, Latina organization and I am a founding member of the Anglican Council of Indigenous Women. I have served on a variety of design teams for national church events. Leader development is one of my passions. I am a Women of Vision trainer and have gone to Kenya to provide that training. I have been to many communities in Alaska and across the U.S. providing training lay readers/leaders. I have written a number of articles for publication.



**The Rev. Dr. Ian T. Douglas.**  
Cambridge, MA  
Massachusetts, I  
St. James, Cambridge

As a mission scholar and activist, I am committed to helping the Episcopal Church be more faithful to God's mission of reconciliation as part of the Anglican Communion. My experiences include: member of 2008 Lambeth Conference Design Group, commissioner of the Inter-Anglican Standing Commission on Mission and Evangelism, consultant to the Presiding Bishop and the House of Bishops for global reconciliation, founder of Anglican Contextual Theologians Network, organizer of Episcopalians for Global Reconciliation, member of Global Anglicanism Project Management Committee, convenor of Seminary Consultation on Mission, member and organizer of Episcopal Partnership for Global Mission, member of HB Theology Committee, GC Deputy 2000 and 2003, Volunteer for Mission in the Episcopal Church of Haiti and Director of Leadership Development, Episcopal Church Center. I have published four books and numerous articles and on mission, the Episcopal Church and contemporary Anglicanism. I have traveled widely and enjoy many relationships across the Episcopal Church, in the broader Anglican Communion, and ecumenically.



**The Rev. Warren F. Frelund**  
Mason City, IA  
Iowa, VI  
St. John's, Mason City

As owner for over 30 years, I appreciate the effort and joy of managing a retail store in a small town. During this time, I have honed my understanding of business practices and administrative skills. This time has fostered my ability to envision new goals and to lay the groundwork for them. I offer my organizational skills to the glory of God in my capacity as Convention coordinator for the Diocese of Iowa; I am fed by the grace of God through my efforts as Coordinator of Deacons, my role in New Directions Ministries and the Standing Commission on Ministry Development. Through my travels with these ministries, my appreciation for how God's call is answered in different situations has broadened, and I have discovered in myself a gift for helping communities discern God's call. I would be honored to share my experience with the Executive Council.



**The Rev. Winnie S. Varghese.**  
New York, NY  
New York, II  
Cathedral of St. John the Divine

I am the Episcopal Chaplain at Columbia University in New York. I was the Episcopal Chaplain at UCLA and Assistant at St. Alban's, Los Angeles. I have served on the Boards of the Episcopal Evangelical Education Society, the Episcopal Urban Intern Program in Los Angeles, PuLSE (Pastoral Leadership Search Effort), The National Executive Council of the Episcopal Peace Fellowship, the Standing Commission for Ministry Development and Union Theological Seminary's Alumnae Council. There are multi colored streamers draped like a windsock high above the Nakashima Peace Altar at the Cathedral of St. John the Divine, some mornings they dance in the breeze above the massive split table because a wind squeezes in through drafty doors and broken windows or from the loud construction and repair The important work of our building up into who we will be is deafening, consuming and vital, but for us as well, in the still small space, the Spirit moves.

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## MEMBERS OF THE GENERAL BOARD OF EXAMINING CHAPLAINS

**Position Description:** The General Board of Examining Chaplains (GBEC) members compose the annual General Ordination Examination (GOE) administered to candidates for Holy Orders. They also produce background material for readers of the examination papers; read and supervise teams of readers; and review and approve written evaluations for all responses to GOE questions. Board meetings entail evaluation and planning for the succeeding year's work.

**Competencies and qualities:** Members are bishops, priests with pastoral cures, members of accredited seminary faculties or other educational institutions, and lay persons with particular expertise. Previous experience on a diocesan Commission on Ministry, Standing Committee, or as a reader is helpful. Computer literacy is also important. Especially needed for the year 2006 will be persons with high degrees of competency in the following canonical areas: Holy Scripture (particularly New Testament), Christian ethics and moral theology, and 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. Competency in testing methods and procedures would be useful.

**Time expectations:** Regular meetings ( 7 days per year), Reading exams (varies up to 15 exams, 4 hours each), Individual projects ( time requirements vary), Planning meetings (4 ½ to 6 days per term), Members are expected twice during term to attend a 2½ day planning meeting in Washington in June.

### BISHOPS

House of Bishops elects one for a six-year term; House of Deputies confirms.



**The Rt. Rev. Carol J. Gallagher**  
Newark, NJ  
Newark, II



**The Rt. Rev. William O. Gregg**  
The Dalles, OR  
Eastern Oregon, VIII

I am seeking election to the General Board of Examining Chaplains. Because I believe that the work they do is central to the present and future ministry of the Episcopal Church and I want to participate in encouraging the full participation of all the baptized. My local and national ministries have all included an emphasis on leadership development. I have focused my work on the issues concerning underrepresented populations in the leadership of the Church. I bring a depth of study in theology and leadership, which I hope will add to the work of the GBEC. As a Native woman, I bring the unique gifts and insights of my tribal culture and, as a Bishop; I can lend a perspective from that particular vantage point in the Episcopal Church and the wider Anglican Communion.

It would be a joy and delight to serve our Church on the GBEC. I bring to the GBEC broad experience, knowledge, and lively interest in the formation, education, and training of persons for ministries. I have a background in education (Associate Professor of Theology, 1991-96; Ph.D. [Theology] University of Notre Dame; school chaplain; college work), parish/diocesan ministries (Rector, Interim, supply), COM [SWVa & IN], Examining Chaplains [CT], and the design and implementation of education programs/events. The oversight of and participation of persons preparing for ministries is for me a major focus of energy. I bring an openness to think creatively and critically, and the willingness to work with GBEC, dioceses, seminaries, and persons in preparation for ministries to design and implement appropriate paths for preparation and evaluation of readiness for ministries. I am committed to equipping all persons for the ministries by which we live out our Baptism.

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## LAY PERSONS

House of Bishops elects three for six-year terms; House of Deputies confirms.



**Mr. Duncan Cairnes Ely**  
Columbus, NC  
Upper South Carolina, IV  
St. Philip's, Greenville

Duncan Ely has served the GBEC for 13 years—as a Site Coordinator for one year, a Reader for nine years, an Editor for two years, and a Board member and Examining Chaplain for the past two years. His life work is teaching religion, and leading nonprofit organizations (including parishes and missions) by helping them discern God's will for them and then coaching them to achieve those goals. He is also a published author (regular columns, articles, and books) and editor. As a tenth generation Episcopalian, he is active locally, regionally, and nationally. He sits on Upper South Carolina's Diocesan Executive Council and Standing and Long-Range Planning Committees; is licensed in all lay ministries; is a Diocesan Consultant and a spiritual director; and is the Executive Director/CEO of the diocesan camp and conference center. He holds the degree of M.Div. from GTS and is pursuing a doctorate in Church History.



**Ms. Carol U. Meredith**  
Gloucester, VA  
Virginia, III  
Abingdon

As a lay person with a number of years of experience serving as a GOE reader for the GBEC, I have learned much from the Chaplains and reading partners with whom I have served. My 12 years in public education have given me perspective, an appreciation for diverse learning styles, and experience in constructing and administering evaluation tools which are valid and reliable. Thirteen years in the field of finance and municipal government have fostered vision, realism, and a spirit of compromise. My Church experiences and the love of my Christian family have taught me acceptance and given me a sense of value and proportion. I would endeavor to apply my life skills to work with other Chaplains to prayerfully create GOEs which are fair, which have results that are qualitatively and quantitatively measurable, and which embody the theology and practices of the Episcopal Church.



**Ms. M. Basye Holland-Shuey**  
Huntsville, AL  
Alabama, IV  
Church of the Nativity

M. Basye Holland teaches courses on World Religions and Biblical studies at Belmont University in Nashville and is the Religion and Training Consultant for the Huntsville/Madison County Interfaith Mission Service, board member for the Alabama Faith Council, and presents programs on Inter-religious Dialogue for churches and universities. She studied with Dr. Marcus Borg and assisted with the 'God at 2000' broadcast. She has served as educator/trainer with St. Mary's Retreat Center, St. Paul's Epis. Church, Church of the Nativity, Hospice, Trinity Methodist, Grace Lutheran School, TN Dept. of Mental Health, Univ. of Alabama, Huntsville Hospital, Chattanooga Reeducation School, International Berlitz Institute, Chamber of Commerce, Huntsville School System, Science&Technology Inc, Clear Business Communications, and the German Language Institute. She prayerfully brings her energy, vision, and experience to this position.



**Dr. Sandra D. Michael**  
Vestal, NY  
New York, II  
Central Trinity Memorial

I am currently Distinguished Service Professor at Binghamton University (SUNY). With a Ph.D. in genetics, my research area is in reproduction. I serve in several curricular development and evaluation efforts, including for the US Commission on Higher Education. As a graduate of EFM, I am active in melding science and religion into my professional life. I serve on the Executive Council Committee on Science, Technology and Faith (ST&F), and am convener of the Network for ST&F, the membership organization within ECUSA. I am a co-author of *Catechism of Creation: An Episcopal Understanding*, the 2005 monograph to help Episcopalians better understand fundamental elements of both faith and modern science. The engagement of science with society often leads to questions of value and meaning, and of ethics and religion. A deputy to General Convention (2003, 2006), I welcome the opportunity to bring this experience and expertise to the GBEC.



**Ms. D. Rebecca Snow**  
Fairbanks, AK  
Alaska, VIII  
St. Matthew's

I have been active in parish life in two different dioceses, from providing adult education, both informal and as EFM mentor, to being a vestry member. I have served on the diocesan level on the Committee on Constitution and Canons, the Finance Committee, the Standing Committee, and now on the COM. At the national level, I have been involved in two major rewrites of Title III, the ministry canons; have served on the Standing Commission on Constitution and Canons and the Executive Council. I have been a deputy to General Convention since 1976. Thus I am well versed in the polity of the church at all levels and, having served with several different rectors, am familiar with the demands of parochial ministry. By training I am an attorney, with broad experience in writing and editing.



**Dr. Peter W. Williams**  
Oxford, OH  
Southern Ohio, V  
Holy Trinity

The following are some relevant experiences for my candidacy for a second term on the GBEC: member, Church History committee, GBEC, 2000-present; Ph.D. (1970) from Yale in History of Christianity; Distinguished Professor of Comparative Religion and American Studies, Miami Univ. (Ohio); author of three books on American religious history—*Popular Religion in America*, *Houses of God*, *America's Religions*; editor of one collection of articles and co-editor of three three-volume encyclopedias on American religion and culture; editor of a nine-volume series, *Studies in Anglican History*, sponsored by the Historical Society of the Episcopal Church; editorial board member, *Anglican and Episcopal History*; former Junior Warden, Vestry member, Outreach Commission co-chair, Holy Trinity Episcopal Church, Oxford, Ohio; Lay Eucharistic Minister, Diocese of Southern Ohio.

### **PRIESTS WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES**

House of Bishops elects three for six-year terms; House of Deputies confirms.



**The Rev. Dr. Katharine C. Black**  
Boston, MA  
Massachusetts, I  
Church of the Good Shepherd

I was presented for GBEC nomination in 2000 because of my strong academic background, writing experience, ongoing seminary connections, work on Continuing Education Committees, and service in more than 45 parishes as Interim/Long Supply. I have strengthened these skills during my term. The most useful addition is my six years on GBEC. Its discussions sometimes reflect the tension between intellectual rigor and pastoral sensitivity, but the Board must balance and meld these core values. My work with many Vestries and my own strong-minded family has prepared me to work effectively in small exam groups, GBEC and the larger Readers' meeting. Together we try to interpret the Church's scripture, tradition, reason, and hopes to GOE candidates. We also must work to understand the candidates through their writing. I strongly believe I help advance and focus these conversations with civility, humor, and real-world experience. I seek your support for a second term.



**The Rev. Dr. Scott Hennessy**  
Orange, VA  
Virginia, III  
St. Thomas'

I have been a parish priest for 18 years, serving as the rector of a country parish for the last 10 years. My areas of expertise are philosophy and theology. I am an Episcopal Church Foundation fellow having done doctoral work at the University of Virginia. A reader for a number of years, I now have served on this board for the last 6 years. For the Diocese of Virginia, I am chair of the Board of Examining Chaplains and I also serve on the Commission on Ministry. I bring to the board current experience in both parish ministry and the ordination process. I see these examinations as not only measuring proficiency but also helping students make the transition from academics to the parish as they integrate their seminary knowledge with life in the parish.



**The Rev. Dr. Constance M. Jones**  
 Norfolk, VA  
 Southern Virginia, III  
 Christ & St. Luke's

I spent 30 years as a Virginia community college history professor (BA Mount Holyoke; MA/PhD Duke in English history; Phi Beta Kappa). Before ordination in 2003 I read GOEs for two years; for the Dio of So Virginia, chaired the Communications, Resolutions, and Compensation committees and served on Exec Bd. Currently on the diocesan Board of Examining Chaplains; lay alternate to 1997 General Convention; clergy deputy to 2006 GenCon. I co-authored the diocese's history "A Goodly Heritage" (1992), and published a memoir, "She's Leaving Home: Letting Go as My Daughter Goes to College" (Andrews McMeel 2002). I can offer GBEC educational depth and breadth, writing experience, wide knowledge of the church, and long experience writing and comparatively evaluating essay examinations, including 7 years as a reader of AP exams for the Educational Testing Service.



**The Rev. Dr. Mark R. Kowalewski**  
 Los Angeles, CA  
 Los Angeles, VIII  
 Cathedral Center of St. Paul

I would consider it a privilege to serve as a member of the General Board of Examining Chaplains. I received the Ph.D. from the School of Religion, University of Southern California (1990). I have published two books, several articles and have done university teaching. Apart from my academic credentials, I was ordained a priest in 1996, served for five years on the Commission on Ministry in the Diocese of Los Angeles and as a member, and currently as Chair of the Diocesan Examining Chaplains. I have been a reader for the national GOEs. I currently serve as the Bishop's Canon Theologian and oversee the ordination process for the diaconate and priesthood. I have a passion for theological education and serve on the Board of the Episcopal Theological School at Claremont. These skills and experiences in both church and academy qualify me for this work of ministry.



**The Rev. Dr. Rachel K. Taber-Hamilton**  
 Freeland, WA  
 Olympia, VIII  
 St. Augustine in-the-Woods

I am an ordained Episcopal priest and a Board Certified Chaplain with the Association of Professional Chaplains (APC). Within the healthcare setting, I have served as a Pastoral Care Director and supervisor for staff chaplains and Clinical Pastoral Education (CPE) students for seven years. I serve in the regional certification process, evaluating professional and personal competencies in those seeking board certification. I have a Masters in Anthropology and a Masters of Divinity. My Doctoral studies are specialized in Cultural Cosmology. Within my work as a teacher and lecturer, I have taught Cultural Competency courses to both seminarians and medical professionals. I understand and appreciate the academic process of evaluating scholastic competencies in addition to pastoral competencies. My heritage as a First Nations Canadian (Shackan) informs my personal and professional appreciation of minority concerns related to the ordination and examination processes. I gratefully welcome an opportunity to serve the GBEC.



**The Rev. Juan A. Quevedo-Bosch**  
 Astoria, NY  
 Long Island, II  
 Church of the Redeemer

I served on the Standing Committee, the Diocesan Council and the Commission on Ministry of the Diocese of Cuba. In the Diocese of Toronto, I was part of the steering committee of the "No Longer Strangers Project," and the Diocesan Commission on Worship and Doctrine. In the Diocese of Long Island, I am a member of the Diocesan Council and in my third year on the COM. I have a L.Th. from Seminario de Teologia de Matanzas, and M.Div. and Th.M. from Trinity College, University of Toronto with a focus on Christian Initiation and Inculturation. Since 1991, I have been a member of Societas Liturgica, an ecumenical society for the renewal of the liturgy and member of the International Anglican Liturgical Consultation. A number of my articles on inculturation and liturgy have been published. Presently, I am the Rector of a bilingual (English-Spanish) and multicultural parish in New York City.

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## MEMBERS OF ACCREDITED SEMINARY FACULTIES OR OTHER EDUCATIONAL INSTITUTIONS

House of Bishops elects three for six-year terms; House of Deputies confirms.



**The Rev. Edward O. de Bary**

Columbus, MS  
Mississippi, IV  
St. Paul's, Columbus

I worked for twenty-two years with the Education for Ministry (EFM) program, serving as the program director from 1987-2004. I am currently (2005) retired and serving a nine-months to one-year interim at St. Paul's, Columbus, Mississippi. I have served on the COM since 1980. I graduated of the University of the South (BA and BD) and I hold an STL and a doctorate in theology (University of Louvain). I traveled the church throughout the USA and abroad for many years on behalf of EFM. I am a published author and a trainer for EFM. During those years I had the opportunity to visit all the Episcopal Church seminaries as well as many of those of other denominations in the USA and abroad. I served on the Board of Theological Education for six years and also on the board for Godly Play.



**Dr. Donald R. Dickson**

College Station, TX  
Texas, VII  
St. Thomas, College Station

An active member of St. Thomas Episcopal, I have long been a leader in adult education in our parish and have served on the Board of Directors at our Early Learning Center (2002–05). I have been a GBEC reader since 2003. I direct an International Studies program at Texas A&M University, where I am professor of English (1981-present), and have written books and articles on seventeenth-century religious poetry (including a book on the biblical typology of the devotional poets, George Herbert, Henry Vaughan, and Thomas Traherne), intellectual history, and Renaissance Hermeticism. I have been awarded fellowships by the American Council on Education (2000), the Alexander von Humboldt Foundation (1992–93), and the National Endowment for the Humanities (1983). I sit on a number of academic editorial boards and edit a book review journal. My experience in constructing graduate and undergraduate exams would prove helpful to the work of the GBEC.



**The Rev. Cn. Stephen Holmgren, D. Phil.**

St. Francisville, LA  
Louisiana, IV  
Grace Church

After my B.A., I completed a B.A./M.A. in Theology, as well as a D.Phil. in Moral Theology, at Oxford University in England. I also received an M.Div. from Nashotah House. My doctoral research was in moral theology, where I specialized in contemporary Christian sexual ethics. I taught ethics and moral theology for eight years at Nashotah House, where I received tenure in 1999. While teaching, I served on the ethics committees of two area hospitals, and assisted in a medical ethics course at Wisconsin Medical College. Upon returning to full-time parish ministry in Louisiana, I accepted our bishop's invitation to serve as canon theologian, examining chaplain and priest formation mentor. I am the author of the New Church's Teaching Series volume, *Ethics After Easter*, a board member for the Anglican Theological Review, and have been a member of the Society of Christian Ethics and the American Academy of Religion.



**The Rev. Dr. Vesta Kowalski**

Mt. Desert, ME  
Maine, I  
St. Andrew & St. John

Since I entered seminary in 1977, I have been almost constantly engaged in teaching adults in parishes and in seminaries. I have taught Hebrew and/or Bible courses in four quite different seminaries. I have developed Bible courses for adults for use in adult education programs in parishes and adult schools. All this teaching has led me to recognize the deep hunger that today's adult Christians feel for substantive education about the Bible, the Episcopal Church, and theological issues. I am committed to helping aspiring clergy prepare themselves to nourish their congregations to the best of their ability, and I feel that serving on the Board of Examining Chaplains would be an additional way for me to engage in this important work.



**The Rev. Dr. Richard D. McCall**  
Cambridge, MA  
Long Island, II  
Saint John's Chapel

I have been pleased during the last triennium to have been an active member of GBEC. I have chaired the team that wrote the Liturgics GOE question. I have found this work most gratifying and believe I am uniquely qualified to continue as a chaplain. I hold a Ph.D. in Liturgics from the Graduate Theological Union where I studied with Louis Weil, my mentor since seminary. I have been a parish priest for over twenty-five years, Dean of the Chapel at CDSP, and I have taught at seminaries since 1994. In addition to the usual evaluation of students incumbent upon professors, I have also served on the Degrees Committee at EDS and had a hand in shaping the pedagogy of the seminary. I am also conversant with computer technology and its use in education and am excited about the new ways we are incorporating technology into the GOEs.



**Dr. Kristine T. Utterback**  
Laramie, WY  
Colorado, VI  
St. James

I began teaching medieval history and church history at the University of Wyoming in 1986, only a few years after I had joined the Anglican Communion in Canada, where I completed my Ph.D in Medieval Studies at the University of Toronto. I have served on the vestry, sung in choirs, ministered as a lector and Lay Eucharistic Minister, and trained LEMs for home communions. I have worked with curriculum development in my university department, in general education requirements at the university level and in assessment at all levels of post-secondary education. I became a reader for the General Ordination Examinations in 2005. I have experienced a variety of priests in several countries. I have strong ideas about the importance of adequate clerical education for the Episcopal Church to grow and thrive. My background gives me tools to help the Church in this most important ministry.

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## TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

**Position Description:** Trustees of the General Theological Seminary (GTS) are responsible for evaluation, planning, implementation, and financial oversight of the Seminary for the fulfilling of its mission: “The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.” Specific duties include 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.

**Qualities and competencies:** Nominees should have knowledge of the doctrine, discipline and ethos of The Episcopal Church, the ability to think creatively, reflect theologically and accept ambiguity and work in the midst of change. They should have a demonstrated interest in and knowledge of theological education in the context of preparation for ministry, both ordained and lay, for The Episcopal Church, and concern to strengthen the relationship between the congregation and the academia. Nominees should also have an interest in The General Theological Seminary as a theological resource for Anglican studies that serves the whole Church, along with a willingness to commit time and talent, wisdom, wealth, and work for the Seminary’s well-being.

**Time expectations:** Regular meetings (3 meetings - 6 days per year), Committee meetings (3 meetings – part of each board meeting), Executive Committee meetings (4 times a year)

## BISHOPS

House of Bishops elects two for three-year terms; House of Deputies confirms.



**The Rt. Rev. George E. Councill**  
Trenton, NJ  
New Jersey, II

I have been active in ordained ministry for over 30 years. I have served in parish ministry, on diocesan staff, and since 2003 as Bishop of the Dio. of New Jersey. I served on the Alumni/ae Committee of EDS and on the Board of Trustees of Seabury-Western Theological Seminary. I have been blessed to serve with and be supported by healthy and mature lay and ordained leaders in this Church. I have been privileged to share in the discernment, call, training, nurturing, and guiding of ministers of all sorts of ministries. The discernment of vocation is a special role of the ministry of bishop. It would be a great honor to work with the Dean and Trustees of GTS to help prepare lay and ordained leaders for this Church.



**The Rt. Rev. Michael Bruce Curry**  
Raleigh, NC  
North Carolina, IV

For virtually all of my ordained ministry I have lived and worked in the urban context or in a context in which God's people must struggle with the systems that disenfranchise and oppress. The Gospel of our Lord Jesus Christ is a loving, life giving God and a liberating reality which frees and saves all who will hear. GTS, set in the context of New York City, represents a place of theological education in which the gospel engages the world in such a way that the world can be transformed by it. I trust that my experience in urban ministry, in which social and evangelical tasks of the gospel are seen as one, can be of some assistance in the great work of preparing men and women for the ordained ministry.



**The Rt. Rev. Phillip M. Duncan II**  
Pensacola, FL  
Central Gulf Coast, IV

For the past three years it has been my privilege to serve as a member of The GTS Board of Trustees. This has been an exciting time of transition, challenge and change at the Seminary. The development and implementation of plans for major renovation throughout the Close have been a central focus on the overall redevelopment. That focus on mission and ministry continues to be at the heart of the seminary community. GTS continues to be an important part of my life and my Christian formation. With more than 35 years of ordained experience, I see the future for GTS as serving the greater church as it continues to build up the community of faith, form and educate students with a fine faculty, and join in providing future church leaders. I would be honored to continue to serve the Church by continuing to serve on The GTS Board of Trustees.



**The Rt. Rev. Kenneth L. Price Jr.**  
Columbus, OH  
Southern Ohio, V

I bring twenty plus years experience as a past member and chair of the Commission on Ministry and eleven plus years as a bishop with oversight of seminarians. This experience has made me keenly aware of the importance of quality preparation for those preparing for ordination and of the need for seminaries to maintain and improve their contact and collaboration with dioceses. I have also served on two other seminary boards, and believe there is a need for our seminaries to seek ways to better collaborate in their mutual ministry. I am a GTS alumnus, a former member of the Alumni Executive Committee and past GTS Fund chair, and thus have a working knowledge of the seminary. In addition, my work with the national and international church gives me a wider perspective to this position that would help GTS as it seeks to meet the challenges and opportunities of the future.

## LAY PERSONS

House of Deputies elects two for three-year terms; House of Bishops confirms.



**Mrs. Marjorie Christie**  
Mahwah, NJ  
Newark, II  
Christ Church, Ridgewood

As an incumbent GTS Trustee, I serve on the Education Commission, working for the seminary's commitment to the education and preparation of clergy and lay leaders for ministry in the 21st century. In Newark, I have served on Standing Committee, Commission on Ministry and twice on search committees for bishop coadjutors and rectors—all of which provided insights to the church's ministry needs. This triennium it has been a privilege to serve on the Chelsea Redevelopment Committee as it explored creating an Education Center. Now that construction has begun, we are partnering with a developer to replace the Ninth Ave. building with appropriate space for the historic GTS library as well as offices for faculty and staff. Luxury condominiums in adjoining space will provide funds for both endeavors. It would be an honor to continue to represent the General Convention as its seminary lives into such an exciting challenge.



**Ms. Rebecca Clark**  
Auburn, WA  
Olympia, VIII  
St. Matthew, Auburn

Though a life-long Episcopalian, I am always learning something new about the Church. I am an Associate of the Community of the Holy Spirit (Augustine rule, since 1997.) I am in the Adult Education group who is working its way through the Church's Teaching Series as well as other books. I strive to live my baptismal covenant through service on/as: Vestry member (Christian Education and Outreach, three year term); Diocesan Council (one three-year term); Diocesan Convention delegate (three two-year terms, two parishes); alternate to General Convention for '03 and '06; search committees for our current parish priest and for our newly consecrated Bishop Suffragan; Director of Religious Education (K-6, three parishes); parish secretary/administrator (seven years, two parishes); church school teacher (pre-school-Jr. High, five parishes); Rectora, '02 Fall Women's Cursillo and V. Rectora, Fall '05, Prov. VIII Indigenous Ministries Network; Episcopal Council on Indigenous Ministries (ECIM, Education and Training sub-committee).



**Mr. Scott E. Evenbeck**  
Indianapolis, IN  
Indianapolis, V  
Trinity

My professional life is devoted to enhancing student academic achievement, and our work is making a difference for students. I do consulting for many organizations and campuses (e.g., three regional accreditation organizations, a seminary, and overseas campuses in Europe and Asia) on approaches to strengthen contexts for enhancing student learning. I think these strategies, particularly the "unpacking" of assumptions about learning and principles for enhancing learning are common with professional and graduate education. I have been Sr. Warden three times, serve as Sec. for the Dio. and for our convention, and have attended General Convention since 1988 (Deputy in '91 and beyond). I would welcome the opportunity to bring my commitment to the church and my commitment to and competence in education to the Board of GTS, finding ways in particular to serve lay persons as well as clergy and finding ways to bridge more effectively life in the seminary and life in the parish.



**Dr. Robert E. Wright**  
Chapel Hill, NC  
North Carolina, IV  
Chapel of the Cross

Since the 72nd General Convention, I have served as a Trustee of GTS. I have agreed, if elected, to serve a fourth term in order to serve General through the redevelopment of Chelsea Square that is vital to the Seminary's, and the Church's, future. Previous national Church involvement included experience as a GOE Reader in 1996 and 1997. In the Diocese of North Carolina, I currently serve as Treasurer and delegate to our annual Diocesan Convention. I received my Ph.D. from Duke University in 1986, with my dissertation, "Art and the Incarnate Word: Medieval Christologies and the Problem of Literary Inexpressibility." Subsequently I entered institutional advancement, serving as Associate Director for the Capital Campaign for the Arts & Sciences and Engineering at Duke, became Vice President for Institutional Planning and Development at the National Humanities Center, and returned to Duke last fall as Senior Major Gifts Director.

### Priests/Deacons

House of Deputies elects two for three-year terms; House of Bishops confirms.



**The Rev. Yamily Bass-Choate**  
Yonkers, New York  
New York, II  
San Andres, Yonkers

I have a profound love for the ministries of the Episcopal Church. Before moving to the dio. of New York, I served as Canon for Hispanic Ministries for the dio. of Mississippi, and Coordinator for Province IV Hispanic Ministries. I am a GTS Trustee and on the Council of Women for the Episcopal Church. I am a board member of Mississippi Immigrant Right Alliance and I have served on the dio. of Miss. Medical Mission to Honduras. I represented the Epis. Church in Zimbabwe in '98 for the World Council of Churches and served on the Anti-racism Commission. I am a member of the Trust Fund for Hispanic Theological Education and the Chaplain for Hispanic Women United in Leadership. I am an experienced social worker and a high school teacher. I received my MDiv from GTS. I am married to the Rev. Horace Choate and we have two beautiful daughters.



**The Rev. Philip M. Carr-Harris**  
Poughkeepsie, New York  
New York, II  
St. Paul's

In mission, suburban, and urban congregations, in three dioceses and two countries, I have been a priest who thinks outside the box, who grows congregations, and who is passionate about relating Christian faith to the conventional wisdom of society. Four experiences have been formative to my life and ministry. First, I have been married for the past 28 years. We have raised four children. This has taught me about the thorny business of juggling family and congregational loyalties. Second, serving a mid-sized suburban congregation for 19 years I came to know the depth of pastoral ministry. Third, I have served two years as a student minister among Cree Indian people. Their simple and nature bound spirituality brought me back to the Christian faith. Finally, in 1980-81, my wife and I lived in Jerusalem. There, we learned of the myriad ways people and their traditions have sought to understand and serve God.



**The Rev. Deena McHenry Galantowicz**  
St. Augustine, FL  
Florida, IV  
Trinity, St. Augustine

As a former student and recent Trustee of General, I am mindful of the uniqueness of GTS in so many ways...its ethos, essentially, but also its goals and its commitment to the Anglican Church. My varied experiences as rector, chaplain, teacher, and administrator provide solid credentials for service as a GTS Trustee. Because of ministry in the northeast and southeast, I certainly relate to issues concerning regional and racial diversity as well as the current war over homosexuality. Appropriate to service on the Board is my ability to assess situations clearly, to reason and deliberate with others, and to present my views candidly without being aggressive. I am deeply committed to the academic excellence, financial stability, and wonderful diversity of GTS. Particularly, since I am in a very conservative diocese, I value GTS and all it has contributed to my spiritual life, and to my theological perspective.



**The Rev. Samuel Gregory Jones**  
Raleigh, NC  
North Carolina, IV  
St. Michael's

My bishop made me a priest, but GTS made me a theologian – something the Church needs all its leaders to be, lay or ordained. All baptized servants of the Gospel do better ministry when they have solid theological training. GTS can provide that. As a published author (*Beyond Da Vinci*, Seabury Books, 2004), honors graduate, and winner of the Sutton Prize for Best Graduate Thesis and the Faculty Prize in Church History, I am dedicated to upholding the Seminary's academic excellence. At the same time, as the rector of a resource-sized parish, as well as a member of Generation X, I am most interested in assuring that the GTS trains clergy and lay leaders for faithful, effective and powerful ministry. As a Spanish-speaker ordained for ministry in the Diocese of Honduras, I am both willing and able to encourage the Seminary's ministry with Spanish-speaking individuals, congregations, and dioceses.

TALLY SHEET FOR BALLOTING  
CHURCH PENSION FUND

|   | BALLOTS |   |   |   |   |   | ELECTED | CONFIRMED |
|---|---------|---|---|---|---|---|---------|-----------|
|   | 1       | 2 | 3 | 4 | 5 | 6 |         |           |
| <b>SIX-YEAR TERMS</b>                                       |         |   |   |   |   |   |         |           |
| House of Deputies elects twelve; House of Bishops confirms. |         |   |   |   |   |   |         |           |
| Annett, Ms. Margaret E.                                     |         |   |   |   |   |   |         |           |
| Blackmon, Rev. A. Thomas                                    |         |   |   |   |   |   |         |           |
| Boston, D. Min., Rev. James T.                              |         |   |   |   |   |   |         |           |
| Boucher, Rev. Dr. John Paul                                 |         |   |   |   |   |   |         |           |
| Chase Jr., Rev. Randall                                     |         |   |   |   |   |   |         |           |
| Cluett, Ven. Richard  |         |   |   |   |   |   |         |           |
| Creed, Ms. Barbara B.                                       |         |   |   |   |   |   |         |           |
| Currie Jr., Mr. Vincent C.                                  |         |   |   |   |   |   |         |           |
| Hanson, Cn. Karen Noble                                     |         |   |   |   |   |   |         |           |
| Harmon-Hines Ph.D., Ms. Deborah                             |         |   |   |   |   |   |         |           |
| Harris Jr., Mr. John E.                                     |         |   |   |   |   |   |         |           |
| Jones, Rev. Gary D.   |         |   |   |   |   |   |         |           |
| Lee, Ven. Donald D.   |         |   |   |   |   |   |         |           |
| Lee D.D., Rt Rev. Peter J.                                  |         |   |   |   |   |   |         |           |
| Lind, Very Rev. Tracey                                      |         |   |   |   |   |   |         |           |
| McKeown, Mr. William B.                                     |         |   |   |   |   |   |         |           |
| Minifie, Rev. Charles J.                                    |         |   |   |   |   |   |         |           |
| Payne D.D., Rt. Rev. Claude E.                              |         |   |   |   |   |   |         |           |
| Pollard, Ms. Diane B.                                       |         |   |   |   |   |   |         |           |
| Primo III, Mr. Quintin E.                                   |         |   |   |   |   |   |         |           |
| Swan, Ms. Sandra S.   |         |   |   |   |   |   |         |           |
| Scott, Ms. Katherine Tyler                                  |         |   |   |   |   |   |         |           |
| Werner, Very Rev. George L.W.                               |         |   |   |   |   |   |         |           |
| Woodward, Rev. Thomas B.                                    |         |   |   |   |   |   |         |           |
| Wray, Mr. Cecil   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |

TALLY SHEET FOR BALLOTING  
EXECUTIVE COUNCIL

|   | BALLOTS |   |   |   |   |   | ELECTED | CONFIRMED |
|---|---------|---|---|---|---|---|---------|-----------|
|   | 1       | 2 | 3 | 4 | 5 | 6 |         |           |
| <b>BISHOPS</b>  |         |   |   |   |   |   |         |           |
| House of Bishops elects two for six-year terms; House of Deputies confirms. |         |   |   |   |   |   |         |           |
| Alvarez, Rt. Rev. David A.  |         |   |   |   |   |   |         |           |
| Bruno, Rt. Rev. J. Jon  |         |   |   |   |   |   |         |           |
| Klusmeyer, Rt. Rev. W. Michie   |         |   |   |   |   |   |         |           |
| O'Neill, Rt. Rev. Robert J.   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>LAY PERSONS</b>  |         |   |   |   |   |   |         |           |
| House of Deputies elects six for six-year terms; House of Bishops confirms. |         |   |   |   |   |   |         |           |
| Ballentine, Ms. Rosalie Simmonds  |         |   |   |   |   |   |         |           |
| Bayne, Mr. Duncan A.  |         |   |   |   |   |   |         |           |
| Beasley, Ms. Hisako Miyazaki  |         |   |   |   |   |   |         |           |
| Biernacki BSG, Br. Richard  |         |   |   |   |   |   |         |           |
| Carlson, Mr. Donald   |         |   |   |   |   |   |         |           |
| Cosby, Ms. Jane   |         |   |   |   |   |   |         |           |
| Farmer, Ms. Janet R.  |         |   |   |   |   |   |         |           |
| Garner, Mr. Bruce E.  |         |   |   |   |   |   |         |           |
| Glover, Mr. Delbert C.  |         |   |   |   |   |   |         |           |
| Harris, Ms. Betty Jo  |         |   |   |   |   |   |         |           |
| McGhee, Mr. Robert R.   |         |   |   |   |   |   |         |           |
| Salgado, Ms. Josephina  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>PRIESTS/DEACONS</b>  |         |   |   |   |   |   |         |           |
| House of Deputies elects two for six-year terms; House of Bishops confirms. |         |   |   |   |   |   |         |           |
| Casson, Rev. Cn. Lloyd S.   |         |   |   |   |   |   |         |           |
| Doctor, Rev. Ginny  |         |   |   |   |   |   |         |           |
| Douglas, Rev. Dr. Ian T.  |         |   |   |   |   |   |         |           |
| Frelund, Rev. Warren F.   |         |   |   |   |   |   |         |           |
| Varghese, Rev. Winnie S.  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |

TALLY SHEET FOR BALLOTING  
GENERAL BOARD OF EXAMINING CHAPLAINS

|   | BALLOTS |   |   |   |   |   | ELECTED | CONFIRMED |
|---|---------|---|---|---|---|---|---------|-----------|
|   | 1       | 2 | 3 | 4 | 5 | 6 |         |           |
| <b>BISHOPS</b>  |         |   |   |   |   |   |         |           |
| House of Bishops elects one for a six-year term; House of Deputies confirms.      |         |   |   |   |   |   |         |           |
| Gallagher, Rt. Rev. Carol J.  |         |   |   |   |   |   |         |           |
| Gregg, Rt. Rev. William O.  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>LAY PERSONS</b>  |         |   |   |   |   |   |         |           |
| House of Bishops elects three for six-year terms; House of Deputies confirms.     |         |   |   |   |   |   |         |           |
| Ely, Mr. Duncan Cairnes   |         |   |   |   |   |   |         |           |
| Holland-Shuey, Ms. M. Basye   |         |   |   |   |   |   |         |           |
| Meredith, Ms. Carol U.  |         |   |   |   |   |   |         |           |
| Michael, Dr. Sandra D.  |         |   |   |   |   |   |         |           |
| Snow, Ms. Rebecca D.  |         |   |   |   |   |   |         |           |
| Williams, Dr. Peter W.  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>PRIESTS WITH PASTORAL CURES OR IN SPECIALIZED MINISTRIES</b>                   |         |   |   |   |   |   |         |           |
| House of Bishops elects three for six-year terms; House of Deputies confirms.     |         |   |   |   |   |   |         |           |
| Black, Rev. Dr. Katharine C.  |         |   |   |   |   |   |         |           |
| Hennessy, Rev. Dr. Scott  |         |   |   |   |   |   |         |           |
| Jones, Rev. Dr. Constance M.  |         |   |   |   |   |   |         |           |
| Kowalewski, Rev. Dr. Mark R.  |         |   |   |   |   |   |         |           |
| Taber-Hamilton, Rev. Rachel K.  |         |   |   |   |   |   |         |           |
| Quevedo-Bosch, Rev. Juan A.   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>MEMBERS OF ACCREDITED SEMINARY FACULTIES OR OTHER EDUCATIONAL INSTITUTIONS</b> |         |   |   |   |   |   |         |           |
| House of Bishops elects three for six-year terms; House of Deputies confirms.     |         |   |   |   |   |   |         |           |
| de Bary, Rev. Edward O.   |         |   |   |   |   |   |         |           |
| Dickson, Dr. Donald R.  |         |   |   |   |   |   |         |           |
| Holmgren D. Phil., Rev. Cn. Stephen   |         |   |   |   |   |   |         |           |
| Kowalski, Rev. Dr. Vesta  |         |   |   |   |   |   |         |           |
| McCall, Rev. Dr. Richard D.   |         |   |   |   |   |   |         |           |
| Utterback, Dr. Kristine T.  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |

TALLY SHEET FOR BALLOTING  
GENERAL THEOLOGICAL SEMINARY

|   | BALLOTS |   |   |   |   |   | ELECTED | CONFIRMED |
|---|---------|---|---|---|---|---|---------|-----------|
|   | 1       | 2 | 3 | 4 | 5 | 6 |         |           |
| <b>BISHOPS</b>  |         |   |   |   |   |   |         |           |
| House of Bishops elects two for three-year terms; House of Deputies confirms. |         |   |   |   |   |   |         |           |
| Councell, Rt. Rev. George E.  |         |   |   |   |   |   |         |           |
| Curry, Rt. Rev. Michael Bruce   |         |   |   |   |   |   |         |           |
| Duncan II, Rt. Rev. Philip M.   |         |   |   |   |   |   |         |           |
| Price Jr., Rt. Rev. Kenneth L.  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>LAY PERSONS</b>  |         |   |   |   |   |   |         |           |
| House of Deputies elects two for three-year terms; House of Bishops confirms. |         |   |   |   |   |   |         |           |
| Christie, Ms. Marjorie  |         |   |   |   |   |   |         |           |
| Clark, Ms. Rebecca  |         |   |   |   |   |   |         |           |
| Evenbeck, Mr. Scott E.  |         |   |   |   |   |   |         |           |
| Wright, Dr. Robert E.   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
| <b>PRIESTS/DEACONS</b>  |         |   |   |   |   |   |         |           |
| House of Deputies elects two for three-year terms; House of Bishops confirms. |         |   |   |   |   |   |         |           |
| Bass-Choate, Rev. Yamily  |         |   |   |   |   |   |         |           |
| Carr-Harris, Rev. Philip M.   |         |   |   |   |   |   |         |           |
| Galantowicz, Rev. Deena McHenry   |         |   |   |   |   |   |         |           |
| Jones, Rev. Samuel Gregory  |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |
|   |         |   |   |   |   |   |         |           |

## THE JOINT STANDING COMMITTEE ON PLANNING AND ARRANGEMENTS

### MEMBERSHIP

|   |   |
|---|---|
| The Most Rev. Frank T. Griswold, <i>Chair</i> | Presiding Bishop  |
| Ms. Bonnie Anderson                           | Vice President, House of Deputies   |
| Mr. N. Kurt Barnes                            | Treasurer, Domestic and Foreign Missionary Society  |
| The Rev. Joan E. Beilstein                    | Clergy Representative   |
| Mr. J.P. Causey, Jr.                          | Dispatch of Business Chair, House of Deputies   |
| The Rt. Rev. Richard S.O. Chang               | Vice-President, House of Bishops  |
| Mr. Owen Cope                                 | Lay Representative  |
| Ms. Lori M. Ionnitiu                          | General Convention Manager  |
| Ms. Harriet Neer                              | President, Episcopal Church Women   |
| Ms. Karyl F. Otten                            | Vice-President, Episcopal Church Women  |
| The Rt. Rev. Kenneth L. Price, Jr.            | Secretary, House of Bishops<br>& Host Diocese Ecclesiastical Authority, <i>as of January 2006</i>       |
| Ms. Deborah J. Stokes                         | Host Diocese Representative   |
| The Rev. Rosemari G. Sullivan                 | Executive Officer & Secretary, General Convention, <i>replaced by</i><br>The Rev. Dr. Gregory S. Straub |
| The Rev. Dr. Gregory S. Straub                | Executive Officer, General Convention   |
| The Rt. Rev. Herbert Thompson, Jr.            | Bishop of Host Diocese, <i>through December 2005</i>  |
| The Very Rev. George L.W. Werner              | President, House of Deputies  |
| The Rt. Rev. Wayne P. Wright                  | Dispatch of Business Chair, House of Bishops  |
| Mrs. Nancy Caparulo, <i>Staff</i>             |   |

### SUMMARY OF WORK

The Joint Standing Committee on Planning and Arrangements mandate 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 in Columbus, Ohio on January 22, 2004. At the meeting, the 74<sup>th</sup> General Convention was reviewed and suggestions were made for improving the 75<sup>th</sup> General Convention. A tentative schedule for the 75<sup>th</sup> General Convention was developed. Three members of the Committee, Bonnie Anderson, Lori Ionnitiu, and Ken Price, were chosen to serve on the General Convention Joint Task Force (2003–A145).

The second meeting of the Committee was convened via conference call on November 18, 2004. Lori Ionnitiu outlined the report on the potential sites chosen for consideration for the 76<sup>th</sup> General Convention (2003–A155). The sites were Reno, NV; Anaheim, CA; Salt Lake City, UT; and Portland, OR. It was determined that Anaheim and Salt Lake City would be further considered and visited by the Executive Committee.

The Executive Committee traveled to Anaheim and Salt Lake City in January 2005 and met with the bishops of each diocese. The Executive Committee chose Anaheim as the final site recommendation because it had the best travel accessibility, hotel package, and a better overall set-up of its Convention Center. The whole committee approved the decision. This recommendation was forwarded and approved by the Provincial Presidents and the Executive Council.

During the conference call of January 4, 2006 the Committee reviewed the schedule for the 75<sup>th</sup> General Convention and recommended the sites to be considered for the 77<sup>th</sup> General Convention: Charlotte, NC; New Orleans, LA; Indianapolis, IN; and Kansas City, MO.

**Resolution A001 77<sup>th</sup> General Convention Site**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the following sites be considered for the 77<sup>th</sup> General Convention:
- 2 Charlotte, NC; New Orleans, LA; Indianapolis, IN; and Kansas City, MO.

**Resolution A002 2006 General Convention Daily Agenda**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention function through the following
- 2 activities:
- 3 1. formal legislative sessions of the two Houses;
- 4 2. a joint session for the nomination of a Presiding Bishop;
- 5 3. a joint session for the presentation of the budget proposal;
- 6 4. meetings of the legislative committees of the two Houses; and
- 7 5. open hearings to be conducted as needed by all legislative committees; and be it further
- 8 *Resolved*, That the schedule and the daily timetable of the 75<sup>th</sup> General Convention held in Columbus, Ohio in
- 9 2006, be:
- 10 Saturday, June 10
- 11 11:00 am–2:30 pm Volunteer Supervisors Gathering
- 12 4:00 pm – 6:00 pm Secretariat & Dispatch Orientation
- 13 Sunday, June 11
- 14 9 am-12 pm Secretariat & Dispatch Meeting
- 15 9:30 am-5 pm Registration
- 16 9:30 am-5 pm Deputy Certification
- 17 2 pm-5 pm Legislative Committee Officers Orientation
- 18 Monday, June 12
- 19 8 am-12 pm Legislative Committees
- 20 9 am-5 pm Deputy Certification
- 21 12:30-1:30 PB&F Hearing: Budget Priorities
- 22 2 pm-3 pm Presiding Bishop & President, House of Deputies Presentation
- 23 3 pm-5 pm Orientation
- 24 7 pm-9 pm Legislative Committees
- 25 Tuesday, June 13
- 26 7:30 am-9 am Legislative Committees
- 27 8:30 am-9:30 am Deputy Certification
- 28 9:30 am-10:30 am Eucharist & Scripture Reflection
- 29 10:45 am-12:30 pm Legislative Session
- 30 12:30 pm-1:15 pm Deputy Certification
- 31 2 pm-4 pm Legislative Committees
- 32 4:15 pm-6 pm Legislative Session
- 33 7 pm-9 pm Legislative Committees
- 34 Wednesday, June 14
- 35 7:30 am-9 am Legislative Committees
- 36 8:30 am-9:30 am Deputy Certification
- 37 9:30 am-10:30 am Eucharist & Scripture Reflection
- 38 10:45 am-12:30 pm Legislative Session
- 39 12:30 pm-1:15 pm Deputy Certification
- 40 2 pm-3:30 pm Legislative Committee Hearings
- 41 3:45 pm-6 pm Legislative Session
- 42 5:00 pm Resolution Filing Deadline

|    |                   |  |
|----|-------------------|--|
| 1  | 7:30 pm           | PB&F Hearings and Other Hearings                   |
| 2  | Thursday, June 15 |  |
| 3  | 7:30 am-9 am      | Legislative Committees                             |
| 4  | 8:30 am-9:30 am   | Deputy Certification                               |
| 5  | 9:30 am-10:30 am  | Eucharist & Scripture Reflection                   |
| 6  | 10:45 am-1 pm     | Legislative Session                                |
| 7  | 1 pm-1:45 pm      | Deputy Certification                               |
| 8  | 2:30 pm-6 pm      | Legislative Session                                |
| 9  | 7:30 pm           | PB&F Hearings and Other Hearings                   |
| 10 | 8:00 pm           | Presiding Bishop's Forum Toward Reconciliation     |
| 11 | Friday, June 16   |  |
| 12 | 7:30 am-9 am      | Legislative Committees                             |
| 13 | 8:30 am-9:30 am   | Deputy Certification                               |
| 14 | 9:30 am-10:30 am  | Eucharist & Scripture Reflection                   |
| 15 | 10:45 am-1 pm     | Legislative Session                                |
| 16 | 1 pm-1:45 pm      | Deputy Certification                               |
| 17 | 1 pm-2:15 pm      | Legislative Committee Chairs Lunch                 |
| 18 | 2:30 pm-6 pm      | Legislative Session                                |
| 19 | 8 pm              | Episcopal Church Women Event                       |
| 20 | Saturday, June 17 |  |
| 21 | 7:30 am-9 am      | Legislative Committees                             |
| 22 | 10 am             | UTO Ingathering & Eucharist                        |
| 23 | 1 pm-1:45 pm      | Deputy Certification                               |
| 24 | 2:30 pm-6 pm      | Legislative Session                                |
| 25 | 2:30 pm-3 pm      | Joint Session: Presiding Bishop Nomination         |
| 26 | 5 pm              | Special Order: To Honor George Werner              |
| 27 | 6 pm-8 pm         | Bishop Dinner                                      |
| 28 | 8:00 pm           | A Tribute to the 25 <sup>th</sup> Presiding Bishop |
| 29 | Sunday, June 18   |  |
| 30 | 8:00 am-9:00 am   | Deputy Certification                               |
| 31 | 9 am-10:15 am     | Eucharist  |
| 32 | 10:30 am-12:30 pm | Legislative Session                                |
| 33 | 10:30am           | House of Bishops Election                          |
| 34 | 1 pm-1:45 pm      | Deputy Certification                               |
| 35 | 2 pm-6 pm         | Legislative Session                                |
| 36 | 8:00 pm           | Seminary Dinners                                   |
| 37 | Monday, June 19   |  |
| 38 | 7:30 am-9 am      | Legislative Committees                             |
| 39 | 8:30 am-9:30 am   | Deputy Certification                               |
| 40 | 9:30 am-10:30 am  | Eucharist & Scripture Reflection                   |
| 41 | 10:45 am-1 pm     | Legislative Session                                |
| 42 | 1 pm-1:45 pm      | Deputy Certification                               |
| 43 | 2:30 pm-6 pm      | Legislative Session                                |
| 44 | 2:30 pm-3:30 pm   | Joint Session: Program, Budget and Finance         |
| 45 | 6:00 pm-8:00 pm   | Suggested Time for Provincial Gatherings           |
| 46 | 8:00 pm           | Reserved for Legislative Session                   |
| 47 | Tuesday, June 20  |  |
| 48 | 7:30 am-9 am      | Legislative Committees                             |

|    |                    |                                     |
|----|--------------------|-------------------------------------|
| 1  | 8:30 am-9:30 am    | Deputy Certification                |
| 2  | 9:30 am-10:30 am   | Eucharist & Scripture Reflection    |
| 3  | 10:45 am-1 pm      | Legislative Session                 |
| 4  | 12 pm-1 pm         | Provincial Caucuses                 |
| 5  | 1 pm-1:45 pm       | Deputy Certification                |
| 6  | 2:30 pm-6 pm       | Legislative Session                 |
| 7  | 8:00 pm            | Reserved for Legislative Session    |
| 8  | Wednesday, June 21 |                                     |
| 9  | 8 am-9 am          | Deputy Certification                |
| 10 | 9 am-10:15 am      | Closing Eucharist                   |
| 11 | 10:45 am-1 pm      | Legislative Session                 |
| 12 | 1 pm-1:45 pm       | Deputy Certification                |
| 13 | 2:30 pm-6:00 pm    | Legislative Session                 |
| 14 | 6:00 pm            | Joint Adjournment – <i>Sine Die</i> |

## THE JOINT STANDING COMMITTEE ON PROGRAM, BUDGET AND FINANCE

### MEMBERSHIP

|  |  |
|--|--|
| Ms. Pan Adams, <i>Chair</i>                  | Arkansas, VII                                    |
| The Rt. Rev. Andrew Smith, <i>Vice-Chair</i> | Connecticut, I                                   |
| The Hon. Byron Rushing, <i>Secretary</i>     | Massachusetts, I                                 |
| The Rt. Rev. Lloyd Allen                     | Honduras, IX                                     |
| The Rev. Howard Anderson                     | Minnesota, VI, <i>resigned, replaced by</i>      |
| The Rev. Marianne Ell                        | North Dakota, VI                                 |
| Mr. Sunand Bal                               | Arizona, VIII, <i>replaced by</i>                |
| Canon Holly McAlpen                          | California, VIII                                 |
| Ms. Anne Bardol                              | Northwestern Pennsylvania, III                   |
| Mr. Arthur M. Bjontegard                     | Upper South Carolina, IV                         |
| Mr. Jon B. Boss                              | Southern Ohio, V                                 |
| The Rt. Rev. C. Franklin Brookhart           | Montana, VI <i>resigned, replaced by</i>         |
| The Rt. Rev. Alan Scarfe                     | Iowa, VI   |
| The Rt. Rev. George E. Councill              | New Jersey, II                                   |
| Mr. Pete Dawson                              | Eau Claire, V                                    |
| The Rev. Jo Ann T. Ford                      | Kansas, VII                                      |
| Ms. Lyn Headley-Deavours                     | Newark, II                                       |
| The Rt. Rev. Robert Gepert                   | Western Michigan, V <i>resigned, replaced by</i> |
| The Rt. Rev. Mark Hollingsworth, Jr.         | Ohio, V  |
| The Rt. Rev. Samuel J. Howard                | Florida, IV                                      |
| The Rev. Gerald W. Keucher                   | New York, II                                     |
| The Rt. Rev. W. Michie Klusmeyer             | West Virginia, III                               |
| The Rev. Barry Kubler                        | East Carolina, IV <i>replaced by</i>             |
| Mr. Thomas G. O'Brien III                    | Southeast Florida, IV                            |
| Ms. Darling Martinez                         | Puerto Rico, IX                                  |
| The Rev. Kathleen S. Milligan                | Iowa, VI   |
| The Rev. Altagracia Perez                    | Los Angeles, VIII                                |
| Mrs. Jennifer M. Railing                     | Central Pennsylvania, III <i>replaced by</i>     |
| Ms. Amy Seitz                                | West Virginia, III                               |
| The Rev. Sandino Augusto Sanchez             | Dominican Republic, IX                           |
| Mr. Dennis Stark                             | Rhode Island, I <i>replaced by</i>               |
| Mr. Peter Bickford                           | Maine, I   |
| The Rt. Rev. James Waggoner                  | Spokane, VIII                                    |
| The Rt. Rev. Dean Wolfe                      | Kansas, VII                                      |

### *Executive Committee*

Executive Committee members: Pan Adams, *Chair*; Andrew Smith, *Vice-Chair and Chair*, Funding Section; Byron Rushing, *Secretary*; James Waggoner, *Chair*, Canonical Section; Lyn Headley-Deavours, *Chair*, Mission Section; Jon B. Boss, *Chair*, Presentation Section; and Holly McAlpen.

### *Meetings*

The Committee of the whole met March 10-12, 2005; the Executive Committee met by conference call on October 16, 2004, February 3, 2005, June 23, 2005 and December 5, 2005. The whole committee will meet February 23, 2006 in Columbus, Ohio. Minutes are posted on the Episcopal Church website.

## SUMMARY OF WORK

The Canonical responsibilities of the Joint Standing Committee on Program, Budget and Finance (PB&F) are to: (a) recommend funding and spending policies to each General Convention for the succeeding triennium, i.e. mission (program), expense and budgets; (b) present a balanced Budget for the Episcopal Church, where income is equal to proposed expenditures each year; and (c) monitor the mission priorities established by General Convention, giving advice to the Executive Council with regard to any adjustments in those priorities.

During the 2004–2006 triennium, PB&F's primary concern has been maintaining a mission-driven, priority-determined budget and the Committee has worked to improve the budget-making process. PB&F worked with Church Center staff and the Executive Council Standing Committee on Administration and Finance (A&F) to maintain mission priorities established by the 74<sup>th</sup> General Convention. To this end, PB&F supported the Mission Priority Survey that was completed by dioceses and Church Center Staff in 2004. In addition, PB&F has worked with several task forces in assessing funding issues and revenue sources so as to evaluate the single Asking formula that is used for diocesan assessments.

PB&F maintains regular communication and collaboration in the budget process through the Chair's regular attendance at Executive Council and A&F meetings. At the end of the 2003 General Convention, PB&F provided a management letter to A&F requesting increased clarity in the church's fiscal management policies and procedures. Issues identified in the management letter include the following, which have been addressed during the triennium:

1. Accountability for overseas partnerships and re-allocation of monies for world mission (*GC Resolution 2003–A151*) is documented by the Finance office.
2. Financial statements acknowledge monetary contributions by the Convocation of American Churches in Europe and other convocations.
3. Called for the accurate tracking of translation services and materials for Committees, Commissions, Agencies and Boards (CCABs).
4. Recovered costs for independent and semi-independent organizations housed at the Episcopal Church Center are through in-kind contributions and not by charging rent.
5. Episcopal Relief and Development (ERD) and Jubilee Ministries examined relationship concerning Jubilee Ministry grants. Funds returned by ERD were applied to Jubilee Ministry grants.
6. National Ad Campaign ran test ads and completed Fall Campaign; Communication office reported regularly on test market strategies and results.
7. CCABs working methods were assessed and ways to utilize technology to accomplish work due to a ten percent decrease in funding. General Convention office developed guidelines and a mid-triennium CCAB chairs meeting was held to facilitate networking.
8. PB&F recommended that A&F consider funding the Standing Commission on Health, which had been approved but unfunded in the General Convention budget.

### *Decision-making Process for the 2007–2009 Triennial Budget*

PB&F's primary responsibility is presenting a mission-driven budget to General Convention that supports the mission priorities approved by Convention. The Committee's work begins in earnest when it receives the draft budget that has been developed collaboratively through the efforts of the Management Team, church center staff and A&F. This draft budget is handed-off to PB&F after Council approves the document at its January 2006 Council meeting. The draft budget that PB&F receives is the same publication that is distributed to bishops and deputies. The Committee has requested that the draft budget be presented in a manner that clearly demonstrates it is a working document and not the final budget that will be approved by Convention.

PB&F meets in February 2006 to examine the draft budget in preparation for General Convention. PB&F's final work is done after Open Hearings on Funding and Spending are scheduled and after the Committee has reviewed resolutions with funding implications. An ongoing frustration for PB&F is to balance the monies available with the ever-swelling, creative ministry and mission of the Church that deserves support. Canon I.4.6(c) governs the budget presented by PB&F and the budget presentation will be in a format that can be easily interpreted by General Convention with the document translated. These are issues that may affect future funding of the triennial budget:

1. Mission Funding Task Force (*GC Resolution 2003–A140*) examined the abundance of available resources; recommended a chartered Mission Funding Initiative to secure major gifts from individuals, foundations, corporations, trusts, and other entities to further the transformational ministry of the Church. In 2005, Council approved the charter and funded part-time consultant.
2. Budgetary Funding Task Force (*GC Resolution 2003–B004*) reviewed the systems and procedures of the DFMS budget, the efficiency and equitable methods of funding the budget, and the theology of stewardship. (See Blue Book report, p. 403)
3. Diocesan Askings continue at twenty-one percent. As of December 1, 2005, more dioceses are giving at twenty-one percent, but total committed dollars is lower due to decreases in 2004 diocesan income, against which the Asking is applied. (<http://www.episcopalchurch.org/finance.htm>)
4. Executive Council approved a recommendation to return the draw-down on investments to five percent rather than the five and half percent used in the 2004–2006 triennium resulting in an annual decrease in budgetary income of one million dollars. Twenty-five percent of the Episcopal Church’s budget is from endowment funds.

#### *Audit*

In compliance with Joint Rules, two members of PB&F serve on the Audit Committee of Executive Council. PB&F recommended an amendment to the Council’s Handbook section concerning the Audit Committee. If Council accepts the change, the appointment of the independent auditing firm will be approved by Council at the recommendation of the Audit Committee who will review the performance of the independent auditing firm. Currently, the Audit Committee selects the auditing firm, and the Committee will continue to review the report from the auditing firm.

Important changes in the Finance Office including the hiring of a new treasurer in the fall of 2003 and a new controller in fall of 2005 delayed the closing of the 2004 books. The Finance office because of a comprehensive evaluation of policies and procedures has improved its systems. The 2004 audit report along with recommendations was made by DFMS’s independent auditing firm, Grant Thornton. PB&F will present the 2005 audit report to General Convention at the Open Hearing on Funding.

#### **Resolution A003 Amend Joint Rules 11**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Joint Rules be amended to read as follows:
- 2 11. Two members of the Joint Standing Committee shall be appointed by the Chair of the Joint Standing
- 3 Committee on Program, Budget and Finance to the Audit Committee of the Executive Council. The Audit
- 4 Committee shall, *on a regular basis*, report ~~annually~~ *to and consult with the General Convention through* the Joint
- 5 Standing Committee, which shall report to the General Convention. The Joint Standing Committee shall
- 6 present the reports of its actions on audit to the General Convention at each regular meeting thereof.

#### EXPLANATION

PB&F recommend’s the amendment to the Joint Rules pertaining to the audit, based on a recommendation from the Finance Office and the Society’s in-house counsel.

#### **Resolution A004 Program, Budget and Finance Budget Appropriation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That \$92,000 be appropriated for the work of the Joint Standing
- 2 Committee on Program, Budget and Finance for the 2007–2009 triennium.

**COMMITTEES OF  
THE HOUSE OF  
BISHOPS AND THE  
HOUSE OF  
DEPUTIES**



## HOUSE OF BISHOPS COMMITTEE ON PASTORAL DEVELOPMENT

### MEMBERSHIP

|  |                                 |
|--|---------------------------------|
| The Rt. Rev. Robert H. Johnson, <i>Chair</i>                   | Western North Carolina          |
| The Rt. Rev. Bruce Caldwell, <i>Vice-Chair &amp; Secretary</i> | Wyoming                         |
| The Rt. Rev. Clarence Coleridge                                | Connecticut                     |
| The Rt. Rev. Theodore Daniels                                  | Texas                           |
| The Rt. Rev. Gary Gloster                                      | North Carolina, <i>resigned</i> |
| Ms. Ira Leidel   | Eastern Michigan                |
| The Rt. Rev. Jack McKelvey                                     | Rochester                       |
| The Rt. Rev. Larry Maze  | Arkansas                        |
| Ms. Jamel Shimpfky   | El Camino Real & New York       |
| The Rt. Rev. Vincent W. Warner                                 | Olympia                         |

### SUMMARY OF THE COMMITTEE'S WORK

The Committee met twice a year during the Triennium. The primary function of the Committee is to serve as a council of advice to the Bishop of the Office of Pastoral Development, as well as to oversee pastoral programs of the House of Bishops, and serving as a resource for the Planning Committees of the House and the Spouses Group.

At the Committee's first meeting, we were asked to draft a preliminary Action and Response Statement for the House of Bishops to consider on the issues surrounding the election and consecration of the Rt. Rev. Gene Robinson as bishop of New Hampshire. The draft was used by the Presiding Bishop's Council of Advice in its proposed Alternative Pastoral Oversight which was presented to the House of Bishops and became the document, *Caring for All the Churches*.

The following were ongoing matters of concern during the Triennium:

- take seriously the systemic and individual importance of the pastoral dimensions of our shared life;
- continue as a council of advice and support to the Bishop for the Office of Pastoral Development;
- provide direct attention to the pastoral care of bishops and spouses;
- seek increased funding for Episcopal formation and development including educational courses;
- respond to specific needs raised by the House and the Spouses Group.

During the Triennium, we worked on Resolutions *GC2003–A023* and *GC2003–B008* which had been mandated to us by General Convention. In response to *2003–A023* (Establish Institutional Wellness and Prevention of Sexual Misconduct Task Force), we endorsed the Task Force's establishment and work. In response to *2003–B008* (Protect Children and Youth from Sexual Abuse), we worked with the Bishop of the Office of Pastoral Development and the House of Bishops in encouraging all diocesan bishops to respond to a questionnaire on the *2003–B008* resolves. The findings of the questionnaire will be reported to the House of Bishops and to the General Convention.

Because of our pastoral concern for all bishops and their families we worked with the Joint Nominating Committee for the Election of the Presiding Bishop to establish a Transition Committee. The Committee, chaired by the Rt. Rev. Jack McKelvey, includes members from the Pastoral Development Committee as well as members from the Nominating Committee. We endorsed the following priorities for the Transition Committee's work:

- Collect the current Presiding Bishop's reflections on the first months of his ministry and share this information with the Presiding Bishop-elect;
- Identify the specific needs of the current Presiding Bishop during this time of transition;
- Orient the Presiding Bishop-elect to the domestic and international expectations of the Primate as well as the operations of the Episcopal Church Center;
- Assist the Presiding Bishop-elect and his or her family as needs arise in their relocation;

- Identify the pastoral needs experienced by the nominees in 1997;
- Provide intentional care for nominees and their families before and after the election.

#### *Committee Mission Statement*

We developed a new mission statement for our Committee. The latest draft is as follows:

The House of Bishops Committee on Pastoral Development is charged with building “shalom” in the Episcopal Church through its attention to the life and work of bishops and their families. To that end the Committee:

- pays attention to the corporate health of the House of Bishops, assessing needs and providing for programmatic responses where appropriate;
- is concerned with the well-being of individual bishops and builds systems that allow for pastoral care and opportunities for education and training in order to better serve and enable the community of the baptized; and
- serves as a primary source of advice and support to the Office of Pastoral Development.

#### *Recommended Core Values and Behaviors*

We spent considerable time on drafting a “Statement of Recommended Core Values and Behaviors” for the House of Bishops. This statement is used as a basis for discussing how we better exercise episcopate together and is presented at meetings of the House. The current version states:

A review of the past covenants made by the House, conducted by the Pastoral Development Committee, reveals seven core values that are supported by observable behavior and are intended to serve us both when we are in session and out, as we strive to follow Christ and be faithful to the baptismal covenant and our ordination vows as bishops of God’s church:

(1) ATTENDANCE, as demonstrated by full participation in meetings and worship *“As the body of Christ, all members are significant, the Body is diminished by the absence of some, and we have vowed to “share with [our] fellow bishops in the government of the whole Church.”* (BCP 518)

Will you be faithful in ATTENDANCE? *I will with God’s help.*

(2) FULL AND INTENTIONAL INCORPORATION in the House, as demonstrated by engagement with the work of the College for Bishops and rotation of leadership in core and working groups during meetings of the House. *“For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith... (Romans 12:4ff).<sup>1</sup> We have also promised to “share in the leadership of the Church.”* (BCP 517)

Will you be faithful in FULL AND INTENTIONAL INCORPORATION in this body? *I will with God’s help.*

(3) COLLEGIALITY, as demonstrated in our mutual respect for each other and our attention to how our individual and corporate actions affect the Church. *“But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.”* (I Cor. 12:24b-26)

Will you be faithful in COLLEGIALITY in this body? *I will with God’s help.*

(4) MUTUAL RESPECT, as demonstrated by respectful listening and talking, and increased attention to avoid mean-spiritedness, with appropriate confidentiality. To demonstrate EQUALITY IN COMMUNICATION in core and working groups as well as conversations in plenary sessions. *We have promised to “respect the dignity of every human being” and to “seek and serve Christ in all persons, loving your neighbor as yourself”* (BCP 305). *“Whoever becomes humble like this child is the greatest in the kingdom of heaven.”* (Matthew 18:4)

Will you be faithful in MUTUAL RESPECT AND EQUAL COMMUNICATION in this body? *I will with God’s help.*

(5) COLLECTIVE WISDOM, as demonstrated in retaining materials that need further attention from one meeting to the next and (in learning from each other). *“A bishop in God’s holy Church is called to be one with the apostles . . . You*

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<sup>1</sup>All scripture references are from the New Revised Standard Version.

*are called to guard the faith, unity, and discipline of the Church . . . With your fellow bishops you will share in the leadership of the Church.*” (BCP 517) *“Do you believe in God the Holy Spirit? I believe in . . . the communion of saints.”* (BCP 304)

Will you be faithful in sharing COLLECTIVE WISDOM in this Body? *I will with God’s help.*

(6) DIRECTNESS IN PUBLIC AND PRIVATE COMMUNICATIONS, as demonstrated by a “check it out, talk it out” covenant. *“Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.”* (Matthew 5:37) *“For I fear that when I come, I may find you not as I wish, and that you may find me not as you wish; I fear that there may perhaps be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder.”* (2 Cor. 12:20) *“Your joy will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many.”* (BCP 517)

Will you be faithful in DIRECT COMMUNICATING in this Body? *I will with God’s help.*

(7) ACCOUNTABILITY, as demonstrated in past work to involve conversation and prayer before moving toward controversial actions. *“Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?”* (BCP 304) *Will you be faithful in prayer and in the study of Holy Scripture, that you may have the mind of Christ?”* (BCP 518) *“Are you persuaded that God has called you to the office of bishop?”* (BCP 517)

Will you be ACCOUNTABLE to God and your fellow bishops in this Body? *I will with God’s help.*

## **CONCLUSION**

As we consider all pastoral implications of our common life as bishops in our Church, we are supportive of and encouraged by the fine work of The Rt. Rev. F. Clayton Matthews, Bishop of the Office of Pastoral Development. Under his creative leadership, the Pastoral Development Office is growing in responsibility and in effectiveness. Accordingly, we see a need for a broader funding base and more staffing for this ministry which includes the strengthening of the work of the College for Bishops.

## **BUDGET APPROPRIATION**

The House of Bishops Committee on Pastoral Development will need \$17,000 per year for expenses for the next triennium; for a total of \$51,000 for the 2007–2009 triennium.

### **Resolution A005 HB Committee on Pastoral Development Budget Appropriation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Budget of General Convention,
- 2 the sum of \$51,000 for the expenses of the House of Bishops Committee on Pastoral Development for the
- 3 2007–2009 Triennium.

## HOUSE OF DEPUTIES COMMITTEE ON THE STATE OF THE CHURCH

### MEMBERSHIP

|  |                           |
|--|---------------------------|
| The Rev. Canon Reynolds S. Cheney II, <i>Chair</i>                     | West Tennessee IV         |
| Mr. Alfred D. Price, <i>Vice-Chair</i>                                 | Western New York II       |
| The Rev. Ronald Abrams   | East Carolina IV          |
| The Rev. Augusta R. Anderson   | Western North Carolina IV |
| Ms. Anne C. Brown, <i>Editor</i>                                       | Vermont I                 |
| Dr. Harold Brown   | Maine I                   |
| The Rev. Dr. Robert Certain  | San Diego VIII            |
| The Rev. Andrew Cooley   | Colorado VI               |
| Mrs. Hillary Raining (né Dowling)                                      | Bethlehem III             |
| The Rev. Nancy Ferriani, <i>Secretary</i>                              | Indianapolis V            |
| Mrs. Debby Melnyk  | Florida IV                |
| Mr. Richard Miller Southeast   | Florida IV                |
| The Rev. Dr. Shaw Mudge  | Albany II                 |
| Mrs. Kathy Pluhar  | Minnesota VI              |
| Dr. Kirk Hadaway, <i>Director of Research, Episcopal Church Center</i> |                           |
| The Rev. Canon Anthony Jewiss, <i>Staff Liaison</i>                    |                           |

### SUMMARY OF WORK

The House of Deputies Committee on the State of the Church is charged with preparing and presenting “a report on the State of the Church” [I.6.5(b)] and to set the form of the Parochial Report.

The committee met four times following the 74<sup>th</sup> General Convention and offers the following “snapshot” of The Episcopal Church in the second triennium of the twenty-first century. Our primary resource is the annual Parochial Report and the Director of Research’s analysis of it. However, we also met with the Presiding Bishop and President of the House of Deputies, members of the Executive Council, Church Center staff, and representatives of the Church Pension Group, the Episcopal Church Foundation, the National Cathedral College, the seminary deans, and the Office of Government relations. Finally, we reviewed, at their request, draft reports from the Standing Commission on the Structure of the Church.

The whole committee participated in the gathering of information and then identified four areas of focus for small group work that inform the organization of this report: an overview of “who we are” in light of our statistical data; a discussion of the “tensions within the church,” particularly over the last triennium; a look at issues in the area of Christian formation; and a reflection on mission vitality. We then offer some conclusions, make recommendations for the next triennium and propose three resolutions. The report concludes with the data on membership, attendance, and finances.

### Who We Are

The primary responsibility of the Committee on the State of the Church is to report to the House of Deputies on the present condition of the church’s affairs. That responsibility involves analysis of the Parochial and Diocesan Reports and other pertinent data so that the whole church can understand what is occurring in the church as a whole, not just in their parishes, dioceses, and provinces.

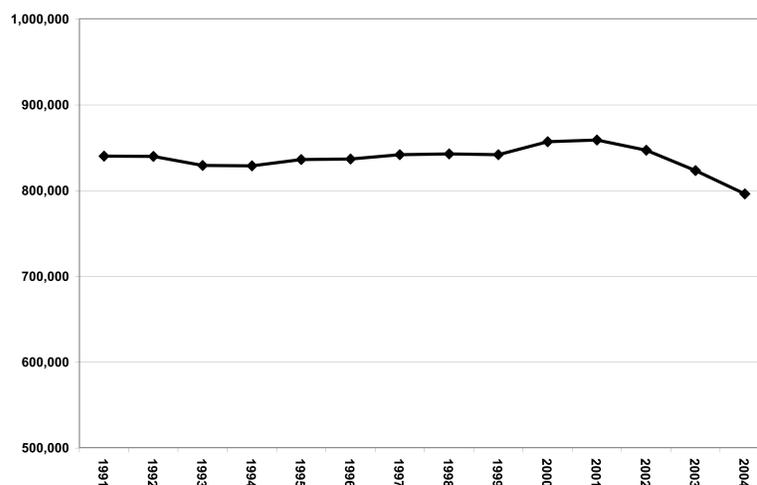
Many institutions, including other mainline Christian denominations, have the capability to gather and evaluate on a regular basis empirical indicators of their vital statistics. In 2002, the Episcopal Church restored its in-house research director position with the appointment of Dr. Kirk Hadaway, who now serves as a reliable source of

information, facilitating important debates and decisions. Dr. Hadaway has reviewed past data for accuracy so that long-term trends can be reliably assessed. Further, on his recommendation, the Committee restored certain elements of the annual reports to ensure historic continuity.

Dr. Hadaway has connected his research databases with important church agencies and key offices at the Church Center. He has also participated in interdenominational exchanges and in the Hartford Seminary “Faith Communities Today” ecumenical research project of 2004. This work offers us a much more holistic and integrated picture of ourselves than is available from Parochial Report data alone. Dr. Hadaway’s professional skills and insights have enabled the Committee better to pursue answers to questions about which opinion across the church is divided. Below are but a few examples from his 2004 Growth Report for the Episcopal Church, titled “Is the Episcopal Church Growing (or Declining)?” The full report is available at [www.episcopalchurch.org/research](http://www.episcopalchurch.org/research). The charts have been updated for this report.

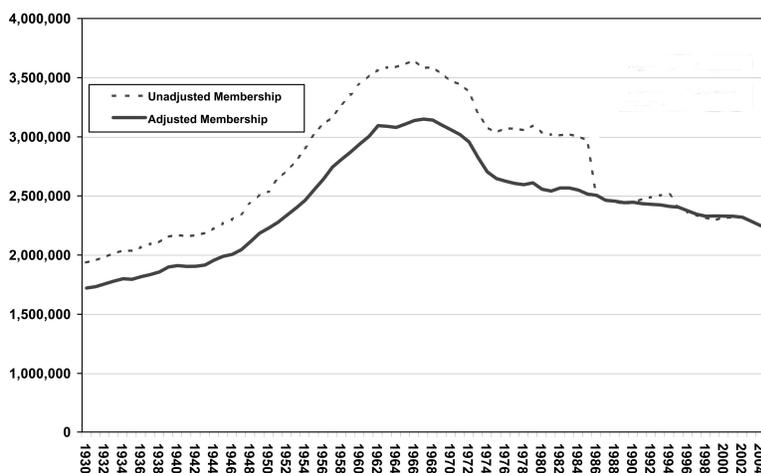
Claims that membership and church attendance are declining dramatically are addressed in Figure 1, below, shedding light on changes in average worship attendance in the last fourteen years.

**Figure 1**  
**Episcopal Church Average Sunday Worship Attendance: 1991-2004**



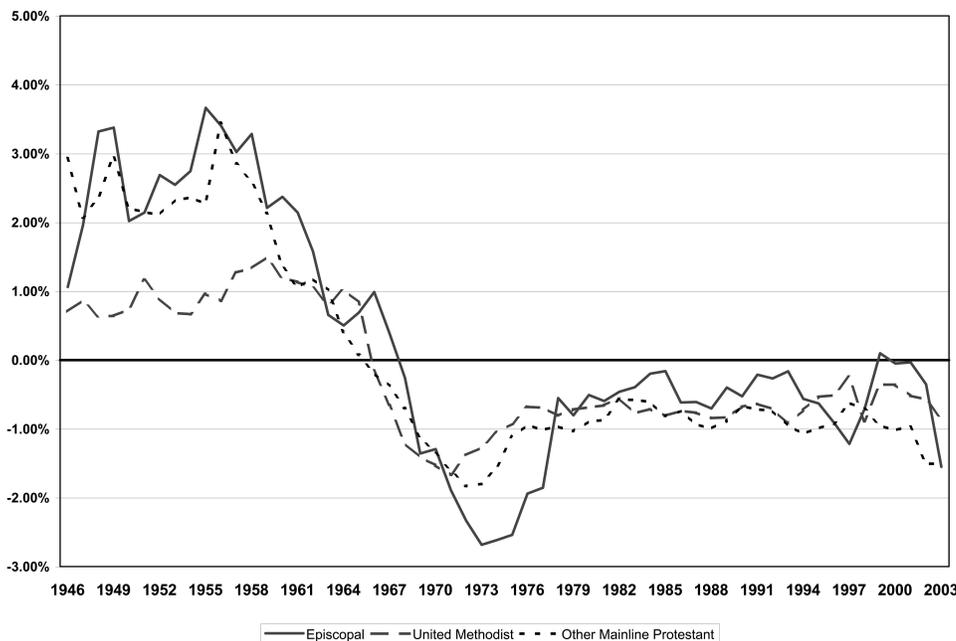
Taking the longer view of this trend is even more instructive, and places the experience of the most recent decade into a broader social and cultural context. Figure 2, below, helps us interpret what appears to be a precipitous drop in our membership in 1986. The dotted line shows actual reported membership for 1930-2004. The solid line shows membership numbers adjusted to account for reporting anomalies, including the removal of non-domestic dioceses from the reports in 1986 (a drop of 223,185), and a change in the Parochial Report in 1986 that asked for a count of “active members” whose baptisms were recorded in the church rather than simply the number of baptized persons in the congregation.

**Figure 2**  
**Episcopal Church Membership Trends: 1930 – 2004**



Comparing our experience to that of other mainline denominations shows that a pronounced decline in church membership for all denominations begins in the 1960s and lasts through the mid-1970s (Figure 3). Dr. Hadaway’s report shows that there is an extremely strong correlation between this trend and the birth rate, such that a decline in the birth rate can account, in statistical terms, for 88% of the year-to-year variation in mainline membership. Although there is some recovery from this three-decade decline, what should be most evident is that The Episcopal Church is not alone in its concern over—or in showing the effects of—the profound changes that have taken place in the broader fabric of American culture.

**Figure 3**  
**Yearly Percent Change in Mainline Membership: 1946-2004**



Dr Hadaway produces annually a one-page chart of “fast facts” about the Episcopal Church that is also available at [www.episcopalchurch.org/research](http://www.episcopalchurch.org/research). The Committee on the State of the Church commends the restored research capability of The Episcopal Church and urges the wider church to take advantage of it.

**Episcopal Fast Facts: 2002–2004**

| <b>Membership and Attendance</b>                            | <b>2002</b>     | <b>2003</b>     | <b>2004</b>     |
|---|-----------------|-----------------|-----------------|
| Domestic Parishes and Missions                              | 7,305           | 7,220           | 7,200           |
| Active Baptized Members                                     | 2,320,221       | 2,284,233       | 2,247,819       |
| Net Change in Active Membership from Previous Year          | -8,201          | -35,988         | -36,414         |
| One Year % Change in Active Members                         | -1%             | -2%             | -2%             |
| Five Year % Change in Active Members                        | -1%             | -2%             | -4%             |
| Ten Year % Change in Active Members                         | -4%             | -6%             | -7%             |
| % of Churches Growing 10%+ in Membership (past 5 years)     | 34%             | 34%             | 31%             |
| % of Churches Declining 10%+ in Membership (past 5 years)   | 35%             | 36%             | 39%             |
| <br>  |                 |                 |                 |
| Total Average Sunday Worship Attendance (ASA)               | 846,640         | 823,017         | 795,765         |
| Net Change in ASA from Previous Year                        | -11,926         | -23,623         | -27,252         |
| One Year % Change in ASA                                    | -1%             | -3%             | -3%             |
| Five Year % Change in ASA                                   | +1%             | -2%             | -5%             |
| Ten Year % Change in ASA                                    | +1%             | -1%             | -4%             |
| % of Churches with any Increase in ASA (from previous year) |                 | 34%             | 33%             |
| % of Churches with any loss in ASA (from previous year)     |                 | 54%             | 52%             |
| % of Churches Growing 10%+ in ASA (past 5 years)            |                 | 28%             | 24%             |
| % of Churches Declining 10%+ in ASA (past 5 years)          |                 | 43%             | 46%             |
| <br>  |                 |                 |                 |
| Largest Membership 2002, St. Michael & All Angels, Dallas   | 7,166           | -               | -               |
| Number of Congregations with 10 Members or Fewer            | 82              | 100             | 107             |
| Percent of Congregations with 200 Members or Fewer          | 53%             | 53%             | 54%             |
| Percent of Congregations with 500 Members or More           | 18%             | 18%             | 17%             |
| Median Active Baptized Members                              | 185             | 182             | 177             |
| <br>  |                 |                 |                 |
| Largest Average Sunday Attendance (ASA)-Christ, Plano       | 1,933           | 1,975           | 2,072           |
| Number of Congregations with 10 or less ASA                 | 234             | 247             | 246             |
| Percent of Congregations with ASA of 100 or less            | 60%             | 61%             | 62%             |
| Percent of Congregations with ASA of 300 or more            | 7%              | 6%              | 6%              |
| Median Average Sunday Worship Attendance                    | 79              | 77              | 75              |
| <br>  |                 |                 |                 |
| <b>Financial</b>  | <b>2002</b>     | <b>2003</b>     | <b>2004</b>     |
| Average Pledge  | \$1,725         | \$1,796         | \$1,881         |
| Average Pledge Five Years earlier                           | \$1,430         | \$1,429         | \$1,437         |
| Total Plate & Pledge Income                                 | \$1,201,827,228 | \$1,231,401,494 | \$1,247,434,367 |
| Plate & Pledge % Change from Previous Year                  | +7.4%           | +2.5%           | +1.3%           |
| Inflation Rate in Calendar Year                             | +1.6%           | +2.3%           | +2.7%           |
| Total Income  | \$1,994,893,155 | \$2,044,377,792 | \$2,083,916,019 |
| Total Expenses  | \$2,090,536,512 | \$2,133,772,253 | \$2,132,774,534 |
| Total Investments of Congregations                          | \$3,189,795,446 | \$3,605,393,338 | \$3,785,093,355 |

**Domestic Themes**

As we gathered information from around the church, we discovered places where the church is thriving and growing, areas of tension and strife, places of hope and joy, and pockets of depression and decline. Since the 74<sup>th</sup> General Convention, there has been growing tension and cause for some to reevaluate their commitment to the mission of The Episcopal Church. Some individuals and congregations have chosen to separate, some have chosen to stay and work on reconciliation, and some laid aside their differences and become more committed to the mission of the Church.

While we are living in stressful times, it is too soon to evaluate the effect of that stress on growth and stability in The Episcopal Church. In addressing the reasons for the loss of members since the 2003 General Convention, Dr. Hadaway said the explanation is complex and that the decline mirrors declines in all mainline churches over the last two years. At most, he said, a third could be attributed to the actions of General Convention. Perhaps of greater consequence is the fact that The Episcopal Church has the lowest birth rate and highest mean age of any mainline denomination, meaning that church growth must come through evangelism to the unchurched. Cultural trends (athletic and entertainment schedules, etc.) also have their effect on the size and vitality of local congregations.

In spite of the decline in total church membership, about half of our congregations (and nineteen dioceses) in 2004 reported an increase in active members (double the proportion in other mainline denominations), one-third reported an increase in average Sunday attendance, and more than half reported increased plate and pledge income.

Many churches that started during the 1950s and 1960s are being closed for economic reasons, and some more substantial congregations are in the process of withdrawing from denominational membership, although the effect of those withdrawals cannot yet be measured precisely.

### **International Relations**

It is not yet possible to speculate what effect the past triennium will have on our relationships with other provinces of the Anglican Communion. The Windsor Report and the actions of both the Primates' Meeting and the Anglican Consultative Council in 2005 will play themselves out over several years, but, as noted below, tensions in the Communion are not new. In the meantime, we continue to have many friends "on the ground" throughout the Communion, thanks in part to the fine work of our missionaries, companion diocesan relationships and organizations like Episcopal Relief and Development, the United Thank Offering, the Young Adult Service Corps and African Team Ministries.

### **Tensions in the wake of the 74<sup>th</sup> General Convention**

Tensions over the authority and interpretation of scripture, the authority of bishops and institutions, the ordination of women, and cultural diversity have been simmering for many years in the Anglican Communion, and in some cases differing understandings have affected relationships among provinces. Several provinces, for example, do not accept the validity of women's orders as priests or bishops. Diversity, however, has historically been a hallmark of the Communion, and such differences have not led to broken relationships.

Three actions in the summer of 2003—the approval by the Canadian Diocese of New Westminster of a rite for the blessing of same-gender unions, the consent to the election of the Rev. Canon V. Gene Robinson, a gay man living in a committed relationship, as Bishop of New Hampshire, and the approval by the General Convention of Resolution 2003–C051 recognizing "that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions"—have given these existing tensions a new focus, both in the Anglican Communion and within The Episcopal Church. In the Anglican Communion, these actions have led some provinces and dioceses to declare that they are out of communion—or in a state of impaired communion—with other provinces, dioceses, and bishops.

The Anglican Communion is comprised of 38 self-governing churches made up of over 500 dioceses in 164 countries, with a worshipping constituency of about 70 million people. Simply stated, the Communion is the result of the Church of England having been established in foreign lands during the colonization period and remaining after independence in the form of autonomous churches related to one another through the See of Canterbury. Current institutional avenues for relationship among the provinces—defined by the Windsor Report as "Instruments of Unity"—are: the Archbishop of Canterbury, the Lambeth Conference, a decennial, non-legislative gathering of bishops; the Primates Meeting, or the gathering of senior presiding bishops and archbishops of the autonomous churches who meet to consult on theological or social issues; and the Anglican Consultative Council which brings together people of all orders to work on common concerns. Theological principles for Christian unity are stated in the Chicago-Lambeth Quadrilateral of 1888.

In The Episcopal Church, responses to some of the acts of the 74<sup>th</sup> Convention have ranged from deep dismay and departure from the church to a sense of affirmation that has in some instances included the welcoming of new members attracted by the church's stance.

As part of offering a "snap-shot" of the state of The Episcopal Church near the end of the 2004-2006 triennium, we will describe briefly some of the significant events at the Communion and Episcopal Church levels, outline what appear to be the primary areas of concern, and note some of the consequences of those tensions for the Anglican Communion and The Episcopal Church.

### **Significant Events**

*October 2003, Primates' Meeting.* The Archbishop of Canterbury, the Most Rev. Rowan Williams, called the primates of the 38 provinces of the Anglican Communion to a special meeting at Lambeth Palace in October 2003. The statement agreed to by all the primates affirmed "our pride in the Anglican inheritance of faith and order and our firm desire to remain part of a Communion, where what we hold in common is much greater than that which divides us in proclaiming Good News to the world." They did, however, state that the actions in Canada and the United States threatened the unity of the Communion. They called "on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities," and they asked the Archbishop to form a commission to examine the role of the Archbishop of Canterbury in "maintaining communion within and between provinces when grave difficulties arise."

*October 2003, Appointment of Lambeth Commission on Communion.* Archbishop Williams announced the appointment of the commission requested by the primates, with the Most Rev. Dr. Robin Eames as chair.

*November 2003, Consecration of the Rt. Rev. V. Gene Robinson as Bishop of New Hampshire.*

*January 2004, Network of Anglican Communion Dioceses (ACN) and Parishes formed.* At a meeting held under the auspices of Christ Church, Plano, Texas, the ACN was formed as "a network of 'confessing' dioceses and congregations within ECUSA." The ACN believes that the 74<sup>th</sup> General Convention, "abandoned 2000 years of biblical teaching and historical church order." The group's goals are to provide "a means for remaining connected with the Anglican Communion," and "a way for dioceses and parishes to remain under orthodox leadership." (SOURCE: [www.anglicancommunionnetwork.org](http://www.anglicancommunionnetwork.org)).

*March 2004, Creation of procedure for "Delegated Episcopal Pastoral Oversight."* The House of Bishops issued a statement titled, "Caring for All the Churches: A Response of the House of Bishops," in which they commit to provide pastoral care for dissenting congregations, "recognize that there may be a need for a bishop to delegate some pastoral oversight," and outline a process for "Delegated Episcopal Pastoral Oversight." The process allows another bishop to be invited into a diocese to provide pastoral care within the context of the constitutional and canonical authority of bishops.

*October 2004, The Windsor Report of the Lambeth Commission on Communion released.*

*February 2005, Primates' Meeting in Northern Ireland.* The primates received The Windsor Report and issued a communiqué requesting "that the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council (ACC) for the period leading up to the next Lambeth Conference." It encouraged the ACC to schedule a hearing at their meeting in June 2005 for both churches to "have an opportunity to set out the thinking behind the recent actions of their Provinces," and asked for "a moratorium on public Rites of Blessing for Same-sex unions and on the consecration of any bishop living in a sexual relationship outside Christian marriage."

*March 15, 2005, House of Bishops' Covenant Statement.* At a meeting in Texas, the House of Bishops adopted a "Covenant Statement" affirming a commitment to the Anglican Communion, expressing regret for the pain that others have experienced with respect to the actions of the 74<sup>th</sup> General Convention, offering an apology and regret for having breached the bonds of affection by any failure to consult adequately with Anglican partners, and pledging to withhold consent to the consecration of any person elected to the episcopate until the 75<sup>th</sup> General Convention. Additionally they promised not to authorize public rites for the blessing of same sex unions, and not to bless any

such unions, at least until the 75<sup>th</sup> General Convention. They pledged not to cross diocesan boundaries to provide episcopal ministry in violation of the canons, and asked that other bishops and clergy refrain from intervening in other dioceses.

*June 2005, Anglican Consultative Council Meeting.* The Anglican Church of Canada and The Episcopal Church sent their representatives but voluntarily withdrew from official participation. Both responded to the request to “set out the thinking of the recent actions of their Provinces,” and the response of The Episcopal Church has been published as, *To Set Our Hope on Christ*.

*June 2005, ACC vote to include primates as members.* The ACC voted, pending approval by the provinces, to include the primates as members of the ACC.

*July 2005, The Third Afro-Anglicanism Conference.* The gathering of over 270 participants and visitors from Africa, the Caribbean, United Kingdom, Canada, and the United States produced the Toronto Accord, which summarized major areas of concern and provided direction for Afro-Anglicans until the next conference in 2015. It states, “We should continue to value and celebrate our differences, and avoid temptations of divisiveness by enforcing patterns of uniformity. Our Anglican Communion needs to be a listening church based on the solidarity of compassionate love.” It recommends adoption by all structures of the Anglican Communion of the Millennium Development Goals, “which can also be seen as ‘missional development goals,’ and it calls for reinstatement of the Episcopal Church and the Anglican Church of Canada to full participation in the Anglican Consultative Council.”

*October 2005, The Third Anglican Global South to South Encounter.* Delegates (103) from twenty provinces met in Egypt and issued a communiqué, entitled “The Third Trumpet from the South,” calling for implementation of the Windsor Report. Paragraph 42 states, “Communion requires alignment with the will of God first and foremost, which establishes our commonality with one another. Such expressions of the will of God which Anglicans should hold in common are: one Lord, one faith, one baptism; Holy Scripture; apostolic teaching and practice; the historic Creeds of the Christian Church; the Articles of Religion and the doctrinal tenets as contained in the 1662 Book of Common Prayer. Holding truth and grace together by the power of the Holy Spirit, we go forward as those entrusted ‘with the faith once delivered’ (Jude 3).”

*October 2005, The Anglican Theological Conference of 25 Latin American and Caribbean Bishops.* Twenty-three of the bishops issued the “Panama Declaration” to “proclaim our solidarity and make public our desire for unity in Christ.” It notes that neither of the polarized “biblical and theological tendencies” labeled the Global North and the Global South “represent our way of thinking, neither our spirit. For this reason, we propose a tendency that we refer to as Global Central, a position which encourages our Communion to rescue the participatory, diverse, tolerant and inclusive character that has identified us as the ‘via media’ approach to Christianity for a great number of years in our history.”

*November 2005, Hope and A Future Conference.* The gathering of approximately 2,400 participants, sponsored by the Episcopal Diocese of Pittsburgh and the Anglican Communion Network, included seven archbishops from Africa, Asia and the West Indies, who pledged their solidarity with the ACN “as long as you remain faithful, biblical, evangelical and orthodox” (Archbishop Datuk Yong Ping Chung, of South East Asia).

### **Primary Areas of Tension or Concern**

The Committee’s report to the 74<sup>th</sup> Convention included a section titled, “Tensions in the Church,” pointing out that controversy within the church is not new, and emphasizing the work of reconciliation. For some, tension and controversies threaten traditional faith and practice. For others tensions and controversies offer new perspectives and opportunities for new life

The report identified “issues of authority,” as a tension and cited questions about the balance of authority among Holy Scripture, tradition and reason, about how and by whom decisions are made, and about “how much variation in the exercise of autonomy our concept of episcopal authority is willing to tolerate.”

Note particularly that a most significant area of tension derives from the very different polities of member provinces of the Anglican Communion. The Episcopal Church, from its earliest period of formation, has operated on

democratic principles. Our bishops are elected by the clergy and laity of their dioceses, whereas in many other provinces around the globe, they are appointed, often by other bishops. Bishops in The Episcopal Church share authority with clergy and laity in many aspects of the church's ministry. Our presiding bishop does not have the authority to overturn an episcopal election properly conducted and receiving the necessary canonical consents. Nor does a bishop diocesan have the authority to void arbitrarily the decisions of a diocesan convention.

Those in the Anglican Communion whose church governance shares this "balance of power" heritage (c.f. Canada, Australia, New Zealand, South Africa, Mexico, Central America) tend to be more accepting of our decisions, even if they are not in full agreement with them. Other global communion members, more accustomed to an episcopate with greater discretionary authority, may have difficulty with church structures where responsibility for decision-making is shared. For a helpful exploration of these and other issues raised by the Windsor Report, we commend the Fall 2005 issue of *The Anglican Theological Review*, available at <http://anglicantheologicalreview.org>.

All of these tensions continue, and, in fact, most are addressed in the Windsor Report, which we commend to the Church for study as a gift intended to build up the Body of Christ. As the Lambeth Commission chair, the Most Rev. Dr. Robin Eames notes in its Foreword, the report "is part of a process. It is part of a pilgrimage towards healing and reconciliation."

The Windsor Report asks us to consider seriously the nature of communion as it describes the relationship of the Anglican provinces. Among the questions to consider in studying the report are:

- Is communion based in "bonds of affection," in common beliefs, in common prayer and sacramental worship, in institutional structures?
- What is the appropriate balance among these elements?
- How much emphasis do we place on the development of relationships and how much on the development of institutional structures?
- Does sacramental worship—not explicitly considered by the Windsor Report—play a role in maintaining communion?
- How do we maintain communion in the face of significant disagreement, particularly when disagreement is rooted in cultural and political as well as theological differences?
- Are there limits to diversity, and in particular, to diversity in interpreting the moral teachings of Scripture and the Christian tradition?
- To what extent can we unite around key elements considered essential to faith and order and live with the messiness of creative tension around the rest?
- Who decides what is "essential"?
- What should be the role of the laity in the Communion's decision-making process?
- To what extent does change in one province need to be approved by others?
- Does the Communion need a more centralized structure?
- Does the Communion need a formal covenant and/or body of canon law?

We also commend for study the published response given by representatives of The Episcopal Church to the Anglican Consultative Council in June 2005. *To Set Our Hope* on Christ addresses specifically the invitation of Paragraph 135 of the Windsor Report, to offer an explanation "from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, [of] how a person living in a same-gender union may be considered eligible to lead the flock of Christ."

### **Consequences of Current Tensions**

Our discussions considered possible consequences of the events and tensions of the last triennium, both within the Anglican Communion and The Episcopal Church. In the Windsor Report, we have a stimulus for conversation throughout the Communion about who we are as Anglicans and how we might most fruitfully live into the future. We note that it offers suggestions for significant changes in traditional Anglican ecclesiology.

The "Global North" and the "Global South" are becoming more polarized, while a new Global Central perspective is emerging. Some bishops and primates have felt called to intervene in other dioceses, particularly in the US and

Canada, to minister to those they believe are marginalized for their stance on current issues. And some mission efforts and projects of Episcopal Church bodies have been canceled or curtailed.

Meanwhile, many Episcopalians feel a renewed sense of connection to our Anglican heritage. Some dioceses and congregations are experiencing polarization and a loss of fellowship. While some individuals have “taken sides” regarding the current issues, many others remain confused, ambivalent or even indifferent. Some previously unchurched people are joining Episcopal congregations, and although some individuals and congregations feel compelled to leave The Episcopal Church, many individuals, congregations and dioceses are refocusing on what they perceive to be the mission of the church. We noted that there is an increased interest in affiliations like the American Anglican Council and the Anglican Communion Network.

Some experience a loss of a clear sense of moral authority in the church but others have a new respect for the church as a prophetic voice. Although some congregations and dioceses are experiencing financial losses, more people are reading Scripture, participating in Bible study groups and engaging in intentional conversations. Some dioceses and congregations are creating environments in which it is safe to be vulnerable, regardless of one’s point of view.

Many of the tensions identified above and brought into more intense focus since 2003 have in fact been part of the Anglican witness since the Reformation. Our hope for the Church is that we not be driven apart by our current differences but that we embrace, in a spirit of hope and a climate of respect, the opportunities our differences offer for vitality in our mission and for reconciliation at deeper and deeper levels.

### **Christian Formation**

In a world that is facing ever increasing threats to values and morals, Christian formation can serve as a response and foundation to offer people a life of meaning and purpose. How we spread the Gospel in the church and the world is guided by our Christian formation. It helps us to identify who we are as Episcopalians and energizes us to do the ministry of the church. Christian formation is a key partner to mission vitality, or ministry. Vehicles of Christian formation include:

#### **20/20**

We need to prepare congregations to receive people and to know what it means to be part of Christ’s body and a reconciling force in the world. The 20/20 evangelism initiative has deep connections to Christian formation. For the national advertising campaign to be most effective, churches and dioceses must be prepared to welcome new members and help them become formed in the church’s theology, spirituality and liturgical tradition.

### **Anglican Communion**

The publicity given to the 2003 General Convention exposed both Episcopalians and the public to our Anglican heritage and connections within the worldwide Anglican Communion. With the Windsor Report and *To Set Our Hope on Christ*, we have tools to explore our theological, liturgical and ecclesial heritage. How, given the great diversity among the member churches do we learn to understand and appreciate the authenticity of our brothers and sisters who hold differing views?

### **Generational Ministries**

We commend efforts to tailor Christian formation for Generation Xers (born in the 1970s) and Millennials (born after the 1980s) and the nationwide advertising campaign begun in 2004 in both English and Spanish that is aimed at Generation-X viewers unaffiliated with any church. Young Episcopalians who leave the church in college are only half as likely to return later, as compared with other denominations, probably due to the diminishing of college ministries. We are a Church with an aging membership and a low birth rate. Unchecked, this trend is expected to continue in the foreseeable future, with predictable consequences.

During this triennium, The Episcopal Church, embraced a new initiative, called the Pastoral Leadership Search Effort (PLSE), sponsored by the Fund for Theological Education and the Lilly Foundation, designed to identify and cultivate young men and women who might consider ordained ministry. Some 60 high school and college age

people have been nominated for the program and are receiving materials and mentoring. All congregations received a video and information about PLSE.

The Standing Commission on the Structure of the Church has proposed that a new Standing Commission on Youth and Christian Formation be created and funded. We fully endorse this effort to provide policy oversight and direction for the cluster of ministries to young people as well as Christian formation work with other specialty demographic groups.

### **Theological Education**

Clergy and lay leaders of the church are prepared for their respective ministries in full-time residential settings, continuing education formats, and in distance learning centers. A Church Pension Group study of students in Episcopal seminaries shows: The average age at ordination to the priesthood (now 46) has not changed significantly in recent years; the biggest increase in ordinations for any particular age group is for those over age 55; 85% of priests are over the age of 55; ordination of younger persons (defined as those under 35) is concentrated in a few dioceses; the number of males and females being trained is roughly equal but the average age of female ordinands is significantly higher, a statistic that bears watching; low numbers of young women entering the priesthood, combined with issues around retention, mean that the church may be failing to develop the next generation of female clergy leadership. Lastly, 50% of our ordinands come through seminaries other than the eleven Episcopal seminaries.

One recent analysis revealed that the younger students are coming from active diocesan camp programs. Although many, perhaps most, seminarians make tremendous financial sacrifices to attend seminary, with the onset of more young students, we can anticipate an upswing of those who bring even fewer resources to seminary and who will graduate with substantially higher debt. This is a quite serious problem because The Episcopal Church is the only mainline denomination that does not offer financial support to students or seminarians. If the church hopes to attract younger people to the ordained ministry, it must reevaluate the way it funds and prepares its clergy.

Changes to Title III of our canons provide alternative paths to ordination, leading to creative approaches to increasing the supply of deacons and priests for small, remote and isolated congregations. However, there is a concern that alternative educational approaches may minimize the importance of a seminary education in preparation for the priesthood. The advantages of living, learning and worshiping in an academic community with people from diverse cultures, dioceses and congregations should not be discounted.

Episcopal seminaries are increasingly diversifying their offerings, developing new diaconal training institutes, experimenting with “short courses,” and establishing “distance learning” programs. Many such offerings are tailored to persons interested in lay vocations within the church and those interested in acquiring greater depth of scriptural or spiritual understanding.

We learned that the removal of the Parochial Report line for reporting the 1% contribution for theological education that is asked of parishes has had a negative effect on seminary funding. As a consequence, the State of the Church Committee has recommended that Executive Council return the 1% question to the Parochial Report.

### **Mission Vitality**

We live in a rapidly changing world with growing economic disparity between and within nations, and with dramatic cultural shifts toward a more secularized society. Those who look, act or behave differently are often regarded with fear and suspicion and the frantic pace often isolates friends and neighbors. Even the political environment is increasingly polarized.

Within the church we also face obstacles to health and growth; among them are a very low birth rate, a decrease in available time, and a media driven tendency to focus on controversy. Mission priorities suffer, and few younger Americans (especially those in the GenX and Millennial generations) have the denominational loyalty of their forebears.

The cost of property insurance, salaries and health care are placing new financial challenges on all congregations, but particularly the smaller ones. The Church Pension Group estimates that a budget of \$130,000 and 75 members is needed to maintain a full-time Rector and a minimum program. Our nation is changing demographically, average Sunday attendance (ASA) is declining in all but seven of our domestic dioceses, and the economy in many rural and urban is struggling. Churches with an ASA less than 75 are at risk. (Note that 62% of Episcopal churches have an ASA of less than 100).

Yet, there many places of great vitality and energy, physically healthy, Gospel centered and spiritually nurturing, focused on mission, on the objectives of 20/20, and on becoming congregations that are aware that the mission of the church to “restore all people to unity with God and each other in Christ.” They honor the Baptismal Covenant to “seek and serve Christ in all persons, loving your neighbor as yourself” and Christ’s command to “go and make disciples of all nations.”

Our world is in desperate need of the grace and good news of the Gospel and we see this as a time of great missionary urgency and opportunity. We find renewed interest for meeting this need in creative strategies for evangelism, prayer and spiritual development, recruiting and equipping innovative leaders, strengthening congregational life, and focusing on children, youth and campus ministries.

Below are a few examples of dynamic mission-focused ministry we wish to highlight:

### **20/20**

The 20/20 Task Force encouraged the Episcopal Church to “build a church of disciples who make disciples” (<http://members.aol.com/taskforce2020/report.htm>). The report notes that one indicator of success would be an “average growth rate of 3.5% per year for 20 years.” The decline in membership and average Sunday attendance since 2002 indicates that this movement faces an uphill statistical challenge.

But 20/20 is about more than statistics, and signs of momentum suggest that the principles of 20/20 have been taken up by bold leaders with vision. At least one diocese has made “disciples making disciples” its mission statement. New chapters of the Brotherhood of St. Andrew indicate renewed interest in prayer, particularly prayer for healing, and at least one diocese has recently opened a healing center at its conference center. There is renewed interest in reading and studying the Bible. Diocesan leadership training schools are on the increase. Programs such as Happening have been popular with youth, and there is a trend toward replacing or augmenting traditional Sunday school with more comprehensive youth ministry.

These trends suggest a response to the longing for spiritual renewal evident among both church members and the unchurched. For some, this means developing a personal relationship with Jesus Christ; for others it may be new or increased participation in the spiritual life and mission-oriented ministry of a Christian community.

Three projects developed by staff at the Episcopal Church Center deserve special mention for the quality of their response to this yearning for growth and renewal. First, the recent advertising campaign responds to Generation Xers, many of whom describe themselves as “spiritual but not religious,” with an invitation to Christian community. To view the ads, visit [www.comeandgrow.org](http://www.comeandgrow.org).

Second, the Groundwork Lenten study materials, sent to all congregations for use in 2005, offered a resource to assist individuals and congregations engage Holy Scripture and the mission of God’s church. Groundwork II, sent in 2006, helps congregations reflect on how they invite people into their midst and into the Episcopal Church. Find materials at [www.episcopalchurch.org/groundwork](http://www.episcopalchurch.org/groundwork).

Finally, the freshly redesigned website for The Episcopal Church, [www.episcopalchurch.org](http://www.episcopalchurch.org), has a wealth of resources for church leaders, for those already familiar with the church and seeking to learn more, and for those who are seekers and newcomers. For the latter, we commend [www.comeandgrow.org](http://www.comeandgrow.org).

## Healthy and Growing Churches

Congregational wellbeing and church growth go hand-in-hand. Unhealthy congregations rarely grow. In order to remain healthy and to grow, The Episcopal Church, like all main-line churches, must direct its energy in ways that are radically different from just a few generations ago.

Characteristics of healthy, growing congregations are:

*Open Communication*—involves clergy, lay leadership and members, and extends to the community. Most of these churches take advantage of e-mail and other forms of modern communication.

*Creative Collaboration*— suggests networking with other Episcopal churches, and other denominations, to share ministry. Financial challenge can lead to creative new ways of doing ministry, education and outreach.

*Intentional Ministries*— encourages churches to focus on, and invest in specific ministries, meeting community needs. Children and youth are nurtured and incorporated into the full life of the parish.

*Competent Education*— mandates the provision of stimulating and life forming education programs for children and adults. “Journey to Adulthood”, designed for small and middle sized churches, forms young people preparing for Confirmation. Providing education programs, such as Bible Study and Education for Ministry tends to attract people from other denominations, non-churched people, people seeking answers to religious questions, and those searching for meaning in the light of events such as those of September 11, 2001.

*Holistic Worship*— offers an approach to worship in which music and preaching, as well as lay and clergy participation are molded into a meaningful, life-giving experience. They bring all the components of a faith community together in one central act of worship that nourishes the soul and inspires ministry beyond the doors of the parish.

*Clergy Well-being*— maintains clergy in healthy, balanced lives and encourages them to participate in important support programs such as CREDO and Fresh Start. More parishes and dioceses are including sabbatical time in their letters of agreement with clergy.

## Global Mission

As an international church with dioceses and congregations in the Caribbean, Central and South America, Europe and Asia, The Episcopal Church can address spiritual and material challenges, facing the world today. We can reach across various divides in a spirit of generosity, reconciliation and compassion through the work of our missionaries, our companion diocese relationships, the work of Episcopal Relief and Development and that of the United Thank Offering. Our Jubilee Ministry, created by 67<sup>th</sup> General Convention in 1982 to serve poor and oppressed people wherever they are found and to build a just society, has tripled in size since 1998 to almost 600 sites in the U.S., Puerto Rico, Haiti and Honduras.

The belief that our faith is made complete through our actions (James 2:22) resonates with many youth and young adults today and makes the church relevant to their lives and values. A vibrant example is the Young Adult Service Corps, through which young adults from 26 dioceses have served in 20 countries since 2000.

As a committee, we are convinced that when we heed closely Christ’s call to us in the Great Commandment and Great Commission, the church is at its best, and we all become “bringers of hope and proclaimers of joy.” A renewed commitment to the primary mission and ministry of the church will be a powerful antidote to our inward-focused preoccupations of the past triennium. We commend to the church at large the Millennium Development Goals (MDGs) recently promulgated by the United Nations, and now being adopted and supported actively by church leadership around the globe. These goals aim to eradicate extreme hunger and poverty, to achieve universal primary education, to promote gender equality and empower women, to reduce child mortality, to improve maternal health, to combat HIV/AIDS, malaria and other diseases, to ensure environmental sustainability and to develop a global partnership for development. More information is available at [www.un.org/millenniumgoals](http://www.un.org/millenniumgoals).

Although the Committee on the State of the Church recognizes that policy proposals are not its primary function, we are convinced that the “state of the church” would benefit from renewed focus upon God’s mission and our true call to serve the needs of the least among us. Therefore, as the committee has done on a few significant

occasions in the past, we offer below a resolution recommending a specific financial commitment to achieving the Millennium Development Goals.

### **Additional Conclusions and Recommendations for the Next Triennium**

1. We reviewed, at their request, the work of the Standing Commission on the Structure of the Church, in particular the proposal to regularize the appointed membership of Commissions at 12 persons (3 bishops, 3 priests/deacons, and 6 lay persons), the proposal for creation and funding of a new Standing Commission on Youth and Christian Formation, and the “Proposed Guidelines for Organizing Committees, Commissions, Agencies and Boards.” We unanimously agreed to support approval of the proposals regarding committees and commissions, and we endorse the organizational guidelines. We note that any proposed reorganizations are not so much of the work but more of the oversight function.
2. Recognizing a need for demographic data to help the church understand the real nature and extent of the diversity we affirm, the Committee on the State of the Church had recommended to the 74<sup>th</sup> General Convention that the “comprehensive demographic census” called for by the 73<sup>rd</sup> General Convention be funded. In ascertaining that the cost of such a census would be about \$2,400,000, we now recommend other means to obtain the needed information.

Two avenues are available: one is completion of a triennial survey of congregations, such as the ecumenical “Faith Communities Today” survey. A resolution to fund such a survey for the next triennium is below. The second is a sample census, possibly under the auspices of the Church Pension Group, and feasibility discussions are taking place. We urge the Executive Council to provide funding, should the plan proceed. The total cost is estimated at \$100,000, to which the church might contribute a portion.

3. Our 2003 report encouraged cooperation and regular interaction among those responsible for data gathering and analysis in the various organizations of the church. A workgroup is now networking actively and we commend its formation and continuation.
4. We continue to believe that any future changes to the Parochial Report form must be made with care and in close consultation with the Director of Research, the Executive Officer and those knowledgeable in congregational development and clergy deployment, as well as representatives of the various racial, ethnic and age constituencies in the church.
5. The committee recommended in 2003 that feedback be available to congregations, not only to aid them in development of their ministries, but also as one incentive to submit timely and accurate Parochial Reports. We are pleased to report that such information is now available to all congregations and dioceses via the website: [www.episcopalchurch.org/research](http://www.episcopalchurch.org/research).
6. The committee also recommended in 2003 that the Committee on the State of the Church should not operate in isolation and that it should have some continuity in membership. Unlike standing commissions with 6-year terms of membership, members of this committee are all appointed to 3-year terms. We have benefited from having continuing members this triennium and encourage the appointment of some members of this group to the committee that will serve in 2007–2009.

To address the issue of isolation, we recommend that during each triennium the chair or vice chair of the Committee on the State of the Church attend one meeting of the Executive Council in each of the two years between General Convention years as an invited guest (at SotC expense). The reason is two-fold: a) to report our progress and present possible changes to the Parochial Report that require Executive Council approval; and b) to hear directly from council members their perception of current trends and themes, their vision of the “state of the church.”

7. We recommend the following for the next Committee on the State of the Church:
  - a) Hold a meeting as soon as possible near the Church Center to meet with staff and become familiar with the resources available.
  - b) Include the Director of Research as an appointed liaison to the committee.

- c) Review the Diocesan Report form as early as possible in the triennium to be sure it is adequate and in accord with the canons.
8. We commend the high degree of collaboration we discerned as we spoke with members of the Church Center staff in the various offices. We found energy and enthusiasm for their ministries and considerable creativity in linking with the work of others.
9. Finally, we have been challenged to remember that The Episcopal Church is not just a “national church,” and we have consciously avoided using that term. Our largest diocese is the Diocese of Haiti. Besides the Caribbean, we have vibrant dioceses in Central and South America, Europe and Asia. We commend the discipline of referring to this church as The Episcopal Church.

### **Budget for the 2007–2009 Triennium**

The House of Deputies Committee on the State of the Church will meet five times during the next triennium, including one meeting in the vicinity of New York City. This will require a total of \$76,000. [See also the resolution below, “Triennial Survey of Congregations.”]

### **Resolution A006 Triennial Survey of Congregations**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the House of Deputies Committee on the State of the Church
- 2 work with the Director of Research for The Episcopal Church, who will conduct a survey of the congregations
- 3 of The Episcopal Church during each triennium; and be it further
- 4 *Resolved*, That the General Convention request that the Joint Standing Committee on Program, Budget and
- 5 Finance consider a budget allocation of \$48,500 for the implementation of this resolution in the 2007-2009
- 6 triennium.

### **EXPLANATION**

Canon I.6, Sec. 5(b) calls for the House of Deputies Committee on the State of the Church to report to each General Convention. The report depends on the data collected through the annual Parochial Report, which includes:

- Average Sunday Attendance (ASA)
- Active Baptized Members (ABM)
- Data regarding baptisms, confirmations, and receptions
- Plate and pledge offerings; bequests and other income
- Operating and non-operating expenses

In order to present a clearer and more useful picture of the life and vitality of the Episcopal Church and its congregations, significant information beyond the annual Parochial Report is needed. This information may include:

- Racial/ethnic makeup
- Age structure of congregations
- Gender ratios
- Christian formation initiatives
- Congregational dynamics
- Any other statistics that may change from triennium to triennium.

This resolution is a response to the request of Executive Council that the State of the Church Committee provide guidance about the best means of obtaining the various kinds of data we need for better informed policy decisions. The 73<sup>rd</sup> General Convention had approved a resolution (2000–A101) calling for a “comprehensive demographic census” of the church by 2005. The resolution was not funded, but were the church to undertake such a census, the cost would be in the neighborhood of \$2,400,000.

Through this resolution, the committee proposes a new routine of a survey of all congregations that does not burden the Parochial Report but that can give the whole church, as well as the Committee on the State of the Church, more robust information on the health and vitality of its congregations. It cannot provide detailed demographic data, but it is much less expensive than a census and will have the flexibility to tailor some questions to obtain information specific to a given triennium.

**Resolution A007 Amend Canon I.4.6(i)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.4.6(i) is hereby amended to read as follows:  
 2 (i) Each diocese shall annually report to the Executive Council such financial information as may be required  
 3 in a form authorized by Executive Council. *Each diocese shall also report annually to the Executive Council the name*  
 4 *and address of each new parish or mission and each parish or mission closed or removed.*

**EXPLANATION**

This amendment requires reporting of data essential to maintain accurate records of the Episcopal Church's active congregations and to ensure that each congregation is included in the annual Parochial Report process.

**Resolution A008 MDGs Budget 0.7%**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church:  
 2 1. establish the work toward the achievement of the Millennium Development Goals as a mission priority  
 3 for the coming triennium;  
 4 2. direct the General Convention Treasurer and the Joint Standing Committee on Program, Budget and  
 5 Finance to create a line item in the budget for The Episcopal Church containing no less than 0.7% of that  
 6 budget for work that supports the achievement of the Millennium Development Goals;  
 7 3. designate September 11 a special day of prayer, fasting, and giving in the Episcopal Church toward global  
 8 reconciliation and the Millennium Development Goals; and  
 9 4. request that all dioceses establish a diocesan global reconciliation commission dedicated to mobilizing  
 10 Episcopalians toward the achievement of the Millennium Development Goals.

**EXPLANATION**

The past two General Conventions have adopted and embraced the Millennium Development Goals (MDGs) and urged every diocese to do the same and signify that commitment by giving 0.7% of their budgets toward international development projects that work toward their realization.

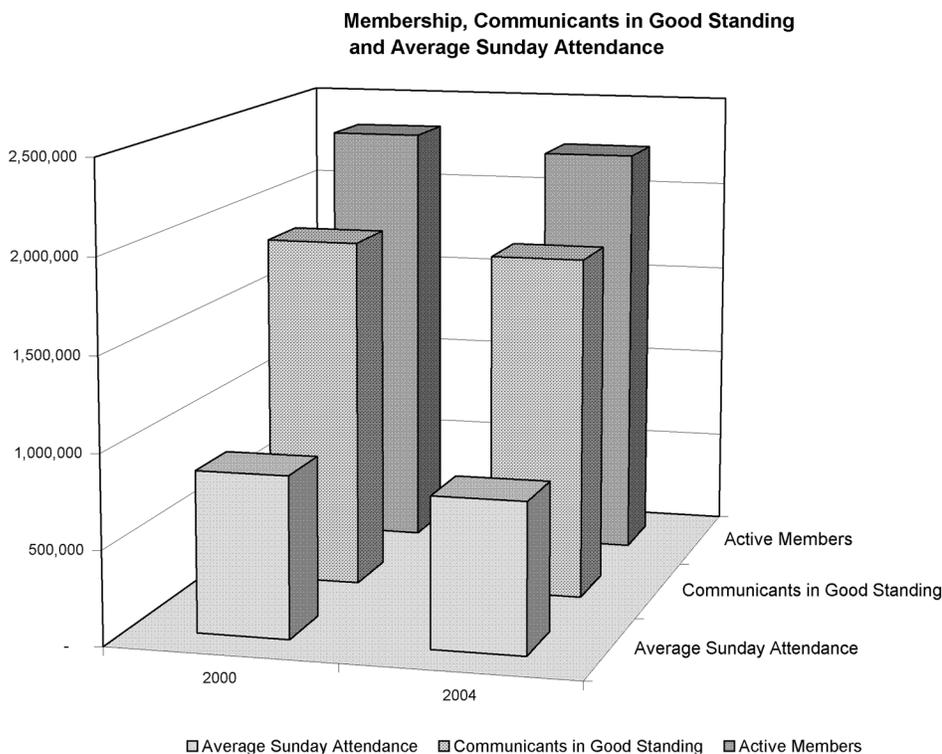
This resolution seeks to have the mission priorities, budget and calendar of our church reflect a grass roots movement among Episcopalians, congregations and dioceses. As of October 1, 2005, sixty-one dioceses were engaging the MDGs in some form, and issues of international development and global reconciliation as integral to discipleship and our life together as Christ's body were high on the agenda of individuals and groups at all levels of our common life.

Our participation as a wider church in ecumenical and interfaith organizations such as the ONE Campaign and the Micah Challenge has highlighted this commitment. But even more significant are the literally thousands of Episcopalians who have become more connected with our brothers and sisters around the globe over the past triennium through engagement with the Gospel imperative reflected in the MDGs.

While a resolution such as this might not normally come out of the Committee on the State of the Church, we feel very strongly that it reflects an important shift in the state of the church, a shift toward an outward looking sense of mission, toward a deepening commitment to build relationships across cultural and economic divides and toward a renewed commitment to participation in Christ's mission of reconciliation. Individuals, congregations and even dioceses who may not be in agreement on the issues that could divide us are finding common ground in a commitment to something of enormous significance for the future of our global community.

[We are indebted to the Global Reconciliation Commission of the Diocese of Missouri for the language of the resolution and much of the explanation, and we are well aware that similar, if not identical resolutions will be offered to the Convention. However, we believe it needs to be included in the "Blue Book" as an "A" resolution.]

Episcopal Church Statistics 2000-2004



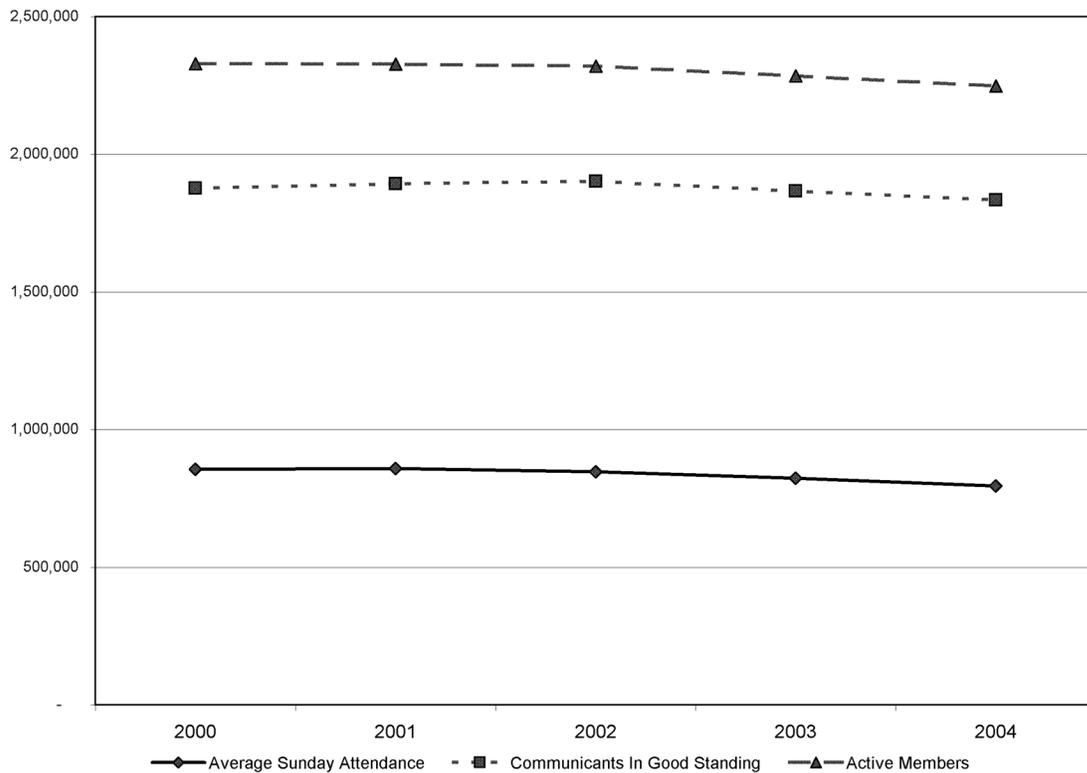
| Diocese                     | Active Members Reported in 2000 | Active Members Reported in 2004 | % Change in Active Members: 2000-2004 | Communicants in Good Standing 2000 | Communicants in Good Standing 2004 | % Change in Communicants in Good Standing: 2000-2004 |
|-----------------------------|---------------------------------|---------------------------------|---------------------------------------|------------------------------------|------------------------------------|--|
| Connecticut                 | 72,494                          | 67,078                          | -7.5%                                 | 54,149                             | 52,140                             | -3.7%  |
| Maine                       | 15,408                          | 14,768                          | -4.2%                                 | 11,610                             | 11,888                             | 2.4%   |
| Massachusetts               | 78,537                          | 74,279                          | -5.4%                                 | 61,945                             | 59,923                             | -3.3%  |
| New Hampshire               | 16,813                          | 15,531                          | -7.6%                                 | 13,499                             | 12,581                             | -6.8%  |
| Rhode Island                | 27,004                          | 26,204                          | -3.0%                                 | 19,366                             | 18,968                             | -2.1%  |
| Vermont                     | 8,755                           | 8,711                           | -0.5%                                 | 6,845                              | 7,141                              | 4.3%   |
| Western Massachusetts       | 20,680                          | 19,066                          | -7.8%                                 | 14,214                             | 13,636                             | -4.1%  |
| <b>Province 1 Subtotals</b> | <b>239,691</b>                  | <b>225,637</b>                  | <b>-5.9%</b>                          | <b>181,628</b>                     | <b>176,277</b>                     | <b>-2.9%</b>   |
| Albany                      | 20,779                          | 19,711                          | -5.1%                                 | 15,619                             | 14,945                             | -4.3%  |
| Central New York            | 23,359                          | 19,932                          | -14.7%                                | 15,995                             | 14,802                             | -7.5%  |
| Long Island                 | 60,028                          | 56,138                          | -6.5%                                 | 44,049                             | 42,130                             | -4.4%  |
| New Jersey                  | 54,907                          | 53,061                          | -3.4%                                 | 41,493                             | 40,213                             | -3.1%  |
| New York                    | 64,301                          | 63,689                          | -1.0%                                 | 46,930                             | 46,977                             | 0.1%   |
| Newark                      | 36,327                          | 34,597                          | -4.8%                                 | 28,199                             | 28,153                             | -0.2%  |
| Rochester                   | 13,995                          | 11,287                          | -19.3%                                | 10,627                             | 8,516                              | -19.9%   |
| Western New York            | 17,558                          | 15,307                          | -12.8%                                | 12,914                             | 11,878                             | -8.0%  |
| <b>Province 2 Subtotals</b> | <b>291,254</b>                  | <b>273,722</b>                  | <b>-6.0%</b>                          | <b>215,826</b>                     | <b>207,614</b>                     | <b>-3.8%</b>   |
| Bethlehem                   | 15,506                          | 15,198                          | -2.0%                                 | 12,177                             | 11,864                             | -2.6%  |
| Central Pennsylvania        | 16,838                          | 15,294                          | -9.2%                                 | 13,260                             | 12,668                             | -4.5%  |
| Delaware                    | 12,722                          | 12,080                          | -5.0%                                 | 10,022                             | 10,471                             | 4.5%   |
| Easton                      | 9,976                           | 9,752                           | -2.2%                                 | 7,604                              | 7,346                              | -3.4%  |

House of Deputies Committee on the State of the Church

| Diocese                     | Active Members<br>Reported in 2000 | Active Members<br>Reported in 2004 | % Change in<br>Active Members:<br>2000-2004 | Communicants in<br>Good Standing in<br>2000 | Communicants in<br>Good Standing in<br>2004 | % Change in<br>Communicants in<br>Good Standing:<br>2000-2004 |
|-----------------------------|------------------------------------|------------------------------------|---|---|---|---|
| Maryland                    | 46,733                             | 45,262                             | -3.1%                                       | 37,077                                      | 34,770                                      | -6.2%   |
| Northwestern Pennsylvania   | 5,715                              | 4,864                              | -14.9%                                      | 4,671                                       | 4,046                                       | -13.4%  |
| Pennsylvania                | 57,671                             | 53,576                             | -7.1%                                       | 44,683                                      | 43,930                                      | -1.7%   |
| Pittsburgh                  | 20,517                             | 20,263                             | -1.2%                                       | 16,811                                      | 16,221                                      | -3.5%   |
| Southern Virginia           | 33,188                             | 34,037                             | 2.6%  | 28,652                                      | 27,986                                      | -2.3%   |
| Southwestern Virginia       | 13,227                             | 12,614                             | -4.6%                                       | 11,366                                      | 10,961                                      | -3.6%   |
| Virginia                    | 86,211                             | 90,074                             | 4.5%  | 69,580                                      | 73,921                                      | 6.2%  |
| Washington                  | 41,319                             | 42,150                             | 2.0%  | 31,881                                      | 33,436                                      | 4.9%  |
| West Virginia               | 10,760                             | 9,970                              | -7.3%                                       | 8,255                                       | 8,300                                       | 0.5%  |
| <b>Province 3 Subtotals</b> | <b>370,383</b>                     | <b>365,134</b>                     | <b>-1.4%</b>                                | <b>296,039</b>                              | <b>295,920</b>                              | <b>0.0%</b>   |
| Alabama                     | 35,195                             | 34,089                             | -3.1%                                       | 29,591                                      | 29,958                                      | 1.2%  |
| Atlanta                     | 56,136                             | 53,363                             | -4.9%                                       | 45,937                                      | 46,211                                      | 0.6%  |
| Central Florida             | 39,264                             | 35,909                             | -8.5%                                       | 35,222                                      | 31,899                                      | -9.4%   |
| Central Gulf Coast          | 20,268                             | 20,277                             | 0.0%  | 17,964                                      | 16,384                                      | -8.8%   |
| East Carolina               | 18,184                             | 19,303                             | 6.2%  | 15,207                                      | 16,266                                      | 7.0%  |
| East Tennessee              | 16,467                             | 16,648                             | 1.1%  | 14,396                                      | 14,287                                      | -0.8%   |
| Florida                     | 32,073                             | 32,371                             | 0.9%  | 27,549                                      | 28,760                                      | 4.4%  |
| Georgia                     | 18,213                             | 17,989                             | -1.2%                                       | 15,328                                      | 16,262                                      | 6.1%  |
| Kentucky                    | 10,051                             | 10,599                             | 5.5%  | 8,507                                       | 9,221                                       | 8.4%  |
| Lexington                   | 8,838                              | 8,696                              | -1.6%                                       | 7,855                                       | 6,876                                       | -12.5%  |
| Louisiana                   | 20,321                             | 20,385                             | 0.3%  | 15,747                                      | 15,474                                      | -1.7%   |
| Mississippi                 | 21,261                             | 20,889                             | -1.7%                                       | 18,243                                      | 18,691                                      | 2.5%  |
| North Carolina              | 46,834                             | 48,862                             | 4.3%  | 39,523                                      | 41,893                                      | 6.0%  |
| South Carolina              | 26,661                             | 29,628                             | 11.1%                                       | 21,612                                      | 24,891                                      | 15.2%   |
| Southeast Florida           | 37,769                             | 37,380                             | -1.0%                                       | 30,111                                      | 29,737                                      | -1.2%   |
| Southwest Florida           | 37,546                             | 37,210                             | -0.9%                                       | 32,770                                      | 30,657                                      | -6.4%   |
| Tennessee                   | 14,737                             | 16,069                             | 9.0%  | 12,421                                      | 13,473                                      | 8.5%  |
| Upper South Carolina        | 26,525                             | 26,077                             | -1.7%                                       | 22,940                                      | 23,447                                      | 2.2%  |
| West Tennessee              | 12,577                             | 9,489                              | -24.6%                                      | 10,879                                      | 8,159                                       | -25.0%  |
| Western North Carolina      | 15,956                             | 15,827                             | -0.8%                                       | 14,174                                      | 14,093                                      | -0.6%   |
| <b>Province 4 Subtotals</b> | <b>514,876</b>                     | <b>511,060</b>                     | <b>-0.7%</b>                                | <b>435,976</b>                              | <b>436,639</b>                              | <b>0.2%</b>   |
| Chicago                     | 43,196                             | 42,316                             | -2.0%                                       | 36,635                                      | 35,194                                      | -3.9%   |
| Eastern Michigan            | 9,750                              | 8,303                              | -14.8%                                      | 8,290                                       | 6,971                                       | -15.9%  |
| Eau Claire                  | 2,350                              | 2,229                              | -5.1%                                       | 2,123                                       | 1,944                                       | -8.4%   |
| Fond Du Lac                 | 6,420                              | 6,605                              | 2.9%  | 5,033                                       | 5,323                                       | 5.8%  |
| Indianapolis                | 12,425                             | 11,572                             | -6.9%                                       | 9766  | 9,233                                       | -5.5%   |
| Michigan                    | 29,769                             | 27,148                             | -8.8%                                       | 23,978                                      | 21,990                                      | -8.3%   |
| Milwaukee                   | 13,872                             | 13,285                             | -4.2%                                       | 12,177                                      | 11,661                                      | -4.2%   |
| Missouri                    | 14,516                             | 14,100                             | -2.9%                                       | 13,283                                      | 12,985                                      | -2.2%   |
| Northern Indiana            | 7,084                              | 6,142                              | -13.3%                                      | 5,890                                       | 4,999                                       | -15.1%  |
| Northern Michigan           | 2,216                              | 2,066                              | -6.8%                                       | 1,655                                       | 1,556                                       | -6.0%   |
| Ohio                        | 33,869                             | 30,032                             | -11.3%                                      | 25,902                                      | 22,271                                      | -14.0%  |
| Quincy                      | 2,927                              | 2,560                              | -12.5%                                      | 2,630                                       | 2,174                                       | -17.3%  |
| Southern Ohio               | 25,688                             | 24,843                             | -3.3%                                       | 20,232                                      | 20,489                                      | 1.3%  |
| Springfield                 | 6,564                              | 6,237                              | -5.0%                                       | 5,528                                       | 5,118                                       | -7.4%   |
| Western Michigan            | 13,746                             | 13,729                             | -0.1%                                       | 11,473                                      | 11,984                                      | 4.5%  |
| <b>Province 5 Subtotals</b> | <b>224,392</b>                     | <b>211,167</b>                     | <b>-5.9%</b>                                | <b>184,595</b>                              | <b>173,892</b>                              | <b>-5.8%</b>  |
| Colorado                    | 33,520                             | 33,708                             | 0.6%  | 28,241                                      | 28,082                                      | -0.6%   |
| Iowa                        | 12,512                             | 10,603                             | -15.3%                                      | 9,324                                       | 8,280                                       | -11.2%  |
| Minnesota                   | 29,658                             | 25,586                             | -13.7%                                      | 24,126                                      | 22,082                                      | -8.5%   |
| Montana                     | 6,714                              | 5,993                              | -10.7%                                      | 5,509                                       | 4,935                                       | -10.4%  |
| Nebraska                    | 10,514                             | 9,047                              | -14.0%                                      | 8,650                                       | 7,733                                       | -10.6%  |
| North Dakota                | 3,132                              | 2,910                              | -7.1%                                       | 1,944                                       | 1,904                                       | -2.1%   |
| South Dakota                | 11,850                             | 11,746                             | -0.9%                                       | 6,453                                       | 6,194                                       | -4.0%   |
| Wyoming                     | 8,761                              | 8,399                              | -4.1%                                       | 7,165                                       | 6,794                                       | -5.2%   |
| <b>Province 6 Subtotals</b> | <b>116,661</b>                     | <b>107,992</b>                     | <b>-7.4%</b>                                | <b>91,412</b>                               | <b>86,004</b>                               | <b>-5.9%</b>  |
| Arkansas                    | 14,257                             | 14,158                             | -0.7%                                       | 11,615                                      | 12,246                                      | 5.4%  |
| Dallas                      | 39,376                             | 38,913                             | -1.2%                                       | 34,332                                      | 33,153                                      | -3.4%   |
| Fort Worth                  | 17,864                             | 18,682                             | 4.6%  | 14,591                                      | 15,389                                      | 5.5%  |

House of Deputies Committee on the State of the Church

| Diocese                     | Active Members<br>Reported in 2000 | Active Members<br>Reported in 2004 | % Change in<br>Active Members:<br>2000-2004 | Communicants in<br>Good Standing in<br>2000 | Communicants in<br>Good Standing in<br>2004 | % Change in<br>Communicants in<br>Good Standing:<br>2000-2004 |
|-----------------------------|------------------------------------|------------------------------------|---|---|---|---|
| Kansas                      | 14,457                             | 14,386                             | -0.5%                                       | 13,017                                      | 12,299                                      | -5.5%   |
| Northwest Texas             | 8,887                              | 8,672                              | -2.4%                                       | 8,022                                       | 7,201                                       | -10.2%  |
| Oklahoma                    | 18,560                             | 17,660                             | -4.8%                                       | 15,967                                      | 15,236                                      | -4.6%   |
| Rio Grande                  | 15,242                             | 15,071                             | -1.1%                                       | 13,065                                      | 12,418                                      | -5.0%   |
| Texas                       | 84,018                             | 85,595                             | 1.9%  | 69,505                                      | 70,471                                      | 1.4%  |
| West Missouri               | 12,671                             | 11,823                             | -6.7%                                       | 10,511                                      | 10,440                                      | -0.7%   |
| West Texas                  | 27,738                             | 27,394                             | -1.2%                                       | 23,021                                      | 21,810                                      | -5.3%   |
| Western Kansas              | 2,640                              | 2,425                              | -8.1%                                       | 2,374                                       | 2,244                                       | -5.5%   |
| Western Louisiana           | 13,985                             | 12,273                             | -12.2%                                      | 11,766                                      | 11,239                                      | -4.5%   |
| <b>Province 7 Subtotals</b> | <b>269,695</b>                     | <b>267,052</b>                     | <b>-1.0%</b>                                | <b>227,786</b>                              | <b>224,146</b>                              | <b>-1.6%</b>  |
| Alaska                      | 6,993                              | 7,010                              | 0.2%  | 5,622                                       | 5,494                                       | -2.3%   |
| Arizona                     | 26,261                             | 26,632                             | 1.4%  | 23,315                                      | 22,381                                      | -4.0%   |
| California                  | 29,571                             | 30,577                             | 3.4%  | 24,979                                      | 25,482                                      | 2.0%  |
| Eastern Oregon              | 3,708                              | 3,094                              | -16.6%                                      | 2,761                                       | 2,190                                       | -20.7%  |
| El Camino Real              | 16,400                             | 15,073                             | -8.1%                                       | 12,714                                      | 12,499                                      | -1.7%   |
| Hawaii                      | 11,070                             | 8,749                              | -21.0%                                      | 8,137                                       | 6,735                                       | -17.2%  |
| Idaho                       | 6,026                              | 5,523                              | -8.3%                                       | 5,259                                       | 5,004                                       | -4.8%   |
| Los Angeles                 | 72,385                             | 68,849                             | -4.9%                                       | 54,378                                      | 54,129                                      | -0.5%   |
| Navaho Missions             | 1,490                              | 601                                | -59.7%                                      | 724   | 491   | -32.2%  |
| Nevada                      | 5,675                              | 5,974                              | 5.3%  | 4,614                                       | 4,596                                       | -0.4%   |
| Northern California         | 19,374                             | 16,167                             | -16.6%                                      | 16,376                                      | 13,980                                      | -14.6%  |
| Olympia                     | 33,365                             | 32,027                             | -4.0%                                       | 27,102                                      | 27,034                                      | -0.3%   |
| Oregon                      | 20,765                             | 18,775                             | -9.6%                                       | 17,774                                      | 15,296                                      | -13.9%  |
| San Diego                   | 22,763                             | 22,630                             | -0.6%                                       | 18,576                                      | 19,268                                      | 3.7%  |
| San Joaquin                 | 10,969                             | 10,480                             | -4.5%                                       | 8,924                                       | 8,326                                       | -6.7%   |
| Spokane                     | 8,492                              | 7,223                              | -14.9%                                      | 7,078                                       | 6,173                                       | -12.8%  |
| Utah                        | 6,786                              | 6,671                              | -1.7%                                       | 5,408                                       | 4,960                                       | -8.3%   |
| <b>Province 8 Subtotals</b> | <b>302,093</b>                     | <b>286,055</b>                     | <b>-5.3%</b>                                | <b>243,741</b>                              | <b>234,038</b>                              | <b>-4.0%</b>  |
|                             |                                    |                                    |   |   |   |   |
| <b>Domestic Totals:</b>     | <b>2,329,045</b>                   | <b>2,247,819</b>                   | <b>-3.5%</b>                                | <b>1,877,003</b>                            | <b>1,834,530</b>                            | <b>-2.3%</b>  |



|                                      | 2000      | 2001      | 2002      | 2003      | 2004      | % Change<br>2000-2004 |
|--------------------------------------|-----------|-----------|-----------|-----------|-----------|-----------------------|
| <b>Average Sunday Attendance</b>     | 856,579   | 858,566   | 846,640   | 823,017   | 795,765   | -7.1%                 |
| <b>Communicants in Good Standing</b> | 1,877,003 | 1,893,578 | 1,902,525 | 1,866,157 | 1,834,530 | -2.3%                 |
| <b>Active Members</b>                | 2,329,045 | 2,328,235 | 2,320,221 | 2,284,233 | 2,247,819 | -3.5%                 |

| Diocese                     | ASA 2000      | ASA 2001      | ASA 2002      | ASA 2003      | ASA 2004      | % Change in<br>ASA: 2000-2004 | ASA 2004 as a % of<br>Active Members |
|-----------------------------|---------------|---------------|---------------|---------------|---------------|-------------------------------|--------------------------------------|
| Connecticut                 | 23,265        | 23,329        | 22,841        | 21,859        | 21,314        | -8.4%                         | 31.8%                                |
| Maine                       | 5,562         | 5,586         | 5,517         | 5,444         | 5,180         | -6.9%                         | 35.1%                                |
| Massachusetts               | 23,909        | 24,268        | 24,029        | 22,597        | 21,875        | -8.5%                         | 29.4%                                |
| New Hampshire               | 5,185         | 5,279         | 5,174         | 4,858         | 4,746         | -8.5%                         | 30.6%                                |
| Rhode Island                | 8,090         | 7,754         | 7,538         | 7,295         | 6,868         | -15.1%                        | 26.2%                                |
| Vermont                     | 3,130         | 3,331         | 3,283         | 3,176         | 3,120         | -0.3%                         | 35.8%                                |
| Western Massachusetts       | 7,295         | 7,017         | 6,896         | 6,696         | 6,535         | -10.4%                        | 34.3%                                |
| <b>Province 1 Subtotals</b> | <b>76,436</b> | <b>76,564</b> | <b>75,278</b> | <b>71,925</b> | <b>69,638</b> | <b>-8.9%</b>                  | <b>30.9%</b>                         |
| Albany                      | 8,242         | 8,227         | 7,980         | 7,745         | 7,569         | -8.2%                         | 38.4%                                |
| Central New York            | 7,253         | 7,117         | 6,734         | 6,621         | 6,287         | -13.3%                        | 31.5%                                |
| Long Island                 | 19,444        | 19,457        | 19,264        | 18,453        | 18,010        | -7.4%                         | 32.1%                                |
| New Jersey                  | 18,754        | 18,414        | 18,304        | 17,711        | 17,065        | -9.0%                         | 32.2%                                |
| New York                    | 23,466        | 23,763        | 22,743        | 22,517        | 21,893        | -6.7%                         | 34.4%                                |
| Newark                      | 10,954        | 10,948        | 10,966        | 10,745        | 10,267        | -6.3%                         | 29.7%                                |
| Rochester                   | 4,808         | 4,677         | 4,464         | 4,271         | 4,107         | -14.6%                        | 36.4%                                |
| Western New York            | 6,239         | 6,128         | 5,846         | 5,810         | 5,506         | -11.7%                        | 36.0%                                |

**House of Deputies Committee on the State of the Church**

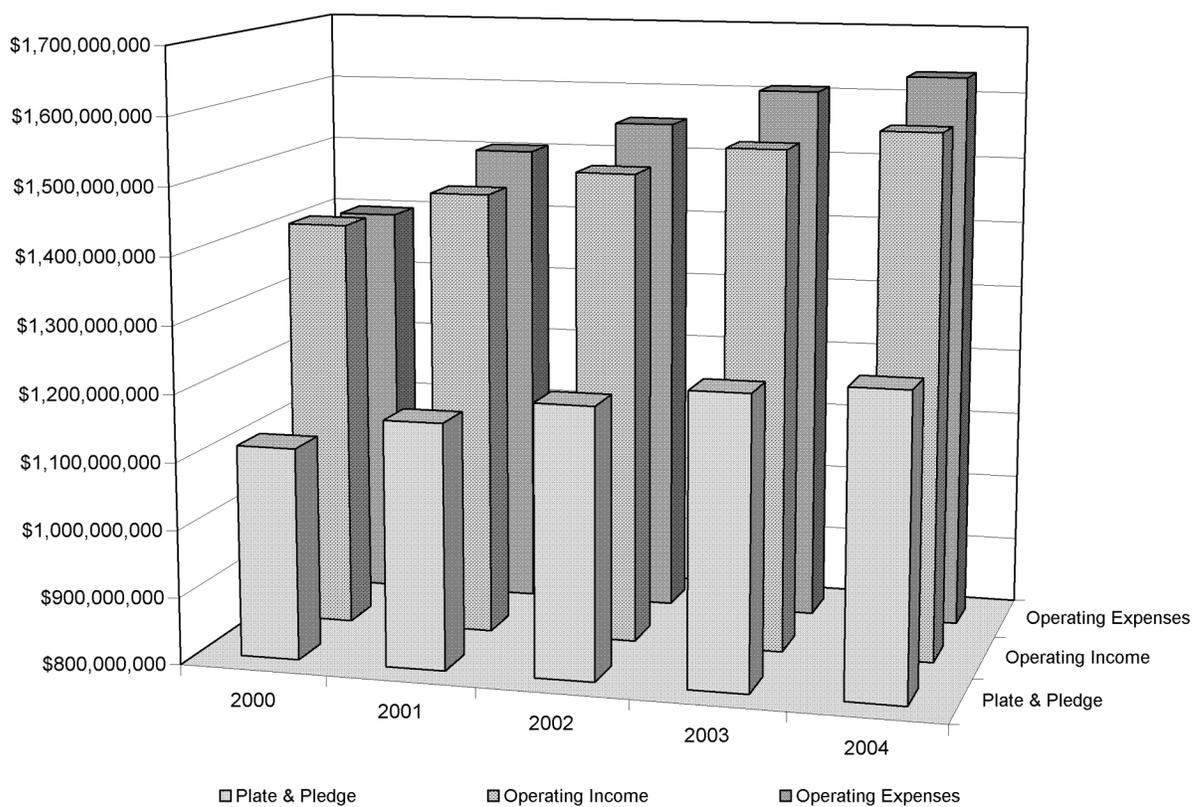
| <b>Diocese</b>              | <b>ASA 2000</b> | <b>ASA 2001</b> | <b>ASA 2002</b> | <b>ASA 2003</b> | <b>ASA 2004</b> | <b>% Change in<br/>ASA: 2000-2004</b> | <b>ASA 2004 as a % of<br/>Active Members</b> |
|-----------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|---------------------------------------|--|
| <b>Province 2 Subtotals</b> | <b>99,160</b>   | <b>98,731</b>   | <b>96,301</b>   | <b>93,873</b>   | <b>90,704</b>   | <b>-8.5%</b>                          | <b>33.1%</b>                                 |
| Bethlehem                   | 5,277           | 5,335           | 5,162           | 4,879           | 4,820           | -8.7%                                 | 31.7%  |
| Central Pennsylvania        | 6,252           | 6,274           | 6,330           | 5,958           | 5,627           | -10.0%                                | 36.8%  |
| Delaware                    | 4,499           | 4,357           | 4,315           | 4,206           | 4,195           | -6.8%                                 | 34.7%  |
| Easton                      | 3,568           | 3,621           | 3,520           | 3,357           | 3,249           | -8.9%                                 | 33.3%  |
| Maryland                    | 15,004          | 14,979          | 15,148          | 14,151          | 13,666          | -8.9%                                 | 30.2%  |
| Northwestern Pennsylvania   | 2,350           | 2,322           | 2,191           | 2,231           | 2,149           | -8.6%                                 | 44.2%  |
| Pennsylvania                | 20,003          | 19,486          | 19,303          | 18,609          | 17,730          | -11.4%                                | 33.1%  |
| Pittsburgh                  | 8,580           | 8,745           | 8,480           | 8,281           | 7,944           | -7.4%                                 | 39.2%  |
| Southern Virginia           | 13,369          | 13,765          | 13,607          | 13,204          | 12,831          | -4.0%                                 | 37.7%  |
| Southwestern Virginia       | 5,311           | 4,813           | 4,755           | 4,680           | 4,765           | -10.3%                                | 37.8%  |
| Virginia                    | 32,691          | 33,009          | 32,820          | 31,954          | 31,804          | -2.7%                                 | 35.3%  |
| Washington                  | 17,584          | 17,936          | 17,162          | 16,919          | 16,255          | -7.6%                                 | 38.6%  |
| West Virginia               | 3,983           | 4,029           | 3,969           | 3,983           | 3,903           | -2.0%                                 | 39.1%  |
| <b>Province 3 Subtotals</b> | <b>138,471</b>  | <b>138,671</b>  | <b>136,762</b>  | <b>132,412</b>  | <b>128,938</b>  | <b>-6.9%</b>                          | <b>35.3%</b>                                 |
| Alabama                     | 12,125          | 12,333          | 12,163          | 11,527          | 11,536          | -4.9%                                 | 33.8%  |
| Atlanta                     | 18,682          | 19,113          | 18,973          | 18,714          | 17,567          | -6.0%                                 | 32.9%  |
| Central Florida             | 16,904          | 16,782          | 16,844          | 16,509          | 15,449          | -8.6%                                 | 43.0%  |
| Central Gulf Coast          | 8,572           | 8,134           | 7,946           | 7,646           | 7,469           | -12.9%                                | 36.8%  |
| East Carolina               | 7,140           | 7,319           | 7,275           | 7,439           | 7,206           | 0.9%                                  | 37.3%  |
| East Tennessee              | 6,361           | 6,506           | 6,301           | 6,134           | 5,727           | -10.0%                                | 34.4%  |
| Florida                     | 12,653          | 13,068          | 12,863          | 12,826          | 12,482          | -1.4%                                 | 38.6%  |
| Georgia                     | 7,723           | 7,645           | 7,624           | 7,516           | 7,404           | -4.1%                                 | 41.2%  |
| Kentucky                    | 4,016           | 4,148           | 4,073           | 4,102           | 3,938           | -1.9%                                 | 37.2%  |
| Lexington                   | 3,741           | 3,745           | 3,808           | 3,502           | 3,316           | -11.4%                                | 38.1%  |
| Louisiana                   | 6,413           | 6,422           | 6,111           | 6,110           | 6,095           | -5.0%                                 | 29.9%  |
| Mississippi                 | 8,204           | 8,149           | 8,023           | 7,963           | 7,532           | -8.2%                                 | 36.1%  |
| North Carolina              | 16,793          | 17,294          | 17,224          | 16,765          | 15,936          | -5.1%                                 | 32.6%  |
| South Carolina              | 12,623          | 13,038          | 13,441          | 13,719          | 14,143          | 12.0%                                 | 47.7%  |
| Southeast Florida           | 15,041          | 15,016          | 14,712          | 14,536          | 14,034          | -6.7%                                 | 37.5%  |
| Southwest Florida           | 17,938          | 17,887          | 17,263          | 16,661          | 15,696          | -12.5%                                | 42.2%  |
| Tennessee                   | 5,878           | 6,082           | 6,210           | 6,373           | 6,181           | 5.2%                                  | 38.5%  |
| Upper South Carolina        | 8,969           | 9,055           | 9,103           | 8,722           | 8,631           | -3.8%                                 | 33.1%  |
| West Tennessee              | 4,595           | 4,536           | 4,411           | 4,088           | 3,917           | -14.8%                                | 41.3%  |
| Western North Carolina      | 7,155           | 7,444           | 7,311           | 7,044           | 6,787           | -5.1%                                 | 42.9%  |
| <b>Province 4 Subtotals</b> | <b>201,526</b>  | <b>203,716</b>  | <b>201,679</b>  | <b>197,896</b>  | <b>191,046</b>  | <b>-5.2%</b>                          | <b>37.4%</b>                                 |
| Chicago                     | 16,118          | 16,271          | 16,280          | 15,851          | 15,073          | -6.5%                                 | 35.6%  |
| Eastern Michigan            | 3,921           | 3,955           | 3,912           | 3,684           | 3,224           | -17.8%                                | 38.8%  |
| Eau Claire                  | 1,050           | 1,095           | 1,042           | 1,015           | 980             | -6.7%                                 | 44.0%  |
| Fond Du Lac                 | 2,682           | 2,696           | 2,667           | 2,681           | 2,579           | -3.8%                                 | 39.0%  |
| Indianapolis                | 5,066           | 5,007           | 4,916           | 4,759           | 4,543           | -10.3%                                | 39.3%  |
| Michigan                    | 10,400          | 10,129          | 9,574           | 9,461           | 9,184           | -11.7%                                | 33.8%  |
| Milwaukee                   | 5,707           | 5,851           | 5,728           | 5,403           | 5,231           | -8.3%                                 | 39.4%  |
| Missouri                    | 5,185           | 5,020           | 5,018           | 4,949           | 4,861           | -6.2%                                 | 34.5%  |
| Northern Indiana            | 3,045           | 3,087           | 3,057           | 2,955           | 2,745           | -9.9%                                 | 44.7%  |
| Northern Michigan           | 881             | 917             | 904             | 889             | 838             | -4.9%                                 | 40.6%  |
| Ohio                        | 11,431          | 11,281          | 11,164          | 10,706          | 10,091          | -11.7%                                | 33.6%  |
| Quincy                      | 1,256           | 1,275           | 1,236           | 1,206           | 1,225           | -2.5%                                 | 47.9%  |
| Southern Ohio               | 9,788           | 9,892           | 9,604           | 9,232           | 9,065           | -7.4%                                 | 36.5%  |
| Springfield                 | 2,998           | 2,969           | 2,876           | 2,816           | 2,683           | -10.5%                                | 43.0%  |
| Western Michigan            | 5,299           | 5,471           | 5,324           | 5,330           | 5,363           | 1.2%                                  | 39.1%  |
| <b>Province 5 Subtotals</b> | <b>84,827</b>   | <b>84,916</b>   | <b>83,302</b>   | <b>80,937</b>   | <b>77,685</b>   | <b>-8.4%</b>                          | <b>36.8%</b>                                 |
| Colorado                    | 14,658          | 13,778          | 13,602          | 13,363          | 12,916          | -11.9%                                | 38.3%  |
| Iowa                        | 4,104           | 3,971           | 3,872           | 3,705           | 3,664           | -10.7%                                | 34.6%  |
| Minnesota                   | 9,590           | 9,513           | 9,708           | 9,388           | 8,650           | -9.8%                                 | 33.8%  |
| Montana                     | 2,329           | 2,332           | 2,272           | 2,120           | 2,024           | -13.1%                                | 33.8%  |
| Nebraska                    | 4,022           | 4,190           | 3,991           | 3,834           | 3,765           | -6.4%                                 | 41.6%  |
| North Dakota                | 887             | 849             | 826             | 845             | 879             | -0.9%                                 | 30.2%  |
| South Dakota                | 2,874           | 2,868           | 2,839           | 2,677           | 2,583           | -10.1%                                | 22.0%  |
| Wyoming                     | 2,724           | 2,647           | 2,572           | 2,424           | 2,438           | -10.5%                                | 29.0%  |
| <b>Province 6 Subtotals</b> | <b>41,188</b>   | <b>40,148</b>   | <b>39,682</b>   | <b>38,356</b>   | <b>36,919</b>   | <b>-10.4%</b>                         | <b>34.2%</b>                                 |

**House of Deputies Committee on the State of the Church**

| <b>Diocese</b>              | <b>ASA 2000</b> | <b>ASA 2001</b> | <b>ASA 2002</b> | <b>ASA 2003</b> | <b>ASA 2004</b> | <b>% Change in<br/>ASA: 2000-2004</b> | <b>ASA 2004 as a % of<br/>Active Members</b> |
|-----------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|---------------------------------------|--|
| Arkansas                    | 5,510           | 5,558           | 5,575           | 5,465           | 5,158           | -6.4%                                 | 36.4%  |
| Dallas                      | 14,363          | 15,123          | 15,274          | 15,183          | 15,389          | 7.1%                                  | 39.5%  |
| Fort Worth                  | 7,474           | 7,432           | 7,423           | 7,377           | 7,195           | -3.7%                                 | 38.5%  |
| Kansas                      | 6,281           | 6,141           | 5,960           | 5,807           | 5,699           | -9.3%                                 | 39.6%  |
| Northwest Texas             | 3,064           | 3,188           | 3,037           | 3,007           | 2,819           | -8.0%                                 | 32.5%  |
| Oklahoma                    | 7,290           | 7,389           | 7,342           | 7,202           | 6,640           | -8.9%                                 | 37.6%  |
| Rio Grande                  | 6,384           | 6,408           | 6,312           | 6,187           | 6,102           | -4.4%                                 | 40.5%  |
| Texas                       | 31,579          | 31,645          | 31,596          | 30,769          | 29,993          | -5.0%                                 | 35.0%  |
| West Missouri               | 5,011           | 5,032           | 4,875           | 4,611           | 4,460           | -11.0%                                | 37.7%  |
| West Texas                  | 11,544          | 11,257          | 11,205          | 10,630          | 10,232          | -11.4%                                | 37.4%  |
| Western Kansas              | 1,003           | 1,009           | 945             | 992             | 1,021           | 1.8%                                  | 42.1%  |
| Western Louisiana           | 4,858           | 4,861           | 4,792           | 4,365           | 4,090           | -15.8%                                | 33.3%  |
| <b>Province 7 Subtotals</b> | <b>104,361</b>  | <b>105,043</b>  | <b>104,336</b>  | <b>101,595</b>  | <b>98,798</b>   | <b>-5.3%</b>                          | <b>37.0%</b>                                 |
| Alaska                      | 2,009           | 1,974           | 2,266           | 2,022           | 1,933           | -3.8%                                 | 27.6%  |
| Arizona                     | 10,882          | 10,954          | 10,604          | 10,575          | 10,170          | -6.5%                                 | 38.2%  |
| California                  | 10,965          | 11,208          | 10,873          | 10,221          | 10,106          | -7.8%                                 | 33.1%  |
| Eastern Oregon              | 1,297           | 1,329           | 1,205           | 1,267           | 1,216           | -6.2%                                 | 39.3%  |
| El Camino Real              | 6,524           | 6,254           | 6,196           | 6,025           | 5,470           | -16.2%                                | 36.3%  |
| Hawaii                      | 3,719           | 3,671           | 3,768           | 3,628           | 3,418           | -8.1%                                 | 39.1%  |
| Idaho                       | 2,097           | 2,145           | 2,032           | 1,957           | 1,913           | -8.8%                                 | 34.6%  |
| Los Angeles                 | 23,194          | 23,514          | 23,352          | 22,271          | 21,706          | -6.4%                                 | 31.5%  |
| Navaho Missions             | 202             | 216             | 211             | 214             | 236             | 16.8%                                 | 39.3%  |
| Nevada                      | 2,422           | 2,561           | 2,480           | 2,344           | 2,361           | -2.5%                                 | 39.5%  |
| Northern California         | 7,694           | 7,589           | 7,264           | 7,005           | 6,769           | -12.0%                                | 41.9%  |
| Olympia                     | 13,052          | 13,013          | 12,982          | 12,622          | 12,071          | -7.5%                                 | 37.7%  |
| Oregon                      | 7,793           | 7,798           | 7,725           | 7,606           | 7,224           | -7.3%                                 | 38.5%  |
| San Diego                   | 9,181           | 9,051           | 9,043           | 9,175           | 8,822           | -3.9%                                 | 39.0%  |
| San Joaquin                 | 4,693           | 4,618           | 4,461           | 4,425           | 4,255           | -9.3%                                 | 40.6%  |
| Spokane                     | 2,965           | 2,889           | 2,862           | 2,770           | 2,592           | -12.6%                                | 35.9%  |
| Utah                        | 1,921           | 1,993           | 1,976           | 1,896           | 1,775           | -7.6%                                 | 26.6%  |
| <b>Province 8 Subtotals</b> | <b>110,610</b>  | <b>110,777</b>  | <b>109,300</b>  | <b>106,023</b>  | <b>102,037</b>  | <b>-7.8%</b>                          | <b>35.7%</b>                                 |
| <b>Domestic Totals:</b>     | <b>856,579</b>  | <b>858,566</b>  | <b>846,640</b>  | <b>823,017</b>  | <b>795,765</b>  | <b>-7.1%</b>                          | <b>35.4%</b>                                 |

**Congregational Revenues and Expenses used for Operations: 2000-2004**

| <b>Domestic Totals</b>    | <b>2000</b>     | <b>2001</b>     | <b>2002</b>     | <b>2003</b>     | <b>2004</b>     |
|---------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| <b>Operating Income</b>   | \$1,411,338,388 | \$1,465,150,270 | \$1,502,971,384 | \$1,545,514,179 | \$1,575,856,899 |
| <b>Operating Expenses</b> | \$1,398,244,661 | \$1,504,744,779 | \$1,552,828,371 | \$1,608,077,521 | \$1,634,165,785 |
| <b>Plate &amp; Pledge</b> | \$1,115,725,126 | \$1,164,919,048 | \$1,201,765,153 | \$1,231,401,494 | \$1,247,434,367 |



| Diocese                     | 2000                  |                       |                       | 2004                  |                       |                       | * 2000-2004 Change |
|-----------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|--------------------|
|                             | Plate & Pledge        | Operating Income      | Operating Expense     | Plate & Pledge        | Operating Income      | Operating Expense     | In Plate & Pledge  |
| Connecticut                 | \$ 28,060,878         | \$ 41,005,071         | \$ 40,942,183         | \$ 31,804,427         | \$ 46,099,105         | \$ 48,712,221         | 13.3%              |
| Maine                       | \$ 5,699,421          | \$ 7,414,844          | \$ 7,373,759          | \$ 6,649,268          | \$ 9,426,069          | \$ 9,307,097          | 16.7%              |
| Massachusetts               | \$ 26,297,498         | \$ 36,434,682         | \$ 37,850,195         | \$ 30,234,036         | \$ 42,073,728         | \$ 44,241,012         | 15.0%              |
| New Hampshire               | \$ 5,411,313          | \$ 7,086,997          | \$ 7,228,761          | \$ 6,091,497          | \$ 8,049,787          | \$ 8,412,996          | 12.6%              |
| Rhode Island                | \$ 6,862,653          | \$ 10,226,749         | \$ 10,199,272         | \$ 8,178,073          | \$ 11,952,593         | \$ 11,891,725         | 19.2%              |
| Vermont                     | \$ 3,235,285          | \$ 4,653,494          | \$ 4,428,015          | \$ 3,724,509          | \$ 5,463,171          | \$ 5,442,697          | 15.1%              |
| Western Massachusetts       | \$ 6,769,184          | \$ 9,893,682          | \$ 9,755,758          | \$ 7,559,045          | \$ 10,760,656         | \$ 11,046,186         | 11.7%              |
| <b>Province 1 Subtotals</b> | <b>\$ 82,336,233</b>  | <b>\$ 116,715,519</b> | <b>\$ 117,777,943</b> | <b>\$ 94,240,855</b>  | <b>\$ 133,825,109</b> | <b>\$ 139,053,934</b> | <b>14.5%</b>       |
| Albany                      | \$ 6,728,831          | \$ 10,128,624         | \$ 9,808,576          | \$ 7,668,733          | \$ 11,123,093         | \$ 11,754,884         | 14.0%              |
| Central New York            | \$ 6,945,660          | \$ 11,033,021         | \$ 10,199,400         | \$ 7,190,007          | \$ 10,803,156         | \$ 11,563,296         | 3.5%               |
| Long Island                 | \$ 17,644,899         | \$ 27,480,967         | \$ 26,477,466         | \$ 19,432,839         | \$ 29,324,481         | \$ 31,037,737         | 10.1%              |
| New Jersey                  | \$ 18,536,611         | \$ 25,481,696         | \$ 24,662,996         | \$ 21,112,893         | \$ 28,379,713         | \$ 29,523,265         | 13.9%              |
| New York                    | \$ 26,783,701         | \$ 51,802,126         | \$ 69,268,292         | \$ 32,780,645         | \$ 60,426,864         | \$ 83,671,343         | 22.4%              |
| Newark                      | \$ 14,879,596         | \$ 20,300,865         | \$ 20,864,772         | \$ 15,787,642         | \$ 22,102,726         | \$ 24,195,245         | 6.1%               |
| Rochester                   | \$ 5,302,812          | \$ 7,247,632          | \$ 7,300,837          | \$ 5,243,047          | \$ 7,029,079          | \$ 7,871,587          | -1.1%              |
| Western New York            | \$ 5,770,714          | \$ 8,034,142          | \$ 8,004,678          | \$ 5,818,906          | \$ 8,104,410          | \$ 8,244,253          | 0.8%               |
| <b>Province 2 Subtotals</b> | <b>\$ 102,592,823</b> | <b>\$ 161,509,073</b> | <b>\$ 176,587,017</b> | <b>\$ 115,034,712</b> | <b>\$ 177,293,522</b> | <b>\$ 207,861,610</b> | <b>12.1%</b>       |
| Bethlehem                   | \$ 5,813,376          | \$ 8,702,961          | \$ 7,780,738          | \$ 5,629,392          | \$ 8,447,299          | \$ 9,113,693          | -3.2%              |

House of Deputies Committee on the State of the Church

| Diocese                      | 2000                  |                       |                       | 2004                  |                       |                       | * 2000-2004<br>Change |
|------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
|                              | Plate & Pledge        | Operating<br>Income   | Operating<br>Expense  | Plate & Pledge        | Operating<br>Income   | Operating<br>Expense  | In Plate &<br>Pledge  |
| Central Pennsylvania         | \$ 6,836,487          | \$ 9,217,223          | \$ 8,598,171          | \$ 7,339,230          | \$ 9,885,470          | \$ 10,097,421         | 7.4%                  |
| Delaware                     | \$ 5,480,440          | \$ 9,020,351          | \$ 9,134,906          | \$ 6,122,219          | \$ 9,598,611          | \$ 9,825,664          | 11.7%                 |
| Easton                       | \$ 3,894,483          | \$ 4,957,355          | \$ 4,655,464          | \$ 4,347,939          | \$ 5,647,293          | \$ 5,543,228          | 11.6%                 |
| Maryland                     | \$ 17,752,902         | \$ 24,113,528         | \$ 23,844,127         | \$ 19,988,766         | \$ 25,859,257         | \$ 27,418,414         | 12.6%                 |
| Northwestern<br>Pennsylvania | \$ 2,184,386          | \$ 3,795,727          | \$ 3,676,843          | \$ 2,137,630          | \$ 3,758,952          | \$ 3,863,279          | -2.1%                 |
| Pennsylvania                 | \$ 24,617,682         | \$ 38,726,299         | \$ 38,121,995         | \$ 27,185,178         | \$ 40,581,554         | \$ 42,864,813         | 10.4%                 |
| Pittsburgh                   | \$ 10,880,999         | \$ 14,114,237         | \$ 14,032,843         | \$ 11,539,104         | \$ 14,494,498         | \$ 14,658,621         | 6.0%                  |
| Southern Virginia            | \$ 18,150,069         | \$ 21,588,029         | \$ 19,852,782         | \$ 20,377,837         | \$ 23,698,034         | \$ 23,771,290         | 12.3%                 |
| Southwestern Virginia        | \$ 7,594,647          | \$ 8,569,251          | \$ 8,201,673          | \$ 7,712,572          | \$ 8,630,766          | \$ 8,737,667          | 1.6%                  |
| Virginia                     | \$ 51,004,199         | \$ 61,409,519         | \$ 56,391,976         | \$ 60,488,961         | \$ 72,567,386         | \$ 70,915,747         | 18.6%                 |
| Washington                   | \$ 23,833,988         | \$ 42,731,080         | \$ 43,189,768         | \$ 28,995,986         | \$ 53,260,732         | \$ 50,858,746         | 21.7%                 |
| West Virginia                | \$ 5,432,271          | \$ 7,080,005          | \$ 6,807,851          | \$ 5,851,259          | \$ 7,834,237          | \$ 7,462,044          | 7.7%                  |
| <b>Province 3 Subtotals</b>  | <b>\$ 183,475,929</b> | <b>\$ 254,025,565</b> | <b>\$ 244,289,137</b> | <b>\$ 207,716,073</b> | <b>\$ 284,264,089</b> | <b>\$ 285,130,627</b> | <b>13.2%</b>          |
| Alabama                      | \$ 21,896,669         | \$ 24,603,825         | \$ 23,177,658         | \$ 25,272,987         | \$ 27,645,143         | \$ 27,104,357         | 15.4%                 |
| Atlanta                      | \$ 31,819,706         | \$ 35,342,865         | \$ 33,072,790         | \$ 34,849,717         | \$ 37,304,569         | \$ 37,766,269         | 9.5%                  |
| Central Florida              | \$ 22,053,594         | \$ 24,850,119         | \$ 23,793,908         | \$ 23,737,007         | \$ 27,345,210         | \$ 27,454,390         | 7.6%                  |
| Central Gulf Coast           | \$ 12,114,361         | \$ 14,068,772         | \$ 12,982,373         | \$ 13,166,990         | \$ 14,710,148         | \$ 14,663,314         | 8.7%                  |
| East Carolina                | \$ 10,403,294         | \$ 11,706,339         | \$ 10,694,030         | \$ 11,320,090         | \$ 12,350,862         | \$ 12,077,497         | 8.8%                  |
| East Tennessee               | \$ 10,816,538         | \$ 11,738,987         | \$ 11,741,047         | \$ 12,085,273         | \$ 13,251,461         | \$ 13,552,232         | 11.7%                 |
| Florida                      | \$ 18,875,826         | \$ 20,755,594         | \$ 20,614,189         | \$ 22,083,350         | \$ 23,774,476         | \$ 24,182,878         | 17.0%                 |
| Georgia                      | \$ 11,133,299         | \$ 12,210,676         | \$ 11,919,660         | \$ 13,013,023         | \$ 14,313,665         | \$ 14,243,132         | 16.9%                 |
| Kentucky                     | \$ 5,751,790          | \$ 6,766,352          | \$ 6,895,007          | \$ 6,058,108          | \$ 7,523,655          | \$ 7,928,688          | 5.3%                  |
| Lexington                    | \$ 5,568,954          | \$ 6,537,321          | \$ 6,426,814          | \$ 5,378,187          | \$ 6,533,870          | \$ 6,743,493          | -3.4%                 |
| Louisiana                    | \$ 8,998,948          | \$ 10,878,046         | \$ 11,337,934         | \$ 9,870,281          | \$ 11,895,140         | \$ 12,577,255         | 9.7%                  |
| Mississippi                  | \$ 12,901,699         | \$ 14,247,740         | \$ 13,418,346         | \$ 13,804,595         | \$ 15,251,131         | \$ 15,565,101         | 7.0%                  |
| North Carolina               | \$ 27,632,265         | \$ 30,446,361         | \$ 29,965,857         | \$ 30,188,293         | \$ 33,233,547         | \$ 34,199,730         | 9.3%                  |
| South Carolina               | \$ 20,834,262         | \$ 23,694,838         | \$ 22,316,439         | \$ 26,932,924         | \$ 30,346,970         | \$ 30,074,360         | 29.3%                 |
| Southeast Florida            | \$ 16,740,876         | \$ 19,566,383         | \$ 20,290,954         | \$ 17,498,946         | \$ 22,005,466         | \$ 22,782,975         | 4.5%                  |
| Southwest Florida            | \$ 21,141,522         | \$ 24,098,990         | \$ 22,907,652         | \$ 22,936,339         | \$ 27,026,970         | \$ 28,602,931         | 8.5%                  |
| Tennessee                    | \$ 8,925,487          | \$ 9,777,702          | \$ 9,579,367          | \$ 10,956,296         | \$ 12,161,802         | \$ 11,932,235         | 22.8%                 |
| Upper South Carolina         | \$ 15,940,280         | \$ 16,825,731         | \$ 16,224,462         | \$ 17,041,876         | \$ 18,318,555         | \$ 18,271,744         | 6.9%                  |
| West Tennessee               | \$ 8,621,891          | \$ 9,111,482          | \$ 4,903,402          | \$ 9,423,565          | \$ 10,998,703         | \$ 11,009,936         | 9.3%                  |
| Western North Carolina       | \$ 9,545,724          | \$ 10,799,892         | \$ 10,384,029         | \$ 10,885,800         | \$ 12,378,816         | \$ 12,565,825         | 14.0%                 |
| <b>Province 4 Subtotals</b>  | <b>\$ 301,716,985</b> | <b>\$ 338,028,015</b> | <b>\$ 322,645,918</b> | <b>\$ 336,503,647</b> | <b>\$ 378,370,159</b> | <b>\$ 383,298,342</b> | <b>11.5%</b>          |
| Chicago                      | \$ 23,649,475         | \$ 28,937,684         | \$ 28,419,607         | \$ 25,100,584         | \$ 31,665,370         | \$ 32,836,313         | 6.1%                  |
| Eastern Michigan             | \$ 4,143,797          | \$ 5,203,777          | \$ 5,244,418          | \$ 4,142,585          | \$ 5,249,896          | \$ 5,764,056          | 0.0%                  |
| Eau Claire                   | \$ 1,185,105          | \$ 1,426,478          | \$ 1,422,417          | \$ 1,313,957          | \$ 1,650,035          | \$ 1,741,765          | 10.9%                 |
| Fond Du Lac                  | \$ 2,980,864          | \$ 4,123,667          | \$ 3,683,992          | \$ 3,374,705          | \$ 4,166,303          | \$ 4,342,695          | 13.2%                 |
| Indianapolis                 | \$ 5,808,532          | \$ 12,393,653         | \$ 12,281,881         | \$ 6,341,117          | \$ 15,223,542         | \$ 15,006,956         | 9.2%                  |
| Michigan                     | \$ 13,774,798         | \$ 18,186,681         | \$ 17,996,106         | \$ 14,701,652         | \$ 19,298,518         | \$ 19,229,323         | 6.7%                  |
| Milwaukee                    | \$ 7,188,486          | \$ 9,132,835          | \$ 9,222,381          | \$ 8,164,674          | \$ 10,271,206         | \$ 10,357,492         | 13.6%                 |
| Missouri                     | \$ 7,224,981          | \$ 9,713,357          | \$ 9,351,768          | \$ 8,181,374          | \$ 9,746,885          | \$ 10,478,423         | 13.2%                 |
| Northern Indiana             | \$ 3,724,136          | \$ 4,246,122          | \$ 4,319,503          | \$ 3,961,094          | \$ 4,823,723          | \$ 5,035,870          | 6.4%                  |
| Northern Michigan            | \$ 738,136            | \$ 1,092,175          | \$ 931,048            | \$ 696,786            | \$ 1,054,374          | \$ 1,117,299          | -5.6%                 |
| Ohio                         | \$ 14,712,832         | \$ 19,742,093         | \$ 19,880,944         | \$ 14,854,764         | \$ 21,528,484         | \$ 21,580,631         | 1.0%                  |
| Quincy                       | \$ 1,283,689          | \$ 2,061,519          | \$ 1,976,219          | \$ 1,370,668          | \$ 2,011,314          | \$ 2,161,050          | 6.8%                  |
| Southern Ohio                | \$ 13,150,360         | \$ 17,980,215         | \$ 17,890,548         | \$ 14,509,985         | \$ 20,489,766         | \$ 21,225,871         | 10.3%                 |
| Springfield                  | \$ 3,218,263          | \$ 4,590,015          | \$ 4,303,911          | \$ 3,405,264          | \$ 4,358,361          | \$ 4,626,572          | 5.8%                  |
| Western Michigan             | \$ 6,513,216          | \$ 8,011,356          | \$ 7,407,630          | \$ 7,570,898          | \$ 8,767,941          | \$ 8,918,704          | 16.2%                 |

House of Deputies Committee on the State of the Church

| Diocese                     | 2000                   |                         |                         | 2004                    |                         |                         | * 2000-2004<br>Change |
|-----------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-----------------------|
|                             | Plate & Pledge         | Operating<br>Income     | Operating<br>Expense    | Plate & Pledge          | Operating<br>Income     | Operating<br>Expense    | In Plate &<br>Pledge  |
| <b>Province 5 Subtotals</b> | <b>\$ 109,296,669</b>  | <b>\$ 146,841,626</b>   | <b>\$ 144,332,373</b>   | <b>\$ 117,690,107</b>   | <b>\$ 160,305,718</b>   | <b>\$ 164,423,020</b>   | <b>7.7%</b>           |
| Colorado                    | \$ 17,941,341          | \$ 21,379,489           | \$ 20,826,254           | \$ 19,695,907           | \$ 23,987,539           | \$ 23,996,497           | 9.8%                  |
| Iowa                        | \$ 5,279,210           | \$ 6,632,014            | \$ 6,434,733            | \$ 5,262,942            | \$ 6,685,512            | \$ 6,909,332            | -0.3%                 |
| Minnesota                   | \$ 11,627,335          | \$ 13,953,884           | \$ 14,357,073           | \$ 13,565,927           | \$ 16,031,739           | \$ 17,497,706           | 16.7%                 |
| Montana                     | \$ 2,372,525           | \$ 2,670,722            | \$ 2,620,808            | \$ 2,540,010            | \$ 2,950,144            | \$ 3,047,047            | 7.1%                  |
| Nebraska                    | \$ 4,473,555           | \$ 5,294,833            | \$ 5,381,742            | \$ 4,659,187            | \$ 5,360,658            | \$ 5,776,315            | 4.1%                  |
| North Dakota                | \$ 921,339             | \$ 1,165,883            | \$ 1,284,800            | \$ 914,961              | \$ 1,060,743            | \$ 1,165,476            | -0.7%                 |
| South Dakota                | \$ 1,792,317           | \$ 2,163,622            | \$ 2,060,497            | \$ 1,700,754            | \$ 2,046,521            | \$ 2,058,480            | -5.1%                 |
| Wyoming                     | \$ 2,959,987           | \$ 3,428,727            | \$ 3,424,688            | \$ 3,016,567            | \$ 3,582,845            | \$ 3,752,617            | 1.9%                  |
| <b>Province 6 Subtotals</b> | <b>\$ 47,367,609</b>   | <b>\$ 56,689,174</b>    | <b>\$ 56,390,595</b>    | <b>\$ 51,356,255</b>    | <b>\$ 61,705,701</b>    | <b>\$ 64,203,470</b>    | <b>8.4%</b>           |
| Arkansas                    | \$ 8,179,051           | \$ 9,204,977            | \$ 9,515,202            | \$ 9,091,250            | \$ 10,305,550           | \$ 10,961,472           | 11.2%                 |
| Dallas                      | \$ 24,041,177          | \$ 25,379,693           | \$ 25,007,837           | \$ 27,933,080           | \$ 30,140,969           | \$ 30,124,492           | 16.2%                 |
| Fort Worth                  | \$ 8,179,551           | \$ 9,197,354            | \$ 10,017,288           | \$ 9,779,988            | \$ 10,652,360           | \$ 11,500,718           | 19.6%                 |
| Kansas                      | \$ 7,287,027           | \$ 8,302,394            | \$ 8,105,498            | \$ 8,368,218            | \$ 9,361,651            | \$ 9,102,070            | 14.8%                 |
| Northwest Texas             | \$ 5,215,784           | \$ 5,811,679            | \$ 5,112,722            | \$ 5,481,429            | \$ 5,979,060            | \$ 6,039,740            | 5.1%                  |
| Oklahoma                    | \$ 10,319,185          | \$ 12,441,858           | \$ 12,180,976           | \$ 11,317,123           | \$ 13,321,788           | \$ 13,360,869           | 9.7%                  |
| Rio Grande                  | \$ 8,640,798           | \$ 9,558,899            | \$ 10,043,332           | \$ 10,315,152           | \$ 11,623,768           | \$ 12,179,829           | 19.4%                 |
| Texas                       | \$ 48,168,561          | \$ 54,434,477           | \$ 54,074,190           | \$ 53,957,521           | \$ 59,666,008           | \$ 61,559,819           | 12.0%                 |
| West Missouri               | \$ 6,780,784           | \$ 8,493,607            | \$ 9,231,377            | \$ 7,250,056            | \$ 9,324,826            | \$ 9,939,532            | 6.9%                  |
| West Texas                  | \$ 17,451,509          | \$ 19,624,518           | \$ 19,597,574           | \$ 20,338,017           | \$ 22,132,248           | \$ 22,507,136           | 16.5%                 |
| Western Kansas              | \$ 1,156,433           | \$ 1,309,164            | \$ 1,316,634            | \$ 1,091,766            | \$ 1,388,481            | \$ 1,384,649            | -5.6%                 |
| Western Louisiana           | \$ 7,302,771           | \$ 8,050,938            | \$ 7,959,940            | \$ 8,029,475            | \$ 8,866,791            | \$ 8,653,358            | 10.0%                 |
| <b>Province 7 Subtotals</b> | <b>\$ 152,722,630</b>  | <b>\$ 171,809,557</b>   | <b>\$ 172,162,570</b>   | <b>\$ 172,953,075</b>   | <b>\$ 192,763,500</b>   | <b>\$ 197,313,684</b>   | <b>13.2%</b>          |
| Alaska                      | \$ 1,991,118           | \$ 2,309,511            | \$ 2,218,678            | \$ 2,229,238            | \$ 2,533,418            | \$ 2,519,880            | 12.0%                 |
| Arizona                     | \$ 11,667,905          | \$ 13,293,443           | \$ 13,544,278           | \$ 12,954,922           | \$ 14,339,591           | \$ 15,215,608           | 11.0%                 |
| California                  | \$ 17,778,817          | \$ 21,592,547           | \$ 21,859,105           | \$ 20,181,164           | \$ 25,076,897           | \$ 25,412,431           | 13.5%                 |
| Eastern Oregon              | \$ 1,340,990           | \$ 1,525,880            | \$ 1,499,078            | \$ 1,432,394            | \$ 1,743,345            | \$ 1,811,545            | 6.8%                  |
| El Camino Real              | \$ 7,971,150           | \$ 9,644,636            | \$ 9,634,591            | \$ 8,509,988            | \$ 10,267,770           | \$ 10,850,446           | 6.8%                  |
| Hawaii                      | \$ 3,808,528           | \$ 7,041,121            | \$ 6,833,382            | \$ 4,301,580            | \$ 7,622,106            | \$ 7,720,216            | 12.9%                 |
| Idaho                       | \$ 2,255,928           | \$ 2,663,674            | \$ 2,408,099            | \$ 2,552,584            | \$ 2,870,628            | \$ 2,856,899            | 13.2%                 |
| Los Angeles                 | \$ 30,041,359          | \$ 37,331,010           | \$ 37,757,611           | \$ 34,352,371           | \$ 43,779,876           | \$ 44,779,261           | 14.4%                 |
| Navaho Missions             | \$ 24,313              | \$ 396,480              | \$ 372,931              | \$ 46,659               | \$ 373,965              | \$ 387,243              | 91.9%                 |
| Nevada                      | \$ 2,331,650           | \$ 2,561,264            | \$ 2,581,767            | \$ 2,795,140            | \$ 3,061,778            | \$ 3,195,828            | 19.9%                 |
| Northern California         | \$ 9,776,408           | \$ 11,249,883           | \$ 10,834,722           | \$ 10,081,784           | \$ 11,751,074           | \$ 11,715,774           | 3.1%                  |
| Olympia                     | \$ 17,072,858          | \$ 20,004,749           | \$ 18,818,506           | \$ 18,527,887           | \$ 21,779,244           | \$ 22,460,763           | 8.5%                  |
| Oregon                      | \$ 9,248,279           | \$ 10,644,622           | \$ 10,517,132           | \$ 9,843,288            | \$ 12,116,787           | \$ 12,337,447           | 6.4%                  |
| San Diego                   | \$ 9,891,014           | \$ 11,767,604           | \$ 11,853,698           | \$ 12,035,005           | \$ 14,653,585           | \$ 16,081,467           | 21.7%                 |
| San Joaquin                 | \$ 5,887,190           | \$ 6,577,650            | \$ 6,454,296            | \$ 6,760,826            | \$ 7,731,748            | \$ 7,829,825            | 14.8%                 |
| Spokane                     | \$ 3,280,610           | \$ 3,852,380            | \$ 3,856,354            | \$ 3,383,354            | \$ 4,087,721            | \$ 4,138,060            | 3.1%                  |
| Utah                        | \$ 1,848,130           | \$ 3,263,406            | \$ 3,014,880            | \$ 1,951,459            | \$ 3,539,568            | \$ 3,568,405            | 5.6%                  |
| <b>Province 8 Subtotals</b> | <b>\$ 136,216,246</b>  | <b>\$ 165,719,859</b>   | <b>\$ 164,059,108</b>   | <b>\$ 151,939,643</b>   | <b>\$ 187,329,101</b>   | <b>\$ 192,881,098</b>   | <b>11.5%</b>          |
|                             |                        |                         |                         |                         |                         |                         |                       |
| <b>Domestic Totals</b>      | <b>\$1,115,725,126</b> | <b>\$ 1,411,338,388</b> | <b>\$ 1,398,244,661</b> | <b>\$ 1,247,434,367</b> | <b>\$ 1,575,856,899</b> | <b>\$ 1,634,165,785</b> | <b>11.8%</b>          |

\* Dollars reported are not adjusted for inflation. Inflation for the same period was 9.4%, based on CPI changes posted by the bureau of Labor and Statistics.



# **STANDING COMMISSIONS**



## STANDING COMMISSION ON ANGLICAN AND INTERNATIONAL PEACE WITH JUSTICE CONCERNS

### MEMBERSHIP

|   |                                 |
|---|---------------------------------|
| The Rev. Randolph K. Dales, <i>Chair</i>                    | New Hampshire I, 2006           |
| Ms. Mary H. Miller, <i>Vice Chair</i>                       | Maryland III, 2006              |
| Ms. Jacqueline B. Scott, <i>Secretary</i>                   | Colorado VI, 2006               |
| The Rev. Theodora N. Brooks                                 | New York II, 2006               |
| The Very Rev. Allen W. Farabee Western                      | New York II, 2009               |
| The Rt. Rev. J. Gary Gloster, <i>Chaplain</i>               | North Carolina IV, 2006         |
| The Rt. Rev. James L. Jelinek                               | Minnesota VI, 2009              |
| The Rt. Rev. Carol Joy Gallagher                            | Newark II, 2009                 |
| The Rev. Michael Kinman                                     | Missouri V, 2009                |
| The Rt. Rev. John Lipscomb                                  | Southwest Florida IV, 2006      |
| Mr. Dennis Case   | Southwestern Virginia III, 2006 |
| Dr. K. Tyler Miller   | Newark II, 2009                 |
| Mrs. Guadalupe Moriel-Guillen                               | Los Angeles V, 2009             |
| Ms. Michele K. Spike  | Churches in Europe, 2009        |
| The Rev. Edward E. Godden, <i>Executive Council Liaison</i> | Delaware III                    |

#### *Commission Representatives at General Convention*

Bishop J. Gary Gloster and Ms. Jacqueline B. Scott are authorized to receive non-substantive amendments to this report.

### SUMMARY OF WORK

The Standing Commission on Anglican and International Peace with Justice Concerns (SCAIPJC or Commission) develops recommendations and strategies for the Presiding Bishop, the Executive Council, and the General Convention regarding ministry opportunities and concerns on issues of international peace with justice [Canon I.1.2(n)(1)].

#### Introduction

The attacks of September 11, 2001, revealed the susceptibility of American society to large-scale destruction by terrorists. Since then, the world's view of the United States' role in promoting peace with justice has shifted dramatically. Peoples and nations rallied in support of those slaughtered at the symbolic centers of U.S. military and economic might. When the United States led armed forces into Afghanistan to destroy the training ground for such terrorist attacks, there was widespread support around the world.

That support has shifted since the United States led a coalition of nations in the invasion of Iraq. Prior to the conflict, the administration set forth several arguments to justify this preemptive war, focusing primarily on the security threat posed by Iraq's alleged possession of weapons of mass destruction and its supposed support of terrorist groups such as al Qaeda, concluding that a reactive posture could no longer ensure American security. The validity of these rationales for the invasion of Iraq remains the subject of intense disagreement.

The United States' reputation has been damaged by accusations of detainee abuse, by its use of so-called "enhanced interrogation techniques," by sending detainees to prisons in foreign countries and by its use of domestic surveillance. These actions created a backlash of worldwide opinion, a domestic debate on possible constitutional abuses, and highlighted the fragility of American democracy and the imperative to "respect the dignity of every human being." It was in this context that the Commission sought unsuccessfully to travel to Iraq.

The Commission has regularly reported on U.S. foreign policy to the Executive Council's Standing Committee on International Concerns on. While the United States expends vast human and financial resources on waging war

and protecting U.S. security, the voice of the Church demands that primary energies be directed toward waging peace and ministering with the sick, the poor, and the disenfranchised. The mission of the Church “to restore all people to unity with God and each other in Christ” (BCP 855) necessitates a call for reordering of public policy and national priorities.

During the triennium, the Commission focused on:

- World poverty: The Commission met with the Most Rev. Njongonkulu Ndungane, Archbishop of Southern Africa and four members went to Africa (Jelinek, Kenya; Lipscomb, East Africa; Kinman, Ghana and Sudan; Dales, South Africa). The chair participated with the Presiding Bishop in the 2005 Consultation of Religious Leaders on Global Poverty. The Commission, in collaboration with Episcopalians for Global Reconciliation, has monitored diocesan responses to Resolution 2003–D006, which urges all dioceses to give 0.7% of their income toward fulfillment of the Millennium Development Goals (MDGs);
- Peace in Palestine/Israel: The Commission met with former Ambassadors Samuel Lewis and Philip Wilcox Jr. and former White House policy adviser Toni Verstandig to consider the ongoing efforts toward peace between Israelis and Palestinians, and four members (Gloster, M. Miller, Scott, Spike) traveled to the Holy Land;
- Cuba, Liberia and Haiti: Three Commission members (Moriel-Guillen, Farabee, Dales) traveled to Cuba, while other members monitored developments in Liberia (Jelinek, Brooks) and Haiti (Godden, Case); and
- Issues of immigration (Farabee), Temporary Protective Status (Farabee, Brooks), and nuclear proliferation (T. Miller, M. Miller): Related resolutions were sent to the Executive Council on Preemptive Use of Nuclear Weapons and Temporary Protective Status for Haitians.

The Commission extends its gratitude to Episcopal Church staff who have assisted so ably during the triennium: Brian Grieves, Director, Peace and Justice Ministries; Maureen Shea, Director, and Alex Baumgarten, International Policy Analyst, Office of Government Relations; and Richard Parkins, Director, Episcopal Migration Ministries.

## **THE MILLENNIUM DEVELOPMENT GOALS AND CALL TO PARTNERSHIP**

We are not an island church but part of a worldwide Anglican Communion. Our mission is “to restore all people to unity with God and each other in Christ.” (BCP 855) The past triennium has been an awakening. As tensions have risen in the Communion, we have become more aware of the Communion and have been compelled to wrestle with our connectedness in it. From the activist/entertainer Bono came echoes of our theology, “In the global village, distance no longer decides who is your neighbor, and ‘Love thy neighbor’ is not advice, it’s a command.” The Church has taken a fresh look at what being a loving neighbor means in a global village and how to join anew in God’s mission of global reconciliation.

The MDGs give the world a framework for healing and reconciliation. These tangible, achievable goals agreed to by the nations of the world in 2000 represent the most profound physical brokenness in the world today: 1) Eradicate extreme poverty and hunger; 2) Achieve universal primary education; 3) Promote gender equality and empower women; 4) Reduce child mortality; 5) Improve maternal health; 6) Combat HIV/AIDS, malaria and other diseases; 7) Ensure environmental sustainability; and 8) Develop a global partnership for development. The 73<sup>rd</sup> and 74<sup>th</sup> General Convention and the Primates of the Anglican Communion have endorsed the MDGs.

The physical sign of our commitment is giving 0.7% of income at every level—personal, congregational, and diocesan—toward work supporting the MDGs. 0.7% is the portion of the rich nations Gross National Product (GNP) that it would take to accomplish goals by 2015. 0.7% giving signifies the Church’s commitment and lets it speak with moral authority in urging the same of the U.S. government.

At this writing, 41 dioceses have pledged 0.7% of their budgets to ministries working toward the MDGs. Work toward that commitment happening in an additional 24 dioceses. A report on participation of all dioceses will be distributed to bishops and deputies at the 75<sup>th</sup> General Convention.

Several major church bodies—including Episcopal Relief and Development and the Office of Government Relations—have adopted the MDGs as a structure for their work. The grassroots nature of this movement in the Church has taken shape in Episcopalians for Global Reconciliation, which helps resource and mobilize the church in making the MDGs reality. The Episcopal Church has affiliated with the ONE Campaign, a grassroots advocacy effort to move the U.S. government to forgive developing world debt and give aid at the 0.7% level—current U.S. giving is approximately 0.16% of GNP.

The Commission has used the MDGs as a framework for its work, searching for opportunities for the Church to build global partnerships that seek and serve Christ in one another and respect the autonomy and dignity of all people. The Commission commends the dioceses, congregations and people of the Church who have engaged this work and celebrates the joy they have found in doing so.

The Commission believes this is a unique moment for the Church because it has the opportunity “to let the whole world see and know that things which were being cast down are being raised up, and things which had grown old are being made new” (BCP 280).

### **Resolution A009 Millennium Development Goals**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church:
- 2 1. establish the work toward the achievement of the Millennium Development Goals as a mission priority
- 3 for the coming triennium;
- 4 2. direct the Treasurer of the General Convention and the Joint Standing Committee on Program, Budget
- 5 and Finance to create a line item in the budget for the Episcopal Church containing no less than an
- 6 additional 0.7% of that budget for work that supports the achievement of the Millennium Development
- 7 Goals;
- 8 3. designate Sept. 11 as an annual day of prayer, fasting and giving in the Episcopal Church toward global
- 9 reconciliation and the Millennium Development Goals; and
- 10 4. request that all dioceses establish a global reconciliation commission or similar body dedicated to mobilizing
- 11 Episcopalians toward the achievement of the Millennium Development Goals.

### **Call to Partnership—Consultation of Religious Leaders on Global Poverty**

In September 2005, more than 30 representatives of the world’s Christian denominations, representing one-third of the earth’s population, met at Washington National Cathedral to discuss the church’s role in ending extreme global poverty. This Consultation of Religious Leaders on Global Poverty produced a communiqué calling churches and governments to pursue partnerships in support of the MDGs. The Consultation delivered the communiqué to the World Summit in New York City that coincided with the opening of the 60th General Assembly of the United Nations, a meeting that was also a first opportunity to gauge progress toward the MDGs. The Commission proposes that the 75<sup>th</sup> General Convention receive and adopt this communiqué and encourages other denominations to take similar action.

### **"CALL TO PARTNERSHIP"**

Communiqué from the Consultation of Religious Leaders on Global Poverty September 13, 2005

At the urgent call of Church leaders in the southern hemisphere, we came together at Washington National Cathedral as Christian leaders from diverse traditions and places, both rich and poor, South and North, united in a common concern for those of us living in poverty. We see their faces; we hear their voices; they are a part of us, and we are a part of them. As the United Nations reaches its 60th anniversary, we give thanks for its work in peacemaking and global reconciliation, particularly the historic commitment to eradicate poverty in the Millennium Declaration of 2000. Five years have passed, and despite this triumph of principle, there has been a failure in practice. In this communiqué, we offer our partnership to the leaders gathered at the World Summit at the United Nations in building a global movement to make real the promises of the Millennium Development Goals (MDGs) as a crucial step toward a more just world for all God's children.

## DECLARATION

We believe that God calls us to place people struggling with poverty at the center of our concern. Globalization has brought unprecedented economic growth. At the same time, one-sixth of the world's people still fight daily for survival under the crushing burden of extreme poverty. The increasing concentration of wealth in our world, while so many suffer, is a scandal that impoverishes us all. We believe that the spirit of partnership between rich and poor, exemplified in the MDGs, is a way the world can address poverty in all its dimensions. In particular, we support the Goal of a "global partnership for development" and believe that the Churches can make a unique contribution to that partnership. We believe that our communities of faith, representing millions of people and sponsoring numerous human-development initiatives, can provide new models for advancing a global movement against poverty. The Churches have a vast network of institutions, trusted relationships with millions of people, and access to countless local communities, all rich resources for development.

## CALL TO GOVERNMENTS

In light of the urgency of the needs of the most vulnerable, we call upon governments to take the following actions:

Create a Just Society: We recognize that poverty cannot be uncoupled from structures of injustice in the world. We call upon governments to protect human life, defend human rights, foster just economies, and create conditions in which all people can fulfill their human potential.

Build Partnerships: In many countries productive partnerships have been established between government and Churches, but more possibilities lie ahead. We call on governments to facilitate partnerships with Churches and religious organizations so that the poor become protagonists in their own destinies.

Promote accountability and transparency. Corruption and a lack of transparency and accountability rob the poor of significant resources and pose an obstacle to development in many countries. We know that nations and international institutions have undertaken anti-corruption initiatives; we commend these and urge that far greater resources be devoted to their implementation.

Cancel Debt: We commend this summer's debt cancellation agreement of the G-8 as a significant advance, and urge world leaders to build upon this agreement. Too many nations still labor under a burden of debt that does not allow them to invest in the health, education, and economic development of their peoples. We call upon creditor nations and international institutions to cancel the remaining debt of all nations struggling with extreme poverty.

Increase Development Assistance: We commend those countries that have increased development assistance in response to the Millennium Declaration and the Monterrey Consensus. We challenge all nations to fulfill the commitments they have made to increase development assistance dramatically.

Promote Trade Justice: Too little progress has been made in making the world's trade systems fair and just for developing countries and peoples. We call upon the nations of the world to level the playing field for trade.

Security: In too many regions and countries, armed conflict exacerbates extreme poverty, which in turn sows the seeds of future conflicts. We call upon the leaders of nations to protect innocent populations, reduce the flow of arms, and support peace building.

## A CALL TO THE CHURCH

In making these calls to governments, we know that the Churches themselves must be active partners in the work of development and building a just world economy. We affirm the work of countless Church communities and faith-based relief and development agencies that work for and with those living in extreme poverty. At its best, this work acknowledges the leadership of persons in poverty, engages poor communities as partners in human development, moves us to work across denominational and faith lines, and brings us into productive partnerships with governments and the private sector. Our call to the churches builds upon our strengths. At the same time, we humbly recognize our weaknesses. As Christian leaders we challenge our own Churches to pursue partnerships with governments, international organizations, civil society, and across confessional lines. Without new strategic partnerships, the world will fail to fulfill the aspirations of the Millennium Declaration. We encourage the Churches to deepen and intensify efforts to promote transparency and accountability, both in their own development work

and in the work of their governments. Locally rooted church communities, in collaboration with civil society, can help governments monitor distribution of resources and evaluate results.

#### OUR HOPE AND COMMITMENT

In faith and obedience to God, and in humility, we are compelled to be agents of hope, doers of justice, and lovers of kindness. We believe the Millennium Development Goals can be achieved by 2015. These targets of basic material well-being can only be reached in the context of peace, human rights, environmental sustainability, and gender equity. Building a just society involves costs and risks. We will stand with courageous political, religious, and community leaders. We commit ourselves to work as partners with all who work to achieve a more just and peaceful world.

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#### **Resolution A010 Affirm “Call to Partnership”**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church receive
- 2 and affirm "Call to Partnership," the communiqué presented to the United Nations Summit on Sept. 13, 2005,
- 3 by Anglican, Evangelical, Greek Orthodox, Lutheran, Reform, Roman Catholic, Seventh Day Adventist and
- 4 United Methodist participants in the Consultation of Religious Leaders on Global Poverty; and be it further
- 5 *Resolved*, That the Episcopal Church acknowledge the leadership of persons in poverty and local leaders in
- 6 poor communities as equal partners and not simply recipients in the global effort to alleviate the crushing
- 7 burden of extreme poverty; and be it further
- 8 *Resolved*, That the 75<sup>th</sup> General Convention urge our ecumenical and interfaith partners to affirm "Call to
- 9 Partnership" and join the Episcopal Church in working across confessional lines and in partnership with
- 10 governments and international organizations to address the Millennium Development Goals (MDGs) with
- 11 all available human and financial resources; and be it further
- 12 *Resolved*, That in receiving and affirming the communiqué, the Episcopal Church call upon governments to
- 13 pursue the MDGs through:
  - 14 1. significantly increased official development assistance to poor countries;
  - 15 2. debt cancellation premised upon a country's need for resources to meet the MDGs;
  - 16 3. fair and open trade policies that allow developing countries to compete in international markets with rich
  - 17 countries;
  - 18 4. policies designed to alleviate structural barriers and social injustices that exacerbate the effects of poverty
  - 19 in the developing world; and
  - 20 5. policies that promote full accountability and transparency among developing countries for the use of
  - 21 resources derived through foreign aid while still allowing strategies for accountability and transparency to
  - 22 be dictated by developing countries themselves; and be it further
- 23 *Resolved*, That in receiving and affirming the communiqué, the General Convention affirm the work of the
- 24 Church's officers, dioceses, congregations, baptized members, and Episcopal Relief and Development in
- 25 undertaking and supporting partnerships for global development in impoverished countries and calls for the
- 26 expansion of this work through:
  - 27 1. increased support through time and financial resources for companion relationships with dioceses and
  - 28 congregations in the developing world;
  - 29 2. a renewed commitment to the work of Episcopal Relief and Development and other faith-based
  - 30 organizations that are operating successful partnerships on behalf of those living in poverty around the
  - 31 world;

- 1 3. a commitment to regular prayer from all dioceses, congregations and baptized members for an end to
- 2 global poverty in all its forms.

## REPORT ON PALESTINE/ISRAEL

Hannah Barak, a spry, elderly Israeli woman, spends two hours at the Bethlehem checkpoint. She observes with horror as young, frightened Israeli border guards, armed with guns, verbally and physically abuse equally frightened, unarmed Palestinians. Her horror and her “fear for the soul of Israel” lead her to form Machsom Watch ([www.machsomwatch.org](http://www.machsomwatch.org))—a group of Israeli women of all ages and walks of life, who volunteer to stand at checkpoints “so that the Israeli people cannot say, ‘We didn’t know.’”

Two fathers, an Israeli who lost a child and a Palestinian who lost seven, meet as representatives of The Parents Circle-Bereaved Families with a group of Episcopal bishops and spouses. They express utter frustration at the inability of faith communities to do anything to stop the senseless killing because doctrine and faith positions seem more important than life itself.

A group of American Episcopalians stands in enclosed Bethlehem looking out at the Wall between it and growing Israeli settlements. In some places it is a fence topped with barbed wire and ground cleared on either side. Elsewhere it is a real wall, 26-feet high or more, made of solid concrete, with heavily secured gates and permanent checkpoints. Wherever the Wall exists, it fragments neighborhoods, divides students from schools, the sick from medical care, and people from their jobs.

The Wall grows daily as a visible sign of oppression and division between Israelis and Palestinians, strangling life from people on both sides and giving no mercy or openness to new life beyond the conflict. At its completion, the Wall is expected to be 450 miles in length.

The Israeli settlements in Occupied Palestinian Territories, which are illegal under international law, continue to expand. Israeli settlements, combined with the Wall and the settler roads, access to which is denied to Palestinians, threaten the possibility of a two-state solution because they carve up the West Bank into small, noncontiguous sections.

Israel receives more U.S. foreign aid, both military and development, than any other country. It has received \$3.5 billion per year since 1985. The next highest is Egypt; together they account for one-third of all U.S. foreign aid. The Wall, settlement expansion, and military support are all assisted indirectly by U.S. taxpayers. From a Christian perspective, funding oppression is unacceptable. The Church, therefore, must work to influence foreign policy priorities in the government and national life so that freedom, peace and justice are a reality for all of God’s people.

This Commission can no longer say, “We didn’t know.” What we must say to the Church is, “What can we do?”

There were two visits by individual members of the Commission and Church Center staff, including participation in the 5<sup>th</sup> International Sabeel Conference, April 2004, and the Anglican Peace and Justice Network meeting in Jerusalem in September 2004, which updated the Commission’s understanding of the current situation in Palestine/Israel. In addition, The Rt. Rev. Riah Abu El-Assal, Anglican Bishop of Jerusalem and the Middle East, hosted a joint visit by Commission members (M. Miller, Scott and Spike) and the Council’s Social Responsibility in Investments Committee in late spring 2005. Mrs. Phoebe Griswold and the Rev. Charles Cloughen of American Friends of the Diocese of Jerusalem joined for the first three days of the visit.

The goal for the visit was to hear from groups working for peace and justice in Palestine/Israel, to visit Christian congregations, and to learn what U.S. Episcopalians can do. The group met for presentations and discussions with Bishop Riah; with organizations that are working to identify, monitor and heal the personal and material wounds of the struggle in the Holy Land. The Commission had hoped to meet with Israeli government officials, but that was not possible.

Commission members crossed through the Erez checkpoint between Gaza and Israel, as well as through “flying” (moveable) and permanent checkpoints in the West Bank where they witnessed the difficulty Palestinians experience as they move about in their daily lives.

The unilateral "disengagement" from Gaza and four small Israeli settlements in the West Bank during the summer 2005 removed some Israeli settlers from some Palestinian lands. As of this writing, the "disengagement" has not removed Israeli troops surrounding Gaza nor loosened the travel restrictions for most Palestinians.

Israeli society is heavily militarized with particular impact on children. Israel is squarely in the middle of the U.S. military and industrial enterprise, training each others' military, police and security forces regularly. The impact of violence on both Israelis and Palestinians is enormous. It is not only the traumatic effects of Palestinian suicide bombers or Israeli Defense Force-led evictions and demolitions of Palestinian homes or assassinations of Palestinian leaders or the battle of violent language. It is also the daily violence of arbitrary closures, constant suspicion, the Wall, the uprooting of olive trees and destruction of other crops, the attacks on innocent people on both sides. Both societies suffer, both are victims of what has been called chronic traumatic stress syndrome.

Peacemakers on all sides asked that Episcopalians stay in touch with them in Palestine/Israel. Christians in the Land of the Holy One have felt forgotten by their Christian brothers and sisters in the "outside world." Solidarity visits to Palestine/Israel are vital in this regard. Networking with and supporting nonviolent solidarity campaigns and organizations working for justice and peace in the Middle East are other very important opportunities.

Both Israelis and Palestinians see the United States as playing a key role in the achievement of their goals for justice and peace. A commitment to continuing political action is needed. This includes consistent lobbying of Congress and the administration by individuals and continuing work by the Office of Government Relations in coalition with others, especially Churches for Middle East Peace ([www.cmep.org](http://www.cmep.org)).

Equally important is the monitoring and calling to account of the media for their reporting on Palestine/Israel. Scapegoating and stereotyping, as well as inequalities in the reporting of who is being hurt or killed, whose homes and livelihoods are being endangered, continue to mislead.

Despite everything, there is hope, seen most evidently in the courageous peacemakers on all sides. The Commission proposes the following resolutions as the Church's reaffirmation of its continuing commitment to the right of both Israel and Palestine to exist in safety, self-determination and peace in the Land of the Holy One.

#### **Resolution A011 Israel/Palestine Peace Commitments**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention reaffirm the Episcopal Church's
- 2 commitment to:
- 3 1. the rightful existence of the State of Israel as a nation among nations;
- 4 2. the rightful existence of a State of Palestine as a nation among nations;
- 5 3. the recognition of Jerusalem as the shared capital of the two states;
- 6 4. the end of all violence and its crippling impact on Israeli and Palestinian societies;
- 7 5. the withdrawal by Israel from its settlements in the West Bank;
- 8 6. the return of all parties to the negotiating table rather than unilateral action by any party;
- 9 7. the eradication of the sin of anti-Semitism.

#### **Resolution A012 Palestine/Israel Peace Process**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention declare that the following positions
- 2 constitute policies of the Episcopal Church and direct the Episcopal Church's Office of Peace and Justice
- 3 Ministries to advocate:
- 4 1. an end to the isolation of East Jerusalem and Bethlehem from the West Bank created by the continued
- 5 construction of Israeli settlements, settler roads and the Wall;
- 6 2. removal of the Wall;
- 7 3. assurance of human rights for Palestinians;
- 8 4. support for the return of sovereign control of Gaza's airspace, coastline and borders to the Palestinian
- 9 people; and
- 10 5. assurance that no U.S. tax dollars are used to finance the Occupation, directly or indirectly.

### **Resolution A013 Investment in Palestine**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the 75<sup>th</sup> General Convention request Executive Council to
- 2 consider investments in support of an economically viable Palestine.

### **Resolution A014 Interfaith Dialogue on Nonviolent Conflict**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the 75<sup>th</sup> General Convention request the Ecumenical and
- 2 Interfaith Officer to continue in dialogue with Jewish, Muslim and Christian partners, working for support of
- 3 nonviolent resolution of conflict; and to keep these matters before the Church.

### **Resolution A015 Prayers for the Holy Land**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the 75<sup>th</sup> General Convention encourage the dioceses of the
- 2 Episcopal Church to urge their congregations and institutions to pray for our sisters and brothers in the
- 3 Diocese of Jerusalem and the Middle East; to visit the Christian congregations in the Holy Land; to work for
- 4 justice, peace, and reconciliation in the Holy Land; and to urge elected officials and policy makers to seek
- 5 solutions that will realize these goals for both peoples.

## **REPORT ON CUBA**

During the past triennium, the Commission's attention again has been drawn to Cuba. The United States economic embargo and travel ban have been made significantly stricter by the current administration with devastating humanitarian consequences. Commission members traveled to Cuba from June 28 to July 5, 2005, under one of the few remaining special travel licenses, and witnessed firsthand the embargo's impact on the life of The Episcopal Church of Cuba (*La Iglesia Episcopal de Cuba or IEC*). General Convention has called for the lifting of U.S. economic sanctions against Cuba for more than a decade. Sadly, U.S. policy continues to impoverish a people and a Church.

The problems confronting Cuba are complex. The embargo contributes to nearly every hardship faced by the Cuban people. It has closed nearly all channels of diplomatic, educational and person-to-person contact between the U.S. and Cuba. After more than four decades, it seems clear that such mutual engagement is the best hope for changes in the policies of either government. Absent dialogue, the people of each nation become functionally limited to working to change the policies of their own government, without the benefits of collaboration. Thus, the Commission limits its report here to the policies and the impact of the U.S. embargo and the changes in U.S. policy it believes necessary for reconciliation.

### **Background on the U.S. Embargo**

Known to the Cuban people as *el bloqueo*, "The Blockade" has existed in various forms for more than 45 years, beginning in the Eisenhower administration. A comprehensive trade embargo, limitations on most American travel to Cuba, and the ban on all financial transactions between U.S. citizens and Cuba, has done little to harm the Castro government. Unfortunately, ordinary Cubans have been harmed because of the limits on financial transactions from U.S. citizens.

By 1994, world opinion had crystallized solidly against the U.S. embargo, with the General Assembly of the United Nations voting to condemn the U.S. embargo, by a vote of 101-2. In 2004, the current U.S. administration implemented the most restrictive version of the embargo. Personal financial remittances to Cuban family members were further restricted, as were the limits on food parcels, medicine and humanitarian goods sent to Cuba. The travel ban was expanded to drastically curtail travel by U.S. citizens visiting family members in Cuba and to prohibit most scientific, medical, educational and journalistic travel to Cuba. Even those travelers still eligible for U.S. licenses (such as religious delegations) were banned from spending any money while in Cuba.

Punitive measures against U.S. citizens who violate the economic embargo and travel ban have been increased. By 2004, the U.S. Office of Foreign Assets Control employed more than two dozen staff dedicated to investigating Cuban-embargo violations—compared with a total of four dedicated to investigating similar violations of sanctions against Saddam Hussein and Osama Bin Laden.

Over the past five years, there has been growing bipartisan support in the U.S. Congress for easing the embargo's most severe restrictions. Additionally, support for the embargo in the Cuban-American community in the U.S.—long a bastion of pro-embargo sentiment—appears to be waning. Recent polls show that among Cuban Americans under 50, a solid majority supports the embargo reform. Opposition to the embargo is growing even among older Cuban Americans.

### **The Episcopal Church of Cuba**

The Diocese of Cuba was a member of the Episcopal Church until 1967 when the pressures of the embargo made it too difficult for the IEC to maintain meaningful relations with its mother Church. The Diocese of Cuba became an independent member of the Anglican Communion, and its first Cuban-born bishop, the Rt. Rev. Jose A. Gonzalez, was consecrated. To this day, the IEC is not a member of any province of the Communion. It affiliates with a “metropolitan council” composed of the Primate of the Anglican Church of Canada, the Primate of the Church in the Province of the West Indies, and a bishop appointed by the Presiding Bishop of the Episcopal Church. A vote by the IEC to rejoin the Episcopal Church failed narrowly in 2003.

The Cuban Church today has 10,000 members in more than 40 missions served by more than 25 male and female clergy. Two full-time faculty of the ecumenical Evangelical and Theological Seminary at Matanzas are members of IEC. Though poor, the Church is growing in membership and is flourishing throughout Cuba. The IEC currently does not have a diocesan bishop (clergy and laity having deadlocked in their most recent episcopal election). It is overseen on a half-time basis by the Rt. Rev. Miguel Tamayo, the Cuban-born Bishop of Uruguay in the Province of the Southern Cone.

### **The Effects of the U.S. Embargo on the Episcopal Church of Cuba**

Commission members met collectively and individually with nearly all clergy in the IEC. While the clergy, like Cuban society as a whole, hold varying political views, all with whom the Commission met were unanimous in their condemnation of the U.S. embargo and its effects on the Church in Cuba.

The embargo and its exacerbation of the economic poverty gripping Cuba has had a particularly devastating effect on the IEC: Clergy salaries are woefully inadequate; access to automobiles and gasoline for the clergy—many of whom serve multiple congregations—is nearly nonexistent; the Church is unable to provide a pension fund for its clergy who were ordained after the split with the Episcopal Church in 1967; and financial support from the United States is all but impossible under the tightened embargo.

Most regrettably at present, the Episcopal Church has been significantly restricted in its ability to pay pensions legally owed to priests in Cuba ordained before 1967. This pension situation is grave. Lifelong clergy are being impoverished by the legal force of the U.S. embargo. The son of one such priest who is now very sick and yet still unable to receive his full Episcopal Church pension told Commission members of his father's decision not to flee to the United States at the time of the Revolution and abandon his flock. In tears, the son said his father was now being punished to the point of death, not by the Cuban government, but by the U.S. government that purports to favor freedom in Cuba.

Since the IEC has never been able to afford a pension plan, clergy who are now reaching or approaching retirement age will not have any pension benefits. When the embargo is lifted, it is the Commission's hope that the Episcopal Church will find a solution to this problem. The Commission expresses its gratitude to the Church Pension Group (CPG) for its efforts to make full payments of the pensions owed to former Episcopal clergy living in Cuba. The Commission encourages the CPG to find further avenues to correct this injustice.

### The Role of the Cuban State

Supporters of the U.S. embargo frequently cite the Cuban government's abuse of the human and civil rights of its citizens as a reason against reform of U.S. policies. Indeed, Commission members did witness a culture where dissent is at times viewed suspiciously, where people may speak cautiously in open discussion and where the press is controlled by the Cuban government. It seems, however, that the severe repression of alternative ideas—particularly religious exercise—is largely a thing of the past. Moreover, some Cubans with whom the Commission met were indignant at U.S. criticism of the rights of Cuban people, citing the fact that while Cubans may lack certain *civil* rights, such as the right to unfettered assembly, free speech, or a free press, they possess certain essential *human* rights that U.S. citizens lack, such as the right to universal health care and free education at all levels.

Access to basic quality-of-life measures is complicated at best. While the provision of universal education and health care are policies of the Cuban government, the effectiveness of those services is severely diminished by a lack of medical supplies and educational materials, a consequence of the embargo. It is difficult for anyone who has not traveled in Cuba to comprehend the many ways the embargo burdens the Cuban people in their everyday lives—the lack of chlorinated water, poor nutrition, deteriorating housing, inadequate public transportation, and generally unsanitary conditions. This is especially true in concentrated urban areas like Havana. During its stay, the Commission witnessed hours-long power blackouts almost daily throughout Havana.

### Visit of the Standing Commission

Commission members met with IEC clergy and members of their Standing Committee, a representative of the Cuban government's Bureau of Religious Affairs, the head of the Cuba Council of Churches, staff of Havana's largest hospital, a government economist hosted by the IEC, Cuban citizens of other faith backgrounds, and the community of the Havana Cathedral. Additionally, members traveled to Matanzas to tour the ecumenical seminary and meet with faculty and local parishioners. Commission members observed a country whose infrastructure and economy have been crippled by the effects of the U.S. blockade and the policies of the Cuban government. They witnessed the IEC thriving spiritually despite economic hardship. They heard that Church say, "We feel abandoned by our founding Church in the U.S." They experienced a people who long for the exchange of ideas and the sharing of cultures that would be possible with a lifting of the U.S. embargo and the travel ban.

The Commission was particularly touched by the stories of average Cubans, in and outside of the IEC, stories of the young who have grown up in poverty and accept it as their lot but hope for a better future; stories of older Cubans who recall living in a land where prosperity was once attainable for many; and parents' pleas for accessing medication for their children.

Most of all, the Commission was moved by the witness of the IEC, its laity and clergy, who, despite enormous economic hardship, lovingly and enthusiastically carry forward Christ's ministry of reconciliation in their own parishes and throughout the country.

### Resolution A016 U.S. Policy Toward Cuba

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church call for
- 2 an immediate end to all portions of the United States economic embargo against the Republic of Cuba,
- 3 particularly revisions to the embargo implemented by the U.S. Department of State in 2004; and be it further
- 4 *Resolved*, That dioceses and parishes in the Episcopal Church consider the establishment of companion
- 5 relationships with the Episcopal Church of Cuba in order to help support the IEC spiritually and, where
- 6 possible, financially; and be it further
- 7 *Resolved*, That, in order to promote the exchange of religious and political ideals, all members of the Episcopal
- 8 Church are encouraged to travel to Cuba subject to the availability of licenses from the U.S. government; and
- 9 receive delegations from the Episcopal Church of Cuba subject to approval by the U.S. government; and be
- 10 it further

- 1 *Resolved*, That the Episcopal Church recommit itself at all levels to pray for the reconciliation of the United
- 2 States and the Republic of Cuba, in the Name of the Prince of Peace whose most passionate desire for the
- 3 Church is the ministry of reconciliation.

## REPORT ON HAITI

In 2004, a worsening political crisis and a drastic deterioration of civil peace and order delayed indefinitely a Commission visit to Haiti. Armed, roving gangs, pitted against each other by their embrace of or opposition to the removal of President Jean-Bertrand Aristide, became responsible for a large increase in fleeing refugees, the almost total regional breakdowns of the distribution of food, medicine and gasoline, and the virtual closure of a number of hospitals.

By February 2004 insurgents controlled 50% of the country, and between March and May 450 persons had been kidnapped. The Bishop of Haiti advised that the visit be postponed until after new national elections and a reassessment of conditions. In 2005, the elections were twice postponed. At this writing, there is still unrest and uncertainty surrounding the elections, including a threatened election boycott by one of the major political parties and controversies over candidacy qualifications.

Even before the most recent political crisis, the Episcopal Church called for a change in Haitian refugee policy and the extension of Temporary Protected Status (TPS). TPS is intended to prevent the forced return of persons to their country of origin when the circumstances of that country are too dangerous or otherwise untenable to permit their safe return. Nevertheless, several hundred Haitians fled the violence, only to be intercepted by U.S. vessels and returned to Haiti, even after the U.S. government had called on all its personnel to leave the country on account of the same widespread lawlessness, chaos and violence. Episcopal Migration Ministries (EMM), with ecumenical partners and Church World Service, has long advocated for justice for Haitian refugees. EMM co-sponsored a Conference on the Haiti Crisis on Capitol Hill in June 2005 to bring together interested parties to lobby for extension of TPS.

Executive Council responded to the deepening crisis in Haiti with two resolutions:

- “Justice for Haitians” passed in June 2004, urged the Secretary for Homeland Security to extend TPS to Haitians residing in the United States, urged Congress to pass The Haitian Refugee Immigration Act to prevent deportation of Haitians now in the United States without legal status and urged the administration to end its policy of interdicting Haitians fleeing from violence and persecution.
- “Haiti Crisis” passed in June 2005, asked the Presiding Bishop to intercede, stipulated relief funds for refugees who made their way from Haiti to the Dominican Republic and invited the Bishop of Haiti and other representatives to the next meeting.

The people of Haiti also suffered hurricane devastation in 2005. Widespread deforestation of the country, caused by poverty, makes it particularly vulnerable to mudslides. Episcopal Relief and Development (ERD) responded with food and blanket distributions, temporary shelters and local clean water system installations. ERD continues development work at the Bishop Tharp Business and Technology Institute in Les Cayes, which opened in October 2005 and throughout the country.

Bishop Jean Zaché Duracin has served as a mediator in government and insurgent negotiations and has continued to labor for development aid for capacity building and microfinance. A priest of the diocese, the Rev. MacDonald Jean, was appointed to the ‘Conseil des Sages’ (Council of the Wise Ones) in the formation of the new government. The Diocese of Haiti has continued to minister and to encourage hope in the most trying of circumstances.

## REPORT ON LIBERIA

The 74th General Convention passed Resolution 2003–D023, “Support the People of Liberia,” urging the President of the United States to intervene with a peace-keeping force in Liberia to achieve a ceasefire and work for an orderly transition to a legitimate and stable government. Within the month, under intense pressure from the United States and the international community, President Charles Taylor resigned and went into exile. With the aid of a peace-keeping mission under the aegis of the United Nations, a two-year National Transitional Government of

Liberia (NTGL) was formed, taking office in October 2003, under the chairmanship of Gyude Bryant. This government served until January 16, 2006, when the new, freely-elected president, Ellen Johnson-Sirleaf, was inaugurated, and the other newly elected members of the legislature were sworn into office.

Between 1989 and 2003, approximately 250,000 Liberians were killed in a civil war, over a million people were displaced and many thousands fled the country, which is overrun with weapons and faces economic ruin. The country has been broken by ethnic rivalries, class struggle, factional politics and corruption. Fears exist, at this writing, that the defeated candidate for president might be party to yet another insurrection in order to destabilize the country. Current needs are economic development; adequate health care and sanitation; restoration of basic services like electricity and pipe water, even in the capital; economic justice; and an end to unemployment and illiteracy, all of which have been at record levels. The legislature of Ghana, working with the NTGL, invited the new Liberian legislature for a week of training and capacity-building so that it could be effective in governing Liberia and bringing it to real health.

Liberians and people all over the world have been moved by the sight of Liberians exercising their franchise without fear of intimidation. While the new president and her government face the twin challenges of rebuilding the country and fostering reconciliation between alienated groups, there is a cautious optimism that they will be up to the task and the country will become more peaceful and stable than it has been for a very long time.

At the time of this writing, Liberians within the country and those elsewhere, including the United States, are pleased with the president's zero-tolerance for corruption and her determination to have all participating in the governance of the country with a new openness and transparency. Many expatriates are planning visits to Liberia in the next year to get a "feel" of the country now. The Episcopal Church in Liberia has suffered greatly, yet it is also rebuilding and is stronger. It has been a forthright witness for peace within the country. American partners are encouraged to continue their relationships and contributions.

## **REPORT ON DARFUR, SUDAN**

Over the past three years, more than 400,000 people were killed in the Darfur region of Sudan and more than a million others have been driven from their homes amidst widespread government-instigated violence and ethnic cleansing. The tragedy is amplified by the fact that it comes just as peace in Sudan's longest running conflict, the national civil war, appears finally to be taking hold. The long-suffering people of Sudan deserve a just and lasting peace across their nation.

The Commission notes with appreciation that in 2004 the Presiding Bishop was among the first U.S. religious leaders to condemn publicly the crisis in Darfur as genocide. Additionally, Commission members deeply appreciate Executive Council's passing of two resolutions urging the U.S. government to work toward ending the violence in Sudan, condemning the Sudanese government's primary role in the crisis, and giving thanks for the peacemaking work of the Episcopal Church of Sudan.

The Commission notes with deep regret, however, that while more than a year has elapsed since the U.S. Congress and president described the situation in Darfur as genocide, effective leadership to stop the violence has not been forthcoming. Funds for African Union peacekeeping forces in Darfur were cut from final Fiscal Year 2006 congressional appropriations bills, and, at this writing, key legislation to frame a U.S. response to the crisis, The Darfur Peace and Accountability Act, remains stalled by opposition in the U.S. Senate.

It is the Commission's hope and prayer that Episcopalians and other people of faith continue to witness to the U.S. government in favor of strong and principled leadership to end the crisis in Darfur.

## THE ALIEN AMONG YOU

*When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt; I am the Lord your God.*

*Leviticus 19: 33-34*

*So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Jesus Christ himself as the cornerstone.*

*Ephesians 2: 19*

Along with every other country in the world, the United States has a vision of what it means to be a citizen, and how “aliens” may become citizens and enjoy the fullness of our national life. Ironically, given the current debate over immigration policies and the added restrictive context after September 11, 2001, the United States has been, from the beginning, a country of immigrants.

Most Americans, or our ancestors, were once aliens. For generations people have come to the United States seeking refuge from oppression, economic opportunity, religious freedom, family reunion, and hope. Gradually we have developed immigration and refugee policies that have become more deliberate over the generations, at times glaringly racist and exclusionary, at other times more inclusive and hospitable.

### **Hospitality to the stranger**

For Christian people, welcoming the stranger is not merely a policy, it is our vocation. We are called to offer hospitality to those who come to us and to make room for them at the table. An integral part of the work of the Episcopal Church has been its 60-year history of serving refugees from all parts of the world, inviting parishes to partner with Episcopal Migration Ministries (EMM), the refugee assistance arm of the Church, in a ministry of resettlement. Consistent with this history, the Church has adopted resolutions supporting a generous policy of admitting refugees to the United States.

The Episcopal Church joined other faith-based and refugee-rights communities pressing for the reinvigoration of the U.S. resettlement program when security concerns following the tragedy of September 11 reduced the number of refugees being admitted to the United States by half. Those who arrive as refugees are generally victims rather than perpetrators of terror, and the lack of evidence associating refugees with terrorism supports maintaining an admissions policy of open and responsible resettlement.

### **Comprehensive immigration reform**

The overall U.S. immigration system is not working well, and there is a growing consensus about the need for change. Immigration law that was intended to reunite families has resulted in the delay of several years before some spouses and other relatives can receive visas to immigrate to the United States. The presence of millions of undocumented aliens—especially agricultural workers and others who perform unskilled or low skilled jobs that are critical to the American economy—encourages an “underground” world, creates an environment of constant anxiety for the aliens and the communities in which they work, engenders inhospitable and cruel separation of families, and makes it nearly impossible for the undocumented workers to achieve regular and permanent status in the United States.

The political climate after September 11 and the security challenges faced by all countries have contributed to worrisome reductions in some protections of civil liberties. For immigrants, especially for those who violate immigration law, due process is often more rhetoric than reality.

While there is widespread frustration with current immigration law and policy, various proposed changes represent radically different views of immigrants and their place in the U.S. community. Some proposed changes would increase the restrictions on immigrants and those seeking refuge here, returning undocumented workers to their countries of origin, reducing civil liberties for the most vulnerable and shrinking economic immigration even further.

The Standing Commission on Anglican and International Peace with with Justice Concerns recommends that the Episcopal Church continue to support immigration reform that is rooted in the Biblical vision of “hospitality to the stranger,” recognizing a nation’s right to protect itself and the deeper human right to migrate to places of safety and wellbeing. The Commission commends Executive Council’s adoption of Council Resolution NAC 032 at its June 2005 meeting that urges the Episcopal Church to support comprehensive immigration reform that will balance the legitimate need to “patrol our borders” with a responsible and humane process for inclusion of people who come to the United States seeking economic opportunity, refuge from persecution and family reunification.

It is for us who no longer are strangers and aliens, but citizens of the household of God and beneficiaries of the kindness of strangers, to advocate for fair and hospitable immigration policies. We have more to fear from restrictive and punitive policies than from those who seek hope and opportunity in the United States. Let us not fear being agents of generosity and abundance. Let us not oppress the aliens among us. And let us advocate for immigration policies that offer fair and just access to American life and the reasonable possibility of entrance into the community of citizenship.

The Standing Commission on Anglican and International Peace with Justice Concerns supports the following principles of just and fair immigration policies:

1. Undocumented aliens should have reasonable opportunity to pursue permanent residency.
2. Legal workers should be allowed to enter the United States to respond to recognized labor force needs.
3. Close family members should be allowed to reunite without undue delay with individuals lawfully present in the United States.
4. Fundamental U.S. principles of legal due process should be granted all persons.
5. Enforcement of national borders and immigration policies should be proportional and humane.

#### **Resolution A017 Fundamental Immigration Principles**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, the 75<sup>th</sup> General Convention of the Episcopal Church receive “The
- 2 Alien Among You” in the Blue Book Report of the Standing Commission on Anglican and International
- 3 Peace with Justice Concerns and adopt the fundamental principles included in “The Alien Among You” as
- 4 the policy of the Episcopal Church.

### **NUCLEAR PROLIFERATION**

The 1925 General Convention of the Episcopal Church resolved, “That this Convention register its conviction that unless civilization can destroy war, war will destroy civilization. We believe that a warless world is a possibility; that life based on the spirit and principles of the Prince of Peace, so far from being visionary, contains the only practical method of security for the future.”

These words have a special poignancy now that we really do have a weapon that will destroy life as we know it, with that very great power comes a moral responsibility. Jesus’ words, “Blessed are the peacemakers ...” (Matthew 5:9), are a call to earnestly make peace if we want to live as children of God. Later Jesus provides us with some guidance on how we might go about the difficult task of peacemaking: “But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven.” (Matthew 5:44). We start with the simple act of loving and praying for our “enemies.” But we cannot love and pray with our fingers on the button that might detonate a nuclear bomb.

#### **Global Nuclear Proliferation**

According to the Nuclear Nonproliferation Treaty (NPT) of 1970, only the five nuclear powers— the United States, Russia, Great Britain, France, and China—may possess nuclear weapons. India, Israel, and Pakistan possess nuclear weapons; none of these three countries have signed the NPT. The United States is supporting India’s efforts to bypass the NPT by allowing India to buy nuclear technology for peaceful use. Ten countries had nuclear weapons in the past and have discontinued their nuclear programs: Argentina, Belarus, Brazil, Iraq, Kazakhstan, Libya, South Africa, South Korea, Taiwan and Ukraine.

North Korea withdrew from the NPT in 2003 and claims to have nuclear weapons. A nuclear program in Pyongyang has extracted weapons-grade plutonium. At this writing, North Korea had not tested a nuclear weapon, and there has been no conclusive demonstration that they possess nuclear weapons. On September 19, 2005, China announced that a preliminary agreement was reached under which North Korea would dismantle its nuclear weapons production facilities in return for aid and recognition from the United States. Iran has resumed uranium enrichment for the stated reason of peaceful use for nuclear power. The International Atomic Energy Agency (IAEA), charged by the United Nations to see that states do not have nuclear weapons programs, has no evidence of such programs in Syria. The CIA is concerned that Syria could avail itself of growing opportunities to acquire nuclear weapons technology.

The United States has 480 nuclear warheads deployed in Europe. The U.S. Department of Energy (DOE) oversees the domestic nuclear weapons complex which has 480 nuclear warheads deployed in Europe. At least eight facilities are actively engaged in research and maintenance of the current stockpile of nuclear weapons.

### **Arms Control**

Under the Nuclear Nonproliferation Treaty, the five nuclear states noted earlier must work toward reducing and eliminating their stockpiles. Member nations that are not nuclear states agree not to pursue the development of nuclear weapons.

The original 25-year term was indefinitely extended in 1995 with a formal review process every five years. The last review was held at the United Nations in May 2005. In order for any agreement discussed at this review conference to be binding, all participating countries must agree. One country can block an agreement. The 2005 conference ended with no consensus on measures leading to nuclear disarmament.

The 2000 review produced an important step toward nonproliferation, the agreement to engage in “13 steps toward nonproliferation,” with the goal of complete disarmament. In addition to steps dealing with various aspects of disarmament, including the total elimination of nuclear arsenals, other steps deal with related issues, including a call for the ratification and quick implementation of the Comprehensive Test Ban Treaty, security measures for excess fissile materials (for bomb making), the beginning of negotiations for a treaty banning the production of fissile materials, and verification and reporting procedures.

According to the Arms Control Association, by early 2002, President George W. Bush took the U.S. nuclear weapons policy in a different direction through “policies, such as withdrawing from the Anti-Ballistic Missile Treaty, [and] shelving—at least for now—the Comprehensive Test Ban Treaty....” U.S. nuclear policy has continued on the course set by President Bush early in his presidency. The Friends Committee on National Legislation wrote in its May 2005 newsletter: “This year, the Bush administration shows almost no interest in pursuing nuclear disarmament as laid out in the ‘13 steps.’”

Notable General Convention resolutions include: endorsing a bilateral freeze on the testing and production of nuclear weapons (1982–D030); observing World War II anniversaries and committing to complete abolition of nuclear war (1994–B008); and supporting the goal of total nuclear disarmament (1994–D122, 1997–D022).

### **United States–Soviet/Russian Strategic Nuclear Arms Control**

Strategic Arms Reduction Treaty I (START I) both countries were required to reduce the number of strategic nuclear warheads in their arsenals to 6,000 by December 2001. The former Soviet republics and the United States report that they are in compliance with these terms. The treaty is set to expire Dec. 5, 2009. Strategic Offensive Reduction Treaty (SORT) or The Moscow Treaty: Ratified by the U.S. Senate and the Russian Parliament in 2003, SORT calls for the further reduction in strategic nuclear warheads to between 1,700 and 2,200 in both countries by December 31, 2012.

### **Comprehensive Test Ban Treaty (CTBT)**

Prior General Convention Resolutions addressed issues relating to U.S.–Soviet nuclear nonproliferation: commended efforts to control nuclear weapons (1976–D052); urged a governmental policy of no first use of nuclear weapons (1982–D031); and commended leaders for efforts to reduce nuclear armaments (1988–D137).

The U.S. Senate failed to ratify the CTBT in October 1999, and the Bush administration has not brought the treaty to the Senate for ratification. The United States is one of 11 holdout countries required to ratify CTBT before it takes effect. Other holdout nations include China, Iran, Israel, India, Pakistan and North Korea. The failure of the United States to ratify the CTBT is seen as a crucial roadblock for the treaty and for the role it can play in the goal of nuclear disarmament. The 71<sup>st</sup> General Convention urged the President of the United States to sign the CTBT (1994–D122).

### **United States Policy**

After becoming the only nation to use nuclear weapons, a 2005 Carnegie Endowment Report states the United States has the largest inventory of deployed strategic nuclear weapons. As a major determiner of international policy for decades, the United States can lead the way to peace or to war. The U.S. would set an example that other nations could follow if the administration were to ratify the CTBT and reverse its position on policies that contradict the “13 steps toward nonproliferation.” Full and cooperative participation by the United States in negotiations and treaty reviews and helping various parties move toward a consensus is another way this country can lead the way to peace.

The good news is that for the second year in a row, funding for “bunker busters” is not included in the FY2006 U.S. budget. There is no indication whether this will be added in the future. There are two additional issues of concern relating to U.S. nuclear policy being publicly debated. As of this writing, before the release of budget requests to Congress, faith-based peace activists on Capitol Hill are concerned that one or both of these proposals will show up in the next budget request to Congress. The first concern involves refurbishing and consolidating nuclear weapons production facilities. The second involves a proposal to produce a new series of nuclear warheads called the Reliable Replacement Warhead (RRW), which would be restricted to replace existing warheads and not to develop new nuclear weapons. There is, however, concern that this restriction could be lifted in future budgets. If funded, expenditures for the two proposals would require billions of dollars over many years.

The Episcopal Church has a long history of policies calling for nuclear abolition and disarmament. The Commission strongly urges that the Episcopal Church continues to lift up a vision of a nuclear weapons free world. The Commission reported to the Executive Council on this topic and portions of the report were incorporated into the Council’s resolution, “No Preemptive Use of Nuclear Weapons” in October 2005.

### **FINANCIAL REPORT**

The Standing Commission on Anglican and International Peace with Justice Concerns will meet approximately four times and make three site visits during the 2007–2009 triennium. This will require \$18,000 in 2007, \$30,000 in 2008 and \$10,000 in 2009 for a total of \$58,000.

## STANDING COMMISSION ON CONSTITUTION AND CANONS

### MEMBERSHIP

|  |  |
|--|--|
| Mr. Duncan A. Bayne, <i>Chair</i>          | Olympia, VIII, 2006                                      |
| Mr. Matthew Livingood, <i>Vice-Chair</i>   | Oklahoma, VII, 2009                                      |
| Mr. William Fleener, Jr., <i>Secretary</i> | Western Michigan, V, 2006                                |
| Ms. Rosalie Simmonds Ballentine            | Virgin Islands, II, 2006                                 |
| The Rt Rev. Dorsey F. Henderson, Jr.       | Upper South Carolina, IV, 2009                           |
| Mr. Lawrence R. Hitt II                    | Colorado, VI, 2009                                       |
| The Rev. Gregory A. Jacobs                 | Ohio, V, 2006  |
| The Rt. Rev. Charles E. Jenkins            | Louisiana, IV, 2006                                      |
| Mr. Thomas A. Little                       | Vermont, I, 2009   |
| The Rev. Stan Runnels                      | Mississippi, IV, 2006                                    |
| The Rt. Rev. Stacy F. Sauls                | Lexington, IV, 2006, <i>member as well as EC liaison</i> |
| The Rev. Ward H. Simpson                   | Eau Claire, V, 2009                                      |

### *Commission Representatives at General Convention*

The Rt. Rev. Stacy F. Sauls and Deputy Duncan A. Bayne are authorized to receive non-substantive amendments to this report.

### SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Constitution and Canons (hereinafter "the Commission" or "SCCC") met in Atlanta, Georgia in February, 2004, St. Thomas, Virgin Islands in October, 2004, Orlando, Florida in February, 2005, Seattle, Washington in June, 2005, and Phoenix, Arizona in December, 2005. At its organizational meeting the Commission elected Duncan A. Bayne as its Chair, Matthew Livingood as its Vice-Chair, and William Fleener, Jr. as its Secretary. At its initial meeting and in subsequent meetings the Commission received comment and took action as reflected in this report.

### Revisions to Title III Pursuant to General Convention Resolution 2000–A073

The 73<sup>rd</sup> General Convention, sitting in Denver in 2000, adopted Resolution 2000–A073, providing that the Standing Commission on Ministry Development (SCMD), "in consultation with the Standing Commission on Constitution and Canons," undertake a full review of Title III. SCMD presented to the 74<sup>th</sup> General Convention its draft of Canons 1 through 9 of Title III, covering the life and work of deacons and priests, and left other parts of Title III for development between 2003 and 2006. In furtherance of its charge under this resolution, three of SCCC members, The Rt. Rev. Stacy F. Sauls, Lawrence Hitt II, and Duncan Bayne worked on various occasions with SCMD in its preparation of the additional proposed changes to Title III. In addition, the entire SCCC devoted portions of its meetings in June and December, 2005, to reviewing the changes proposed by SCMD, and suggesting editorial changes to assist internal consistency and consistency with other Canons.

### Revision of the Disciplinary Canons

The 73<sup>rd</sup> General Convention, in response to comments from SCCC from the prior triennium and other commentary, adopted Resolution 2000–A028, providing for the appointment of a Task Force of not more than twelve persons to assess, in the light of the Church's theology and experience, the present models of professional discipline as represented by the existing Title IV, by other denominations, and by other professions, and present its recommendations to the 75<sup>th</sup> General Convention.

At its initial meeting in the last triennium, February, 2001, the Commission appointed the Rt. Rev. Catherine M. Waynick, Duncan A. Bayne and Steven Hutchinson to represent SCCC on the Task Force. The Rev. Canon George Brandt, Jr. subsequently joined the Task Force on behalf of SCCC, but resigned by October, 2004. The Task Force

has met on numerous occasions since formation in person and by phone and developed a paper on the theology of discipline which was presented to the 74<sup>th</sup> General Convention as part of its Blue Book report.

The Task Force determined to offer an entirely new Title IV for consideration by the Church. A draft of this revised Title was first offered for public comment in October, 2004, and was the subject of many presentations during the ensuing months. SCCC received a presentation in October, 2004, made substantive comments out of its meeting in February, 2005, and made comments as to form out of its meeting in December, 2005. We understand the Task Force has completed its work and is offering the final draft of a revised Title IV elsewhere in the Blue Book, for adoption by the 75<sup>th</sup> General Convention.

### **Update Concerning Preparation of Supplement to White & Dykman**

The Commission has expressed concerns over several triennia about the need for a comprehensive supplement to the 1981 edition of the "Annotated Constitution and Canons for the Government of The Protestant Episcopal Church of the United States of America, otherwise known as the Episcopal Church," commonly referred to as "White & Dykman." Major canonical and constitutional changes have occurred in 1994, 1997, 2000, and 2003, none of which are reflected in White & Dykman. This triennium the Commission has been working directly with Robert Royce, Esq., who has drafted supplements to the Constitution and Titles I, II and V of the Canons. It is SCCC's hope that a new edition of White & Dykman, covering the Constitution and Titles I, II and V, will be available electronically by the time General Convention opens in Columbus.

### **Actions with regard to Resolutions referred to the Commission by General Convention**

The 74<sup>th</sup> General Convention referred to SCCC certain resolutions for its action, as necessary or appropriate.

Resolution 2003–A085 desired that the Book of Common Prayer and the Constitution and Canons of the Episcopal Church allow reception of members of the Evangelical Lutheran Church of America. After review by SCCC and consultation with members of the Standing Commission on Ecumenical and Interreligious Relations, it was determined that no revisions of the Constitution and Canons were necessary to accomplish this end.

Resolution 2003–A106, among other matters, resolved that the Standing Commission on Liturgy and Music, in consultation with SCCC, examine canons and rubrics that govern the development and use of liturgical materials, and to propose amendments authorizing appropriate local and regional liturgical alternatives. SCCC has received no contact or consultation with SCLM during the triennium.

Resolution 2003–A010 addressed the continuing commitment of The Episcopal Church to the eradication of racial injustice in the Church and in secular society. To that end, all persons seeking appointment to the several standing commissions and other committees, boards and auxiliary organizations were required to have had anti-racism training or agree to have this training within a year of their appointment. SCCC spent an evening and a day on anti-racism training at its meeting in Orlando, Florida in January, 2005, and has continued with internal training at each of its meetings since then.

Resolution 2003–B023 was referred by the 74th General Convention to SCCC. This resolution purported to amend the Constitution, Article II, Section 2, by placing consent to the election of Bishops in the Standing Committees and the Bishops of the Dioceses in the Province where the election occurred. Following review and discussion, SCCC recommends that no action be taken with respect to this proposed legislation.

### **Compliance with Canon 1.2.2.(n)(2)**

The Commission continues to refrain from judicial interpretation of the body of church law in accordance with the limitations expressed in its authority and duties assigned by Canon 1.2.2.(n)(2).

## Resolutions For Action

*Constitutional Amendments adopted on first reading in 2003 and proposed for second Reading in 2006*

### **Resolution A018 Amend Article II. 2 [Election of Bishops–Second Reading]**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the second sentence of Article II, Section 2 of the Constitution
- 2 be amended to read as follows:
- 3 Section 2. No one shall be ordained and consecrated Bishop until the attainment of thirty years of age; nor
- 4 without the consent of a majority of the Standing Committees of all the Dioceses, and the consent of a majority
- 5 of the Bishops of this Church exercising jurisdiction. But if the election shall have taken place within ~~three~~
- 6 ~~months next~~ *one hundred and twenty days* before the meeting of General Convention, the consent of the House
- 7 of Deputies shall be required in place of that of a majority of the Standing Committees. No one shall be
- 8 ordained and consecrated Bishop by fewer than three Bishops.

#### EXPLANATION

This amendment was adopted by the 74<sup>th</sup> General Convention as 2003–A039.

### **Resolution A019 Amend Article I.7 [Meeting of General Convention–Second Reading]**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Article I, Section 7, of the Constitution be amended to read as
- 2 follows:
- 3 Section 7. The General Convention shall meet not less than once in each three years, at a time and place
- 4 ~~determined in accordance with the Canons. appointed by a preceding Convention; but if there shall appear to the~~
- 5 ~~Presiding Bishop, acting with the advice and consent of the Executive Council of the Church or of a successor~~
- 6 ~~canonical body having substantially the powers now vested in the Executive Council, sufficient cause for~~
- 7 ~~changing the place or date so appointed, the Presiding Bishop, with the advice and consent of such body, shall~~
- 8 ~~appoint another place or date, or both, for such meeting. Special meetings may be held as provided for by~~
- 9 Canon.

#### EXPLANATION

This amendment was adopted by the 74<sup>th</sup> General Convention as 2003–A143.

### **Resolution A020 Amend Article I.2 [House of Bishops–Second Reading]**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Article I, Section 2, of the Constitution be amended as follows:
- 2 ~~Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every~~
- 3 ~~Assistant Bishop, and every Bishop who by reason of advanced age or bodily infirmity, or who, under an~~
- 4 ~~election to an office created by the General Convention, or for reasons of mission strategy determined by~~
- 5 ~~action of the General Convention or the House of Bishops, has resigned a jurisdiction, shall have a seat, and~~
- 6 ~~a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of Bishops who have~~
- 7 ~~resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.~~
- 8 *All Bishops of this Church shall have seat and voice in the House of Bishops. Each Bishop of this Church having jurisdiction,*
- 9 *Bishop Coadjutor, Bishop Suffragan, Assistant Bishop, and every Bishop holding an office created by General Convention shall*
- 10 *have a vote in the House of Bishops. A majority of all Bishops entitled to vote shall be necessary to constitute a quorum for*
- 11 *transaction of business.*

#### EXPLANATION

This amendment was adopted by the 74<sup>th</sup> General Convention as 2003–B005.

*Constitutional Amendments proposed for first reading*

**Resolution A021 Amend Article VIII [First Reading]**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the last paragraph of Article VIII of the Constitution be amended
- 2 to read as follows:
- 3 A bishop may permit *an ordained minister in good standing in a Church with which this Church is in full communion as*
- 4 *specified by the Canons who has made the foregoing declaration, or a minister ordained in the Evangelical Lutheran*
- 5 *Church in America or its predecessor bodies who has made the promise of conformity required by that Church*
- 6 *in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church.*

EXPLANATION

The current Constitution only permits occasional services by clergy of the ELCA. This amendment should remove the need to amend the Constitution each time this Church enters into an agreement of full communion.

*Canonical Amendments proposed for adoption*

**TITLE I**

**Resolution A022 Amend Canon I.1.2(i)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.1.2(i) be amended by deleting the same, as follows:
- 2 ~~(f) It shall be the duty of each Commission to give appropriate notice in the Church press of issues before it~~
- 3 ~~and the time and place of meetings at which such issues are to be considered, together with instructions as to~~
- 4 ~~the manner in which members of the Church may address their views to such Commission.~~

EXPLANATION

This provision is simply not honored in practice. There is no effective "church press" in which notice of upcoming meetings and issues can be published, nor instructions given as to how matters may be brought before a commission. The General Convention office has requested this provision be deleted.

**Resolution A023 Amend Canon I.1.2(n)(3)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.1.2(n)(3) be amended by adding the following
- 2 subparagraph (iv), and renumbering the existing subparagraph (iv) as (v):
- 3 *(iv) Conduct a continuing and comprehensive review and update of the authorized "Annotated Constitution and Canons for the*
- 4 *Government of the Protestant Episcopal Church in the United States of America otherwise known as The Episcopal Church"*
- 5 *to reflect actions of General Convention which amend the Constitution and Canons and, in the discretion of the Commission,*
- 6 *develop other materials which are appropriate to the purpose of the "Annotated Constitution and Canons," and facilitate the*
- 7 *publication of this document and related materials. The Commission may provide or support forums to promote commentary,*
- 8 *discussion, and understanding of the Constitution and Canons.*

EXPLANATION

The *Annotated Constitution and Canons* (frequently referred to as White & Dykman) is an important reference tool for those seeking to gain an understanding of the Constitution and Canons of the Church. Updating of this reference is a difficult task when left only to periodic charge by Convention. It is proposed that this work become part of the ongoing charge for this Commission. It is hoped that use of new forms of publication may lower the cost and speed the development and dissemination of this work. In addition, it is proposed that this charge would include creating or encouraging discussion and exposition regarding the Constitution and Canons of the Church. The Church would benefit from robust forums in which commentary and discussion could be offered.

**Resolution A024 Amend Canon I.9.1**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the last sentence of Canon I.9.1 be amended to read as follows:
- 2 The Ninth Province shall consist of the Dioceses of this Church in Colombia, the Dominican Republic,
- 3 Ecuador, Honduras, ~~and~~ Puerto Rico *and Venezuela.*

EXPLANATION

The 74<sup>th</sup> General Convention approved the inclusion of the Diocese of Venezuela as a member of The Episcopal Church upon the satisfaction of certain conditions. The Executive Council has received satisfactory evidence that the Church in Venezuela has fulfilled the stated conditions, and has approved the accession of the Diocese of Venezuela to the General Convention of The Episcopal Church.

**Resolution A025 Amend Canon I**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I be amended by adding a new section 20, as follows:
- 2 *Sec.1. The Episcopal Church has a relationship of full communion with those Churches in the historic episcopal succession and*
- 3 *with whom it has entered into covenant agreements including:*
- 4 *(a) those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury,*
- 5 *(b) the Old Catholic Churches of the Union of Utrecht,*
- 6 *(c) the Philippine Independent Church, and*
- 7 *(d) the Mar Thoma Syrian Church of Malabar.*
- 8 *Sec.2. The Episcopal Church has a relationship of full communion with the Evangelical Lutheran Church of America under*
- 9 *the terms of "Called to Common Mission," which was adopted by the 73<sup>rd</sup> General Convention of the Episcopal Church as*
- 10 *Resolution A040.*

EXPLANATION

This canon is intended to clarify the meaning of "full communion" referenced in the amendment to Article VIII of the Constitution.

**TITLE II:** There are no proposed amendments to Title II.

**TITLE III**

The Standing Commission on Ministry Development is proposing further changes to Title III, both as to existing provisions, and the consolidation, amendment and renumbering of present Canons 10 through 23 (see SCMD Blue Book p. 228).

**Resolution A026 Amend Canon III.12.1(d)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.12.1(d) be amended to read as follows:
- 2 (d) The provisions of this Section 1 shall be fully applicable to all Members of the Clergy ordained in ~~the~~
- 3 ~~Evangelical Lutheran Church in America or its predecessor bodies before January 1, 2001, as well as those~~
- 4 ~~ordained after that date by Bishops of that Church.~~ *any Church in the process of entering the historic episcopate succession*
- 5 *with which The Episcopal Church is in full communion as specified in Canon I.20, subject to the covenant of the two Churches*
- 6 *as adopted by the General Convention.*

EXPLANATION

This amendment is intended to bring consistency between this section, Article VIII of the Constitution (assuming the proposed amendment is adopted), and Canon I.20 (if adopted). If new Canon III.10, proposed by SCMD is adopted, this language would replace Canon III.10.2(a)(4) of that legislation.

**In the event that the proposals submitted by SCMD are not adopted by General Convention, SCCC recommends the adoption of the following four resolutions, to bring the provisions consistent with the change adopted by the 74<sup>th</sup> General Convention to Canon III.16.4(a).**

**Resolution A027 Amend Canon III.16.3(a)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.16.3(a) be amended by deleting the words "three
- 2 months" and inserting the words "*one hundred and twenty days*" in their place; and be it further
- 3 *Resolved*, That Canon III.16.9(b) be amended by deleting the words "three months" and inserting the words
- 4 "*one hundred and twenty days*" in their place; and be it further

1 *Resolved*, That Canon III.16.9(c) be amended by deleting the words "three months" and inserting the words  
 2 "*one hundred and twenty days*" in their place.

**Resolution A028 Amend Canon III.16.3(a) & (b)**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.16.3(a) and (b) be amended to read as follows,  
 2 including portions of Canon III.16.4, and that the balance of Canon III.16.4 be deleted:

3 3(a). When a Diocese desires the ordination of a Bishop-elect, ~~if the date of the election occurs within three~~  
 4 ~~months before a meeting of the General Convention~~, the Standing Committee of the Diocese shall, by its  
 5 President, or by some person or persons specially appointed, *immediately send to the Presiding Bishop and to the*  
 6 *Standing Committees of the several Dioceses a certificate of the election by the Secretary of Convention of the Diocese, forward*  
 7 ~~to the Secretary of the House of Deputies evidence of the election of the Bishop-elect by the Convention of~~  
 8 ~~the Diocese~~; together with evidence that the Bishop-elect has been duly ordered Deacon and Priest, evidence  
 9 of acceptance of election, *a summary of biographical information relating to the Bishop-elect*, and a testimonial signed  
 10 by a constitutional majority of the Convention, ~~and a summary of biographical information relating to the~~  
 11 ~~Bishop-elect~~; in the following words:

12 **We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order**  
 13 **and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty**  
 14 **to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God,**  
 15 **testify that we know of no impediment on account of which the Reverend A.B. ought not to be ordained**  
 16 **to that Holy Office. We do, moreover, jointly and severally declare that we believe the Reverend A.B.**  
 17 **to have been duly and lawfully elected and to be of such sufficiency in learning, of such soundness**  
 18 **in the Faith, and of such godly character as to be able to exercise the Office of a Bishop to the honor**  
 19 **of God and the edifying of the Church, and to be a wholesome example to the flock of Christ.**

20 **(Date)** \_\_\_\_\_ **(Signed)** \_\_\_\_\_

21 The Secretary of the Convention shall certify upon this testimonial that it has been signed by a constitutional  
 22 majority of the Convention.

23 **[Editor's Note: Text relocated from III.16.4(a)]** The Presiding Bishop, without delay, shall notify every  
 24 Bishop of this Church exercising jurisdiction of the Presiding Bishop's receipt of the certificates mentioned  
 25 in this Section and request a statement of consent or withholding of consent. Each Standing Committee, in  
 26 not more than *one hundred twenty* ~~120~~ days after the sending by the electing Diocese of the certificate of the  
 27 election, shall respond by sending to the Standing Committee of the Diocese electing either the testimonial  
 28 of consent in the form set out in paragraph (b) of this Section or written notice of its refusal to give consent.  
 29 ~~If a majority of the Standing Committees of all the Dioceses consent to the ordination of the Bishop-elect,~~  
 30 ~~the Standing Committee of the Diocese electing shall then forward the evidence of the consents, with other~~  
 31 ~~necessary documents described in this Sec. 3(a) and (b) of this Canon, to the Presiding Bishop. If the Presiding~~  
 32 ~~Bishop receives sufficient statements to indicate a majority of those Bishops consents to the ordination, the~~  
 33 ~~Presiding Bishop shall, without delay, notify the Standing Committee of the Diocese electing and the~~  
 34 ~~Bishop-elect of the consent.~~

35 **[Editor's Note: Text Relocated from III.16.4(b)]** Evidence of the consent of each Standing Committee  
 36 shall be a testimonial in the following words, signed by a majority of all the members of the Committee:

37 **We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been**  
 38 **duly convened at \_\_\_\_\_, fully sensible how important it is that the Sacred Order and**  
 39 **Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to**  
 40 **bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God, testify**  
 41 **that we know of no impediment on account of which the Reverend A.B. ought not to be ordained to**  
 42 **that Holy Order. In witness whereof we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_ in the**  
 43 **year of our Lord \_\_\_\_\_.**

44 **(Signed)** \_\_\_\_\_

45 If a majority of the Standing Committees of all the Dioceses consents to the ordination of the Bishop-elect,  
 46 the Standing Committee of the Diocese electing shall then forward the evidence of the consent, with the other

1 necessary documents described in Sec. 3(a) and (b) of this Canon, to the Presiding Bishop. If the Presiding  
 2 Bishop receives sufficient statements to indicate a majority of those Bishops consents to the ordination, the  
 3 Presiding Bishop shall, without delay, notify the Standing Committee of the Diocese electing and the  
 4 Bishop-elect of the consent.

5 **[Editor's Note: Canon III.16.3]**(b) The Standing Committee *of the electing Diocese* shall also forward to the  
 6 *Presiding Bishop and to the standing Committees of the several Dioceses* ~~Secretary of the General Convention~~, with the  
 7 testimonial and other documents, certificates from a licensed medical doctor and licensed psychiatrist, appointed  
 8 by the Ecclesiastical Authority with the approval of the Presiding Bishop, that they have thoroughly examined  
 9 the Bishop-elect as to that person's medical, psychological and psychiatric condition and have not discovered  
 10 any reason why the person would not be fit to undertake the work for which the person has been chosen.  
 11 Forms and procedures agreed to by the Presiding Bishop and the Church Pension Fund shall be used for this  
 12 purpose.

13 ~~(c) The Secretary of the House of Deputies shall present the testimonials to the House, and if the House~~  
 14 ~~consents to the ordination of the Bishop-elect, notice of its consent, certified by the President and the Secretary~~  
 15 ~~of the House, together with the testimonials, shall be sent to the House of Bishops.~~

16 ~~(d) If a majority of the Bishops of this Church exercising jurisdiction consent to the ordination, the Presiding~~  
 17 ~~Bishop shall, without delay, notify the Standing Committee of the Diocese electing and the Bishop-elect of~~  
 18 ~~the consent.~~

19 ~~Sec.4(a) If the date of the election of a Bishop occurs more than 120 days before the meeting of the General~~  
 20 ~~Convention, the Standing Committee of the Diocese electing shall by its President, or by some person or~~  
 21 ~~persons specially appointed, immediately send to the Presiding Bishop and to the Standing Committees of the~~  
 22 ~~several dioceses a certificate of the election by the Secretary of Convention of the Diocese, bearing a statement~~  
 23 ~~that evidence of the Bishop-elect's having been duly ordered Deacon and Priest and the certificates as to the~~  
 24 ~~Bishop-elect's medical, psychological and psychiatric examination required in Sec. 3(b) of this Canon have~~  
 25 ~~been received and that a testimonial in the form set out in Sec. 3(a) of this Canon has been signed by a~~  
 26 ~~constitutional majority of the Convention.~~

**Resolution A029 Amend Canon III.16.9**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.16.9(b) be deleted, and (c) be relettered (b) and  
 2 amended to read as follows:

3 ~~(b) If the election has taken place within three months before a meeting of the General Convention, the report~~  
 4 ~~shall be sent with the evidence of election and testimonials as provided in Section 3(a) of this Canon.~~

5 ~~(c) If the election has taken place more than three months before the meeting of the General Convention,~~  
 6 ~~†The report of the Court of Review shall be sent to the Standing Committees of the several Dioceses, with~~  
 7 ~~the Certificate of the Secretary of the electing Convention relating to consent to ordain. Likewise, the Presiding~~  
 8 ~~Bishop shall include the report in the communication to the Bishops exercising jurisdiction.~~

**Resolution A030 Amend Canon III.17.6**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.17.6 be amended to read as follows:

2 (a) When a Diocese, entitled to the choice of a Bishop, shall elect as its Bishop Diocesan, or as its Bishop  
 3 Coadjutor, or as a Bishop Suffragan, a Missionary Bishop of this Church, ~~if such election shall have taken~~  
 4 ~~place within 120 days before a meeting of the General Convention, evidence thereof shall be laid before each~~  
 5 ~~House of the General Convention, and the concurrence of each House, and its express consent, shall be~~  
 6 ~~necessary to the validity of said election, and shall complete the same; so that the Bishop thus elected shall be~~  
 7 ~~thereafter the Bishop of the Diocese which has elected such Bishop.~~

8 ~~(b) If the said election has taken place more than 120 days before a meeting of the General Convention, the~~  
 9 ~~above process may be adopted, or the following instead thereof, viz.: The Standing Committee of the Diocese~~  
 10 ~~electing shall give duly certified evidence of the election to every Bishop of this Church having jurisdiction,~~  
 11 ~~and to the Standing Committee of every Diocese. On receiving notice of the concurrence of a majority of~~  
 12 ~~such Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing~~

1 Committee of the Diocese electing shall transmit notice thereof to the Ecclesiastical Authority of every Diocese  
 2 within tThe *Episcopal Church United States*; which notice shall state what Bishops and what Standing Committees  
 3 have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of  
 4 the House of Bishops the altered status and style of the Bishop so elected. The Standing Committee of such  
 5 Diocese shall transmit to every Congregation thereof, to be publicly read therein, a notice of the election thus  
 6 completed, and also cause public notice thereof to be given in such other way as ~~they~~*it* may think proper.

**TITLE IV**

The Task Force on Disciplinary Policy and Procedure is proposing an entirely rewritten Title IV for adoption at the 75th General Convention. If the revised Title IV is not adopted, the following resolutions are being proposed.

**Resolution A031 Amend Canon IV.3.21 (c)**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon IV.3.21(c) be amended to read as follows:  
 2 (c) A Bishop may be Presented for an Offense under Canon IV.1.1(c) and any other Offenses arising out of  
 3 acts alleged to be contrary to the doctrine of the Church which was the subject of the Statement of  
 4 Disassociation only upon a written Presentment signed by any ten Bishops exercising jurisdiction in this  
 5 Church. The Presentment shall be filed with the Presiding Bishop, together with a brief in support thereof,  
 6 and a statement why the issuance of a Statement of Disassociation was not a sufficient response to the acts  
 7 alleged, within six months of the issuance of a Statement of Disassociation based upon the same doctrine as  
 8 was alleged in the Request for a Statement of Disassociation. The Presiding Bishop shall thereupon serve a  
 9 copy of the Presentment upon the Bishop presented, together with a copy of the supporting brief and statement.  
 10 The Presiding Bishop shall fix a date for the filing of an answer, brief in support thereof, and statement why  
 11 the issuance of a Statement of Disassociation was a sufficient response to the acts alleged, within three months  
 12 from the date of service, and may extend the time for answering for not more than two additional months.  
 13 Upon the filing of an answer, supporting brief, and statement, if any, or upon the expiration of the time fixed  
 14 for an answer, if none be filed, the Presiding Bishop shall forthwith transmit copies of the Presentment, answer,  
 15 briefs, and statements to each member of the House of Bishops. The written consent of one-third of the  
 16 Bishops qualified to vote in the House of Bishops shall be required before the proceeding may continue. In  
 17 case the Presiding Bishop does not receive the written consent of one-third of all the Bishops eligible to vote  
 18 within sixty days of the date the notification by the Presiding Bishop was sent to them, the Presiding Bishop  
 19 shall declare the Presentment dismissed and no further proceedings may be had thereon.  
 20 If the Presiding Bishop receives the necessary written consents within sixty days as specified above, the  
 21 Presiding Bishop shall forthwith forward the Presentment, answer, briefs, and statements to the Presiding  
 22 Judge of The Court for the Trial of a Bishop *for an Offense of Doctrine*.

**Resolution A032 Amend Canon IV.5**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon IV.5, Sections 1 through 9 be amended and renumbered  
 2 as follows:  
 3 Sec. 1. The Court for the Trial of a Bishop is vested with jurisdiction to try a Bishop who is duly Presented  
 4 for one or more Offenses *not including the Offense in Canon IV.1.1(c). The Court for the Trial of a Bishop for an Offense*  
 5 *of Doctrine is vested with jurisdiction to try a Bishop who is duly Presented for one or more Offenses pursuant to Canon IV.3.21(c).*  
 6 Sec. 2. *The Court for the Trial of a Bishop shall consist of five Bishops of this Church, two Priests, and two confirmed adult lay*  
 7 *communicants of this Church in good standing. Five Bishops shall be elected by the House of Bishops at each regular meeting of*  
 8 *general Convention, to serve until the adjournment of the next regular meeting of General Convention. Two Priests and two*  
 9 *confirmed lay communicants of this Church in good standing shall be elected by the House of Deputies at each regular meeting of*  
 10 *General Convention, to serve until the adjournment of the next regular meeting of General Convention.*  
 11 Sec. 2 3. The Court for the Trial of a Bishop *for an Offense of Doctrine* shall consist of nine Bishops of this Church.  
 12 Three Bishops shall be elected by the House of Bishops at each regular meeting of General Convention, to  
 13 serve until the adjournment of the third succeeding regular meeting of General Convention.

1 *Sec 4.* All judges shall serve until their successors are elected and qualify; *Provided, however,* there shall be no  
2 change in the composition of a Court as to a proceeding pending before it, while that proceeding is unresolved  
3 except as specified in Canon IV.5.3.

4 ~~Sec.3-5(a)~~ No judge shall sit as a member of a Court ~~for the Trial of a Bishop~~ who is a Complainant, or is  
5 related to the Respondent or Complainant by affinity or consanguinity, or who is excused pursuant to Canon  
6 IV.14.13; nor shall any Judge sit who, upon objection made by either party for any reason, is deemed by the  
7 other members of the Court to be disqualified.

8 (b) The death, permanent disability rendering the person unable to act, resignation or declination to serve as  
9 a member of ~~the a Court for the Trial of a Bishop~~ shall constitute a vacancy in the *that* Court. The recusal or  
10 disqualification of a member of ~~the a Court~~ from consideration of a particular Presentment shall constitute a  
11 temporary vacancy in ~~the that~~ Court.

12 (c) Notices of resignations or declinations to serve shall be given by any Bishop chosen to serve as a member  
13 of the Court for the Trial of a Bishop *or Court for the Trial of a Bishop for an Offense of Doctrine* by written notice  
14 sent to the Presiding Bishop.

15 (d) *Notices of resignation or declinations to serve shall be given by any Priest or Lay Person chosen to serve as a member of the*  
16 *Court for the Trial of a Bishop by written notice sent to the President of the House of Deputies.*

17 (e) Notices of recusal shall be given by a Judge to the Presiding Judge.

18 ~~Sec. 4 6.~~ *The Each* Court ~~for the Trial of a Bishop~~ shall from time to time elect from its own membership a  
19 Presiding Judge, who shall hold office until the expiration of the term for which chosen. If in any proceeding  
20 before ~~the a Court~~ the Presiding Judge is disqualified or is for any cause unable to act, ~~the that~~ Court shall elect  
21 from its members a Presiding Judge pro tempore.

22 ~~Sec. 5-7.~~ When ~~the a~~ Court is not in session, if there is a vacancy in the office of the Presiding Judge, the  
23 Bishop who is senior by consecration shall perform the duties of the office of Presiding Judge.

24 ~~Sec. 6 8.~~ Vacancies occurring in ~~the a Court for the Trial of a Bishop~~ shall be filled as follows:

25 (a) In the case of a temporary vacancy due to the recusal or disqualification of any Judge, the remaining  
26 Judges may appoint a Judge to take the place of the one so disqualified in that particular case. If the recused  
27 or disqualified Judge participated in any proceedings other than consideration of whether any Judge should  
28 be disqualified, the remaining Judges shall decide whether or not the Judge will be replaced for the remainder  
29 of that case.

30 (b) In the case of a vacancy in the Court, the remaining Judges shall have power to fill such vacancy until the  
31 next General Convention, when the House of Bishops shall choose a ~~person~~ Bishop to fill ~~such a vacancy of a~~  
32 *Bishop and the House of Deputies shall choose a Priest or Lay Person, respectively, to fill a vacancy of a Priest or Lay Person.*  
33 The person so chosen shall serve during the remainder of the term.

34 ~~Sec. 7 9.~~ Not less than five of the Judges shall constitute a quorum, but any lesser number may adjourn the  
35 Court from time to time.

36 ~~Sec. 8 10.~~ (a) Upon receiving a Presentment, the Presiding Judge shall, within 30 days, send to each member  
37 of the Court a copy of the Presentment. If the Presentment is issued pursuant to Canon IV.3.2.1(c) the Presiding  
38 Judge shall also send a copy of the supporting briefs, answer, and statements.

39 (b) The Presiding Judge of the Court shall, within not more than three calendar months from the Presiding  
40 Judge's receipt of the Presentment, summon the Respondent to answer the Presentment in accordance with  
41 the Rules of Procedure.

42 (c) Court proceedings at which the Respondent and Church Attorney are to appear shall be held within the  
43 Diocese of the accused Bishop, or within the Diocese where the accused Bishop lives or serves, at the discretion  
44 of the Court. The Court may, for good cause, appoint another place for any such proceedings or conduct such  
45 proceedings by telephone conference provided that all participants can hear and be heard by all other participants  
46 in the telephone conference.

47 ~~Sec. 9 11.~~ Within three months following each regular meeting of General Convention, the Court ~~for the Trial~~  
48 ~~of a Bishop~~ shall appoint a Church Attorney to serve until the next regular meeting of General Convention  
49 and until a successor is duly appointed and qualified, and from time to time for good cause and upon the

- 1 request of the Church Attorney, appoint one or more assistant Church Attorneys to act for and in the place
- 2 of the Church Attorney.

**Resolution A033 Amend Canons IV.6, 14, 15 & Appendix**

- 1 *Resolved*, the House of \_\_\_\_ concurring, That the following sections of Title IV be amended to read as follows:
- 2 Canon IV.6.2. The Court of Review of the Trial of a Bishop is vested with jurisdiction to hear and determine
- 3 appeals from ~~the~~ determinations of the Court for the Trial of a Bishop *and the Court for the Trial of a Bishop for*
- 4 *an Offense of Doctrine*.
- 5 And be it further
- 6 *Resolved*, That Canon IV.6.17 be amended to read as follows:
- 7 Canon IV.6.17. An appeal shall be heard upon the Record on Appeal of the Court for the Trial of a Bishop
- 8 *or the Court for the Trial of a Bishop for an Offense of Doctrine*. Except for the purpose of correcting the Record on
- 9 Appeal, if defective, no new evidence shall be taken by the Court of Review.
- 10 And be it further
- 11 *Resolved*, That Canon IV.14.23 be amended to read as follows:
- 12 Canon IV.14.23. Expenses of Parties and Costs of Proceedings. Except as expressly provided in this Title, or
- 13 applicable Diocesan canon, all costs, expenses and fees of the several parties shall be the obligation of the
- 14 party incurring them. The record of proceedings of a Diocesan Ecclesiastical Trial Court shall be the expense
- 15 of the Diocese. The record of proceedings of a Court of Review of a Trial of a Priest or Deacon shall be the
- 16 expense of the Province. The record of Proceedings of a Review Committee, the Court for the Trial of a
- 17 Bishop, *the Court for the Trial of a Bishop for an Offense of Doctrine* and the Court of Review of a Trial of a Bishop
- 18 shall be the expense of the General Convention. Nothing in this Title precludes the voluntary payment of a
- 19 Respondent's costs, expenses and fees by any other party or person, including a Diocese.
- 20 And be it further
- 21 *Resolved*, That the meaning of Ecclesiastical Trial Court in Canon IV.15 be amended to read as follows:
- 22 Canon IV.15 Ecclesiastical Trial Court shall mean a Diocesan Court for the Trial of a Priest or Deacon
- 23 established pursuant to Canon IV.4(A) and The Court for the Trial of a Bishop *and the Court for the Trial of a*
- 24 *Bishop for an Offense of Doctrine* pursuant to Canon IV.5.1.
- 25 And be it further
- 26 *Resolved*, That the title of Appendix A be amended to read as follows:
- 27 Rules Of Procedure Of The Ecclesiastical Trial Courts ~~And The Court For The Trial Of A Bishop~~

EXPLANATION (for the preceding three resolutions)

In 2000 the 73<sup>rd</sup> General Convention adopted on First Reading an amendment to Constitution Article IX proposed by SCCC which accomplished two things: first, it authorized more than one Court for Bishops, and second, authorized Priests and Lay Persons to sit on such Court. It was anticipated that should this amendment receive approval upon its Second Reading at the 74<sup>th</sup> General Convention, changes to the Canons would be proposed and adopted to flesh out this change. As it happened, the Constitutional amendment passed on Second Reading and the Constitution was thereupon changed, but no Canonical changes had been proposed by SCCC. Individuals proposed the appropriate Canonical changes by Resolution 2003–D056, but the same was not adopted by the concurrence of both Houses. These Canonical changes are now being re-proposed by SCCC.

**GENERAL RESOLUTIONS**

**Resolution A034 Canonical Residence Study**

- 1 *Resolved*, the House of \_\_\_\_ concurring, That the Standing Commission on Constitution and Canons be
- 2 directed to study the definition and use in the Constitution and Canons, and elsewhere in the Church, of the
- 3 term "canonical residence," and make recommendations to the 76<sup>th</sup> General Convention whether said term
- 4 should be discontinued or modified, or whether some alternative should be instituted to replace those terms.

EXPLANATION

The American practice of canonical residence is somewhat anomalous in the Anglican Communion. The current scope of application of the term creates duties for Bishops which are in many instances impossible to fulfill. It further creates an illusion of supervision and responsibility which as a practical matter may not exist. It is time to look seriously at the concept of "canonical residence" to see if some alternative might be more feasible.

**RULES OF ORDER**

**Resolution A035 Amend HDRO 14**

- 1 *Resolved*, That House of Deputies Rule of Order 14 be amended by re-lettering the existing paragraph as (a),
- 2 and adding a new paragraph (b) as follows:
- 3 *(b) No resolution proposing amendments to the Constitution or Canons of this Church may be presented in the House of Deputies*
- 4 *for an initial vote on the last legislative day of General Convention, provided, however, that any such resolution previously considered*
- 5 *and voted upon by this House may be considered on the last legislative day in order to consider changes to the resolution approved*
- 6 *by the House of Bishops.*

**Resolution A036 Amend HBRO XVIII**

- 1 *Resolved*, That the House of Bishops Rule of Order XVIII be amended by lettering the existing paragraph as
- 2 (a), and adding a new paragraph (b) as follows:
- 3 *(b) No resolution proposing amendments to the Constitution or Canons of this Church may be presented in the House of Bishops*
- 4 *for an initial vote on the last legislative day of General Convention, provided, however, that any such resolution previously considered*
- 5 *and voted upon by this House may be considered on the last legislative day in order to consider changes to the resolution approved*
- 6 *by the House of Deputies.*

EXPLANATION

Given the important and complex nature of the Constitution and Canons of The Episcopal Church, it is reasonable for General Convention to expect proposed alterations or amendments to either of these to come to the attention of the legislative bodies as early as possible. At the least, it would seem not only wise but imperative to avoid introducing alterations or amendments for initial consideration on the very last day of General Convention so that opportunity is allowed for the Bishops and Deputies to consider carefully and adequately the merits and implications of the proposed changes.

**FINANCIAL REPORT**

The Commission met five times during the Triennium as a body, and several of its members met at other times with SCMD and the Task Force on Disciplinary Policy and Procedure. Out of a budget authorized by the 74<sup>th</sup> General Convention of \$48,000, the Commission has spent \$47,268 to date, with a few expenses still to be recorded, so it appears that SCCC has accomplished its work within the established budget. No further meetings are scheduled prior to the 75<sup>th</sup> General Convention.

The Standing Commission on Constitution and Canons expects to meet approximately six times during the next triennium. We request a budget of \$34,000 for 2007, \$24,000 for 2008, and \$5,000 for 2009, for a total of \$63,000 for the triennium.

## STANDING COMMISSION ON DOMESTIC MISSION AND EVANGELISM

### MEMBERSHIP

|  |                               |
|--|-------------------------------|
| Ms. Sarah Elizabeth Lawton, <i>Chair</i>                     | California VIII, 2006         |
| Ms. Lallie B. Lloyd, <i>Vice-Chair</i>                       | Massachusetts I, 2006         |
| Mr. Michael Allen  | Kentucky IV, 2006             |
| Ms. Angelica L. Duque  | Colombia IX, 2009             |
| The Rt. Rev. Daniel W. Herzog                                | Albany II, 2006               |
| The Rev. Mary Hileman  | Oklahoma VII, 2006            |
| The Rev. Colenzo Hubbard                                     | West Tennessee IV, 2006       |
| The Rt. Rev. David C. Jones                                  | Virginia III, 2009            |
| Mr. David H. Keller  | Upper South Carolina IV, 2006 |
| Ms. Kirstin Nielsen  | Idaho VIII, 2009              |
| Ms. Joanne O'Donnell   | Los Angeles VIII, 2009        |
| Ms. Elizabeth Panilaitis                                     | Connecticut I, 2009           |
| The Rev. Silvestre E. Romero                                 | El Camino Real VIII, 2009     |
| The Rev. Kwasi A. Thornell, <i>Executive Council Liaison</i> | Southern Ohio V               |
| The Rev. Sandra A. Wilson                                    | Minnesota VI, 2009            |

### CHARGE

The Standing Commission on Domestic Mission and Evangelism (SCDME) is charged to identify, study and consider general policies, priorities, and concerns as to the domestic mission of this Church, including review of new patterns and directions for evangelism particularly in rural and metropolitan areas. The Commission develops and recommends to the General Convention comprehensive and coordinated policies and strategies to restore all people to unity with God and each other in Christ [Canon I.1.2(n)].

### SUMMARY OF WORK

In February 2005, the SCDME sounded a warning bell. Our goal of doubling average Sunday attendance by 2020 has confronted the reality that our church's attendance is decreasing instead of increasing. Average Sunday attendance is now below 800,000.

This report describes progress towards the 20/20 vision in several areas: New Congregations, Vital Congregations, Next Generations, Pastoral Leadership, Communication, Research, Funding and Reconciliation Training.

We see some signs of health. Across the church, in our towns and cities, on college campuses and in diocesan offices, some Episcopalians are talking to one another about what God is doing in our midst. Some are reaching out to new ethnic populations without congregations of their own, to young people who long to hear the gospel in contemporary images. Others are taking enormous risks and letting go of beloved programs and activities to make room for new ones. They are facing critics and obstacles, resisting distractions and conflicts that drain energy from mission, and finding that God is opening a way through.

But it is not enough. The alarming decline in attendance tells us that everything we are doing is not enough. 20/20 is not a program to help us do old things better. 20/20 is about turning ourselves inside-out and learning to do new things appropriate to our new times. It is about each one reaching one. The spirit of mission, of reconciliation and conversion, needs to permeate every pore, sinew, synapse and neuron of the Body of Christ. It needs to inspire us to action on the most local levels of the Church—where the movement for mission first began two thousand years ago. It needs to inspire us to global action, to participate in the healing of our human community so racked by violence and poverty.

What is needed is a renewed vision to reverse this decline. We call on our bishops and our new Presiding Bishop to chart the course and lead the way.

## WORK DURING THE TRIENNIUM

The Commission met four times: Camp Allen, January 2004; Virginia, May 2004; Phoenix, January 2005; and Memphis, October 2005. Building on the work of the previous triennium, the Standing Commission adopted a Purpose Statement to guide its work during this triennium:

### The 20/20 Movement: Growing in Mission

*God's mission is to restore all people to unity with God and each other in Christ. The 20/20 movement has grown into a vision of vital faith communities engaged in God's mission of reconciliation. 20/20 responds to the timeless commands of Jesus in the Great Commission and to the growing spiritual hunger of our age. Doubling the Episcopal Church by the year 2020 will be one measure of this movement's success.*

### Section I: Sounding the Warning Bell

The most urgent message the Commission has to convey to the Church is not a happy one. The 20/20 movement challenges us to engage God's mission. One measure of our success would be the doubling of our average Sunday attendance by the year 2020. Current data indicates that we are going in the wrong direction. So far, what has doubled is the rate of decline in attendance.

The numbers should alarm and disturb us. According to the most recent data available, between 2003 and 2004 average Sunday attendance (ASA) declined by more than 27,000 to just under 800,000. Between 2002 and 2003 ASA declined by 23,000. This is the first time in recent memory that ASA has declined two years in a row. The decline began in 2002 and cannot all be attributed to recent controversies. Two consecutive years of shrinking attendance suggest we may be in systemic decline. The inevitable and natural consequences of systemic decline for any organization or organism are irrelevance and death.

Decline is serious. When we fear losing what we have and love, we bury our talents. We close down and cling to what is familiar but not working, instead of opening up to new information and new ways. When we eventually recognize decline, we may take action, but it may be too little too late. We have not yet passed the "point of no return," but that point exists.

Right now, renewal is still possible. But if our current rate of decline continues, renewal will become increasingly difficult. We do not know when that moment will come. We face difficult questions as a church: What are we willing to do to change the course of our future? What are we willing to stop doing? At which General Convention will we debate a Resolution to dissolve the Episcopal Church?

Let us be clear: we are talking about the decline of the Episcopal Church, not of God's mission. God works in mysterious ways, and the Holy Spirit will find a way to reach the people of the 21st century. The question is whether our historic tradition and church will be connected to that work.

The Episcopal Church's accelerating numerical decline can be reversed only through an organized, broad-reaching effort. Much of the present expertise and activity of Episcopal Church Center staff in the last few decades has been focused on changes in congregations, not on dioceses. Because of this, the Episcopal Church has developed methods for congregational development as well as the means to disseminate this knowledge. In contrast, we do not have knowledge and dissemination methods for *diocesan* development. To reverse the accelerating decline in ASA, we need a corpus of knowledge in diocesan leadership and management, and ongoing church-wide ways of teaching, sharing, learning and continuously updating this knowledge.

The General Convention, the Presiding Bishop, the Diocesan and Suffragan Bishops, the Executive Council, the Episcopal Church Center staff and other senior leaders in each diocese and congregation all need to commit themselves to this turn-around.

The turn-around should be initiated by a planning session attended by representatives of the above stakeholder groups. The objective is to define the way ahead, with leadership roles identified for the different stakeholder groups. There should be a timeline, and regular reporting of collectively progress to the Church at large.

## **Section II: What do we mean by mission?**

Mission means translating the gospel into the people's vernacular. Whether it be English in the 16th century, Dinka and Xhosa in the 19th century, or contemporary music in the 21st century, the Christ who is the Word made flesh must be made known again and again in the language of the people. Younger generations speak the language of contemporary music, culture, art, and film. The Church must translate the eternal gospel message into that language.

The Commission recognizes two different traditions of mission that exist in our church. One emphasizes evangelism and the other one emphasizes social justice. The SCDME states unequivocally there is no conflict between these imperatives. Those who would be faithful to Scripture and to the life and witness of Jesus Christ must obey both.

The present time of controversy is not the time for schism, but an opportunity to embody the oneness of the Body of Christ. This is the very moment to show we are one by our love.

We make disciples by loving one another. This is how we can follow the two imperatives: the Great Commandment—love God and our neighbor ... and the Great Commission—make disciples.

### **A. Mission means Reconciliation: Reaching out to the Other**

Jesus teaches us to be reconciled with our brothers and sisters before offering our gifts to God (Matthew 5:23-24). Both reconciliation with the Other and reconciliation with God are gifts of grace that we are called to live out concretely in our daily lives.

God's mission of reconciliation means our Church is not just about us. God's mission of reconciliation calls us to leave behind comfortable communities where people look, sound, act and dress like us, to turn away from our circle of friends at coffee hour and to seek the outsider. In our rapidly shrinking and wonderfully multicultural world, the Church is called to be the presence and agent of God's reconciling love in the world—urgent, dynamic and sacrificing.

#### **A Story: Church Planting**

Two bishops sit on a platform recently constructed on a hill overlooking Route 50 in Northern Virginia. They are receiving gifts from people in festive traditional costume. The celebration honors the opening of Santa Maria, a new Spanish-speaking Episcopal congregation of immigrants from Latin America, including El Salvador, Puerto Rico, Bolivia and other nations.

In late 2005, Santa Maria boasted an ASA of more than 300 after one year, even before the congregation's official launch. It is already a gathering place for Latino people from other congregations. The Diocese of Virginia bought the old building Santa Maria occupies a month after the 74<sup>th</sup> General Convention despite there being a substantial budget shortfall. The diocesan Executive Board unanimously authorized a debt of \$2.4 million. "This is mission," they said.

### **B. Mission means Evangelism**

We need to communicate and embody the gospel story in a rapidly changing world of multiple generational and cultural experiences. The Episcopal Church has never engaged in domestic mission in the way that is called for now. In our current national context, where more and more people are without spiritual community, we are called to be explicit in inviting our neighbors to share with us in the life and community of Christ.

University ministries have a unique missionary opportunity because they are across the street from a campus that is ripe for evangelism. They focus on the seeker, the questioner and 'the other.' Many students are brought into a new relationship with Jesus Christ and seek confirmation through these ministries. University ministries are places where students become involved with service, outreach and mission opportunities which connect them with "the other" in the local community, other parts of the country and internationally.

### **Section III: Signs of Life**

Much good work has occurred in the 20/20 movement since the 74<sup>th</sup> General Convention, including many of the tasks assigned to Church Center staff and Executive Council. We are pleased to report the Church Center has reorganized itself to support the work of mission.

A few dioceses and congregations have seized upon the missional perspective, setting specific goals to reach outside themselves through new church plants, revitalization of existing congregations, a focus on global and local justice ministries, and strengthening of youth corps service projects. These happened because people made hard choices to cut programs, to risk endowment funds and to have open conversations with new people, with whom they had profound disagreements. Missional actions require courage and boldness.

#### **New Congregations**

A conference, entitled “Plant My Church: The Presiding Bishop’s Consultation on New Church Development,” gave an overview of church planting. A second one in 2005 was for active church planters and focused on more specific topics. Ethnic and multi-ethnic church planting were on the agendas. A new position for church planting at the Church Center is supporting diocesan efforts while informing the church of developments and best practices in this field.

#### **Vital Congregations**

There is a hunger for training in congregational development. This is evident in full attendance at related conferences, for example: “Start Up, Start Over” that covers basic congregational development for starting new churches and turning declining ones around; “Upward Bound” a program that leads congregations through change, decision and conflict; “Fresh Start” that uses the arrival of a new priest as an opportunity for orientation and training; and “Transformation and Renewal” a congregational development training for leaders of African-American ministries. In addition, a new Ethnic Congregation Development team has been created at the Church Center.

#### **Next Generations**

Among the powerful things going on are: The Office for Young Adult Ministry held semi-annual conferences for leadership training for college and university students and an annual conference for leadership enrichment for university and college chaplains. Provincial higher education coordinators are helping identify matching funds to start or renew ministries on five or six campuses. The Episcopal Youth Event in 2005 drew over 1,300 young people from all over the church, including Province IX. The Young Adult Service Corps gives young adults opportunities for year-long international church service and mission. The Young Adult Network coordination committee drew 140 people to a church-wide gathering for those involved in diocesan young adult ministries. More than 70 dioceses now participate in the Young Adult Network initiatives, such as “Come to the Feast.” Eight Young Adult Domestic Internship programs provide local and diocesan opportunities to young adults explore their call to mission. Short-term Internship Programs offered by the Office of Youth and Young Adult Ministry provide eight-week service opportunities for young adults to explore longer-term service.

#### **Pastoral Leadership**

Pastoral Leadership Search Effort (PLSE) identifies young adults interested in ordination and provides them with a discernment community. An interactive website and DVD support this effort. An ecumenical partnership has developed an assessment tool for Bishops and Commissions on Ministry in identifying ordained leaders with gifts in church planting and in redeveloping declining churches.

#### **Communication**

The Episcopal Church website has been re-designed. Experience has shown that to reach young adults, our national church, our dioceses and our congregations must be visible, attractive, and available on the Internet. In 2005, a national advertising project that targeted seekers aged 25-35 was launched and support materials were mailed to congregations. Most written documents are now being sent out from the Church Center in Spanish and French, in addition to English.

## **Research**

Dr. Kirk Hadaway, Director of Research, was hired in November 2003 and has corrected statistical data on attendance and other topics going back to 1992. Reports on every congregation, with graphs, on average Sunday attendance and pledge income, are accessible to all on the Episcopal Church website. The Episcopal Church is participating in the 2005 FACT (Faith Communities Today) Survey, a national ecumenical research project first conducted in 2000. Results will be available from Hartford Seminary in April 2006.

## **Funding**

Executive Council created a Mission Funding Task Force that developed a strategy for mission funding to support new church plants, the national advertising project, and Episcopal Relief and Development.

## **Reconciliation Training**

Recognizing that God's people need to be equipped to reach out to the Other, the SCDME added reconciliation training to its agenda. The Diocese of Los Angeles has pioneered a model for teaching reconciliation skills, the Reconciliation Seminar, which is now co-sponsored by the Diocese of Western Massachusetts. As described below, reconciliation training efforts are underway in four dioceses and nine members of the House of Bishops have participated in the seminar. Reconcilers.net, an organization that has grown out of this effort will be present at the 75<sup>th</sup> General Convention. The Diocese of Los Angeles reconciliation team has launched a new initiative, "Teams of Six," designed to bring reconciliation training into congregations that are experiencing conflict.

### **A Story: Reconciliation Training**

In the spring of 1999, ten nervous lay people sat at a picnic table on the campus of an Episcopal school in southern California. Five were self-styled "conservatives" on issues of sexuality, and five were "liberals." Despite their anxiety, all ten yearned to reach out to the others, to learn who the others were as humans and as Christians, and why they were so passionate about these issues. The risks were vast because they could have deepened the divide instead of mending it.

From those ten people has grown an initiative to train lay people and clergy in faith-based reconciliation skills. Bishop Jon Bruno of Los Angeles adopted this initiative as a cornerstone of his episcopacy and sponsored a diocesan-wide training for 70 church leaders, including all four bishops.

In 2004 Bishop Gordon Scruton of Western Massachusetts invited a team drawn from those 70 to conduct a training seminar for a leadership team in his diocese. So enthusiastic was the response to the seminar that the diocese formed its own reconciliation team, which is partnering with the Los Angeles team to carry the message of faith-based reconciliation to other dioceses. In April 2005, the two hosted a faith-based reconciliation seminar for teams of leaders from the dioceses of Northern Indiana and Ohio, including their bishops. From a picnic table meeting of ten lay people to the bishops of four dioceses, a movement is beginning.

## **Other examples of powerful actions**

The Diocese of Massachusetts has made evangelism one of its top strategic priorities and published a booklet called, "A Shy Person's Guide to the Practice of Evangelism." The Diocese of Oklahoma organized its 2004 convention around sharing stories of God's activity in the people's lives. Province VIII has developed "Multi-Cultural by Design," a project to equip and foster multicultural ministries and congregations. The movement promoted by Episcopalians for Global Reconciliation, to give 0.7 percent of our personal, congregational, diocesan and national income to eradicate extreme global poverty has caught fire, with more than 60 dioceses and over 1,400 individuals participating. The missional ministry in the dioceses of Province IX and in our so-called "ethnic" congregations in the United States, provide opportunities to learn about multi-ethnic ministries for increasingly multi-ethnic communities everywhere.

Still it often happens that when the topic of 20/20 or mission arises, people seem to be waiting for the "National Church" to produce a "20/20 Program." But we are the "National Church." Most of us on the SCDME are regular people of the church—college students, attorneys, social workers, parents and a college chaplain—who live and work in the big and small cities, the suburbs and the plains; and we have regular lives in the world as attorneys,

social workers, priests and parents. The Church is all of us working together. 20/20 is not a program: it is a movement, a transforming vision.

#### **Section IV: What will it take?**

No one is expected to take these challenging first steps toward “the Other” alone or unprepared. Training programs exist and must be encouraged to grow. Anti-racism training, reconciliation training, and evangelism training are all powerful tools for helping Episcopalians live into the Gospel message of outreach to the stranger - the one who is not like us.

We have all seen, maybe even participated in, the mistakes and barriers that stop us in our tracks. For example, we have a tendency in our congregations to avoid displeasing the person who is resistant to change. But we have also seen that when we worry more about keeping that *one* than reaching the *other* one next door, we tend not to grow or move forward. We forget that our purpose is to engage in God’s mission together.

We call on every bishop, priest, deacon and layperson in the Episcopal Church to take personal responsibility, embrace this vision, and do the work of ministry. Together, we must form and re-form our congregations and local faith communities to be agents of God’s reconciling work in a world that is changing before our very eyes. We must turn ourselves inside-out.

#### **A Message to the Bishops of our Church**

As our Bishops, you are called to a unique ministry of evangelism and apostleship. You have a special responsibility to respond to the call to engage the whole church in God’s mission. We need you to cast a vision for our future that will call us: your diocese—the sheep of your flock—to a new life as an outwardly-oriented church, a church turned inside out, a church that lives through mission. In your ordinations you promised to “boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people” (BCP 518).

Many Bishops are doing wonderful work, but our need for leadership for mission is so urgent, important, and basic that we call on every Bishop to deepen your commitment, your intention, your prayer and your action—individually and working together through the House of Bishops—to cast a vision of mission for the church and to lead us there.

We are very disappointed that after all this time, all this passion and concern, in the face of continuing decline, so many diocesan Bishops have not even begun to have these conversations about mission, evangelism, new starts and new opportunities. Bishops, please turn your attention to mission, and turn away from distractions like ongoing disputes and looming international meetings.

#### **75<sup>th</sup> General Convention Resolutions**

##### **Resolution A037 Evangelism**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention reaffirm our commitment to the
- 2 Great Commission and to double the church by 2020; and be it further
- 3 *Resolved*, That every lay person, bishop, priest, and deacon of our church exercise personal evangelism by
- 4 talking intentionally about what God is doing in our lives and what our church is doing and by inviting
- 5 neighbors, family, and friends to worship with us; and be it further
- 6 *Resolved*, That General Convention direct Church Center staff to develop practical resources and training for
- 7 personal and congregational evangelism with diverse populations including among others young adults, ethnic
- 8 and racial populations, and new immigrants.

#### **EXPLANATION**

All are called to witness to our faith. The Catechism states, “The ministry of a lay person is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church” (BCP 855). Some, however, are called to the particular ministry of evangelist (Ephesians 4:11). Those who are gifted with presenting the Gospel in a compelling way need to be identified, trained, sent and encouraged.

**Resolution A038 Diocesan Development Initiative**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Presiding Officers, Executive Council and staff of the
- 2 Episcopal Church Center develop a strategy for ongoing organizational development for dioceses and a timeline
- 3 for implementation of said strategy. The strategy should consider: methodology identification, periodic sharing
- 4 of progress and lessons-learned, and leadership training. The officers, council and staff shall recommend
- 5 quantitative measures of accountability for diocesan mission performance; and be it further
- 6 *Resolved*, That a member of the Church Center staff report the findings and recommendations to Executive
- 7 Council annually at the Council’s second meeting in each calendar year, beginning in 2007, and be it further
- 8 *Resolved*, That Executive Council establish within itself a Standing Committee on Diocesan Development, at
- 9 the same organizational level as its existing Standing Committees.

**EXPLANATION**

The Episcopal Church needs to help equip Bishops and their diocesan staff better to lead their dioceses into more effective mission and evangelism in a world that is changing ever more rapidly. Some skills, resources and systems are already known and used in some dioceses; others are known in private and public sector organizations. We need an ongoing, regular way to improve our diocesan management and Executive Council needs to take on special oversight for this task.

**Resolution A039 Reconciliation Training**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Presiding Bishop and
- 2 Executive Council to include in their future triennial reports to General Convention descriptions of (a) their
- 3 efforts to promote formal training in faith-based reconciliation among bishops, clergy, and laity, and (b) results
- 4 achieved; and be it further
- 5 *Resolved*, That these reports include descriptions of the use of the following tools of faith-based reconciliation:
- 6 acknowledgement of the wounds groups have caused one another, repentance and forgiveness, telling stories
- 7 of God’s work in our lives, grief-sharing, sharing of privilege, bridge-building, conflict resolution and others,
- 8 as those reporting deem appropriate; and be it further
- 9 *Resolved*, That the General Convention urge the House of Bishops to participate in formal reconciliation training
- 10 during the next triennium in order to prepare all bishops to carry the skills and tools of faith-based reconciliation
- 11 home to their dioceses; and be it further
- 12 *Resolved*, That Executive Council report annually on the prevalence, frequency, quality and depth of reconciliation
- 13 training in the dioceses.

**EXPLANATION**

The Episcopal Church—indeed, the Anglican Communion— is currently racked with conflict for lack of commitment to reconciliation and the skills to engage in it. This is not the first time conflict has threatened to divide the church, nor will it be the last. The heat of the current conflict, however, highlights the need to meet the pastoral challenge posed by these conflicts. The Church's leaders must place a strong priority on promoting reconciliation skills.

The proposed resolution is offered in furtherance of the mission of the Church: “to restore all people to unity with God and each other in Christ” and the mandate of the Standing Commission on Domestic Mission and Evangelism to develop and recommend to General Convention policies and strategies for implementing that mission.

**Resolution A040 Developing Young Adult Leaders**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Office for Young Adult
- 2 Ministry to offer leadership training opportunities for young adults during the next triennium; and be it further
- 3 *Resolved*, That the 75<sup>th</sup> General Convention direct the Congregational Development Unit during the next
- 4 triennium to (a) include awareness of concerns about ministry with Young Adults in training events and (b)

- 1 develop educational resources for parish and diocesan leaders (of all ages) who seek to provide Young Adult
- 2 ministry; and be it further
- 3 *Resolved*, That each diocese be required to have at least two adults under the age of 30 serving on diocesan
- 4 governing boards; and be it further
- 5 *Resolved*, That the dioceses communicate widely the availability of these positions to young adults in the diocese;
- 6 and be it further
- 7 *Resolved*, That the names of the young adults filling these positions be added to the annual diocesan parochial
- 8 report.

#### EXPLANATION

As the average age of many in our congregations increases, the Episcopal Church needs innovative ways to reach the hearts and minds of young adults to bring them to Jesus Christ and to identify and train lay and ordained leaders in the Episcopal Church. Young adult leaders attract other young adults because they share common experiences and communication styles.

#### **Resolution A041 University Ministry**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention call upon the Executive Council,
- 2 dioceses, and congregations to affirm the importance of college and university ministries as fertile locations
- 3 for mission and evangelism and as sites for spiritual formation and leadership development, and commit
- 4 substantial funds to both expand and strengthen ministry to ensure significant and effective ministry on each
- 5 campus; and be it further
- 6 *Resolved*, That campus ministries be given canonical status as mission congregations, whenever appropriate;
- 7 and be it further
- 8 *Resolved*, That dioceses be encouraged to provide funding of a full-time or part-time staff position for ministry
- 9 on every campus, whenever appropriate.

#### EXPLANATION

The Episcopal Church has an incredible missionary opportunity during college years to reach out to those who have not heard the message of Jesus Christ in ways that are meaningful for young adults. We also have unparalleled opportunities for leadership development and for the spiritual transformation of future lay and ordained leaders of the Episcopal Church. With the intensity of peer experiences during the college years, University Ministry needs to be a priority for this church for evangelism and effective ministry leadership development.

University ministries are Mission Congregations in “tough territory” because their population is ever changing and, with few exceptions, campus missions cannot exist without Diocesan financial support. As mission congregations, they provide regular and sustaining sacramental presence in the lives of students and thus nurture those who are already Episcopalian.

University ministries are present at a critical time of life in which students of all ages are engaged with the “big questions” of self identity, decisions about what their “life’s work” will be and coming to see that all work as ministry of God.

University ministries provide opportunities for leadership development and spiritual transformation of future lay and ordained leaders of the Episcopal Church. University ministries are becoming increasingly visible as they seek to identify, mentor, and recommend young adults for ordained ministry.

#### **Resolution A042 Church Planting Initiative**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention establish a Church Planting
- 2 Initiative to encourage, support, and fund new congregations in the dioceses of this Church; and be it further
- 3 *Resolved*, That the Episcopal Church be a financial partner with congregations and dioceses by providing
- 4 matching grants to dioceses for initial start-up, acquisition of land, and first phase building construction; and
- 5 be it further

- 1 *Resolved*, That the Church Planting Office lead and support the Church Planting Initiative by: keeping the
- 2 church abreast of best practices for church planting; raising awareness of opportunities for starting new
- 3 congregations throughout the church; assisting individual dioceses in planning and developing a vision and a
- 4 plan for church planting; developing tools for assessing candidates for new church development; and
- 5 recommending matching grants for land acquisition and new church development; and be it further
- 6 *Resolved*, That the 75<sup>th</sup> General Convention request that the Presiding Bishop and Executive Council implement
- 7 a major gifts campaign to fund the Church Planting Initiative.

#### EXPLANATION

From the book of Acts forward, the establishment of new congregations has been the best method for reaching new populations with the good news of the Risen Christ. The history of our dioceses has been shaped by the risks taken by church planters and church planting bishops. Every church in our dioceses was once a new church plant. We plant churches to proclaim Christ and to reach new generations.

Recent immigrants and new residents in a community share a common experience. They are outsiders. The invitation to visit and join a new faith community provides a way for the newly arrived to be insiders in a new faith community. While an established congregation may attract and retain the committed, a newly forming congregation is far more effective in reaching people who have not yet committed their lives to Christ. It is easier to grow a church where the newcomer can be an insider.

New congregations are needed wherever new populations are arriving. The future of the Episcopal Church rests on our willingness to embrace changing populations and new opportunities. Maintaining what we already have is not enough if we are to fulfill our 20/20 Vision. What is needed is a bold, exciting vision of new church development in every diocese of our Church.

Resources for new church development are limited, however, in diocesan budgets. Existing requirements severely limit the ability of any diocese to acquire land, hire new church developers, and construct first phase buildings for new congregations. Resources for new work must be found beyond existing budgets and assessments.

If the Episcopal Church is to be effective in developing new congregations, a partnership between the Episcopal Church and its dioceses is essential. Funding assistance is needed for new starts, land purchases and first phase building construction. Practical assistance is needed to recruit, assess, and train church planters and advise dioceses in identifying new opportunities.

#### **Resolution A043 New Church Development**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention encourage every diocese of this
- 2 church to identify and document with projected costs and demographics including racial, ethnic, generational,
- 3 and socioeconomic makeup of the targeted areas, prime opportunities for the development of new
- 4 congregations, and communicate this list of opportunities to the Church Planting Office by June 30, 2007;
- 5 and be it further
- 6 *Resolved*, That the Church Planting Office be directed to assemble these reports by December 30, 2007, and
- 7 convey to Executive Council, in its regular report a comprehensive list of opportunities for new church
- 8 development and projected costs, and to communicate this list through electronic and print media to the
- 9 Church; and be it further
- 10 *Resolved*, That upon receipt of the comprehensive report for new church development, Executive Council
- 11 initiate first, a feasibility study, and second, a major capital campaign to raise new external monies to be used
- 12 to meet these opportunities; and be it further
- 13 *Resolved*, That if adequate new monies cannot be raised by the 76<sup>th</sup> General Convention, that the Executive
- 14 Council be directed to invest church assets in the future growth of our Church.

#### EXPLANATION

To fulfill the 20/20 goal of doubling the Episcopal Church by the year 2020, a major capital investment will be required. Just as many existing congregations need to expand space for worship and programs, the Episcopal Church needs to expand its number of congregations to fulfill the Great Commission.

Many dioceses have growth potential, but do not have the capacity to hire church planters or acquire land. We cannot, however, allow the lack of funds to divert our 20/20 Vision. In fact, we must invest in our future if we are to reverse present decline. We need to focus on vision and trust in God's provision.

As a first step in a Church Planting Initiative, it will be necessary to discern those particular areas where God is calling the Episcopal Church to begin new congregations. This will require an intentional effort in every diocese of our Church to identify priority opportunities and then to estimate the cost of fulfilling them.

Second, when opportunities are clearly identified, a vision of new church development in our dioceses needs to be communicated to the Church in a compelling way through print and electronic media.

Third, efforts must begin to initiate a feasibility study for a capital funds drive for a Church Planting Initiative of the Episcopal Church. Our future depends on our willingness to think beyond what exists to what God is calling us to create.

### **Resolution A044 Ethnic Congregational Development Office**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Domestic Mission and Evangelism to study the work of the Ethnic Congregational Development Office
- 3 and make policy recommendations to future General Conventions.

#### EXPLANATION

The Ethnic Congregational Development Unit was reorganized after the 74<sup>th</sup> General Convention as a way of furthering the "20/20 Vision." However, no relationship was established between that office and a Standing Commission that could learn from its work and bring forward policy recommendations deriving from its work to General Convention. The Standing Commission on Domestic Mission and Evangelism currently studies most aspects of the 20/20 vision and is therefore the most appropriate Commission to take on this responsibility. This resolution will not give the Commission any supervisory responsibilities over the operations of the Ethnic Congregational Development Office, but will provide a policy voice for the Office.

### **Resolution A045 Amend Canon III.8.4(e)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.8.4.(e) is hereby amended to read as follows:
- 2 **(e)** Subject areas for study during this program of preparation shall include:
- 3 (1) The Holy Scriptures;
- 4 (2) Church History, including the Ecumenical Movement;
- 5 (3) Christian Theology, including Missionary Theology and Missiology;
- 6 (4) Christian Ethics and Moral Theology;
- 7 (5) Studies in contemporary society, including racial, ~~and~~ minority groups *and cross-cultural ministry; Cross-cultural*
- 8 *ministry skills may include, but are not limited to, the ability to communicate in a contemporary language other than one's first*
- 9 *language.*
- 10 (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the
- 11 Book of Common
- 12 Prayer and the Hymnal, and authorized supplemental texts; and
- 13 (7) Theory and practice of ministry, *including the ministry of evangelism;*
- 14 (8) *Theory and practice of leading change in organizations.*

#### EXPLANATION

A person ordained at the beginning of the 21st Century might actively serve until 2040 or 2050. With changing demographics and an increasingly post-Christian culture, skills in cross-cultural and evangelistic ministries will be essential as will skills in managing change.

We cannot expect a change in outcome without a change in our own behavior. The only constant in our world is continuous and accelerating social change. All organizations resist change. Church leaders need to be prepared and equipped to anticipate, lead and manage change.

**Resolution A046 Scheduling of General Convention**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That future General Conventions be scheduled between July 1 and
- 2 August 15.

**EXPLANATION**

To allow students and faculty to participate in General Convention. Many schools are in session until the end of June and others begin in late August. We are committed to the full participation of students and young adults and should not schedule our General Convention at a time when many of them cannot participate.

**BUDGET REPORT**

The Standing Commission on Domestic, Mission and Evangelism will meet approximately five times during the next triennium. This will require \$27,000 each year for a total of \$81,000 for the 2007–2009 triennium.

## STANDING COMMISSION ON EPISCOPAL CHURCH COMMUNICATIONS

### MEMBERSHIP

|  |                             |
|--|-----------------------------|
| The Rev. W. Nicholas Knisely, <i>Chair</i>                   | Bethlehem III, 2009         |
| Canon Cynthia Wilson McFarland, <i>Vice-Chair</i>            | New Jersey II, 2009         |
| The Rev. Mary L. Allen                                       | Olympia VIII, 2006          |
| Mr. Douglas R. Briggs  | Missouri V, 2006            |
| The Rev. Jon Paul Davidson                                   | Nevada VIII, 2006           |
| The Rt. Rev. Paul V. Marshall                                | Bethlehem III, 2006         |
| Mr. Sean Meade   | Northern Indiana V, 2006    |
| The Rev. Brenda Monroe                                       | Atlanta IV, 2009            |
| Dr. Brian K. Reid  | California VIII, 2009       |
| The Rt. Rev. Kirk Smith                                      | Arizona VIII, 2009          |
| Mr. Ralph Spence Jr.   | Montana VI, 2006            |
| Ms. Richelle Thompson  | Southern Ohio V, 2009       |
| The Rt. Rev. Pierre Whalon                                   | Churches in Europe II, 2009 |
| The Rt. Rev. GERALYN WOLF                                    | Rhode Island I, 2006        |
| Ms. Dorothy J. Fuller, <i>Executive Council Liaison</i>      | El Camino Real VIII, 2006   |
| Mr. James R. McMahon, <i>Special Rep. for HD Pres.</i>       | New Hampshire I, 2006       |
| Mrs. Barbara C. Caum, <i>Staff Consultant</i>                | Bethlehem III               |
| The Rev. Mark Seitz, <i>Staff Consultant</i>                 | West Virginia III           |
| Mr. Robert Williams, <i>Staff, Director of Communication</i> | Los Angeles VIII            |

### Preface

Communications is inextricably linked with technology, whether the technology be that of printing, radio, television, Internet, wireless telephones, or skywriting. It is not helpful to discuss communication except in concert with a discussion of technology, because the communication is carried by technology.

Technology does not change anything. It changes the possibility or price of things, and people then make the changes. From time to time it is sensible for people to change what they do because technological change has made new ways better somehow than old ways.

Historically there has never been an issue of useful technology not being adopted. If it is genuinely good, and you don't adopt it, your children or your grandchildren will. The question for us, and the focus of this Commission, is whether or not we, the boundary generations, should work to adjust to new information technology or just wait for our children and grandchildren to do it.

Should you spend your money buying a computer and learning to use the Internet? Should our Church spend its money producing a web site or an e-mail list? Should religious education take something out of the curriculum to make time for education about the Internet?

Many think that the Internet is an unusually effective medium for spreading the Good News of Jesus Christ. It is a few years too soon to be certain about this, but the early results are good. In fact, the early results are so good that this Standing Commission urges the Church to push harder on using the Internet. The Internet seems also to be a very affordable means of presenting The Episcopal Church to the world. We must continue to make sure that we are being presented well in the media that matter in our culture.

Although it is important to adapt to new technology, it is equally important to make competent use of existing technology. There is no substitute for training and experience in any discipline; the field of Communications is no exception.

## Introduction

The Standing Commission on Episcopal Church Communication (SCECC) was originally intended to function as a “virtual” body, meeting and working online with no actual physical meetings during the 2004–2006 triennium. We have managed for the most part to live into this mandate. As a result we have learned something of the advantages that working in this manner affords. We have also learned that there were several unforeseen complications that required us to slightly modify the way we did our work. There are a few conclusions that we can share with other bodies in the Church should they plan to make use of the new technologies emerging online in support of their work in the coming triennium.

First and foremost, the online format of our work as a Commission was profoundly cost effective. We have made use of freely available resources to do the largest part of our work. Our initial discussions began via an e-mail list to which all the SCECC belonged. We have since added a public list so that any person who is interested in following along with the work of the Commission will have access to our meeting notes and discussions. The Society of Archbishop Justus hosted both of these lists with no cost to the General Convention budget. Our actual meetings took place during text-chat sessions using the AOL client and service. The tools and the service were available to anyone with a computer and Internet connection. On a few occasions we had guest observers in the meetings, again with no cost to either the observer or to the Office of General Convention.

Second, we learned that the format we used for our work was convenient for members. The lack of travel required for meetings allowed some of us to participate in the work of the Commission who might otherwise not have been able to do so. The meetings of the Commission required a commitment of a couple of hours at most on the day of a meeting. Members of the Commission worked around the world and spanned seven different time zones. Yet because of the format of our meetings, all were able to participate regardless of location. The rest of the Commission’s work was done either by e-mail or by phone and videoconference.

Third, the format that we used was found to be democratic and empowering for all the members. The fact that our meetings required very little travel commitment meant that people were able to serve on the Commission who might not have been able to serve. It is expected that as other CCABs adopt these tools in part or in whole, we will find that members of the Church whose schedule or life situation might not have allowed them to participate previously in the work of a CCAB might now be able to contribute.

There were a few problems that we did encounter this triennium. As the Church starts to make the transition to using new technology, care will need to be taken to avoid or at least mitigate these issues.

The primary problem we encountered in our use of these tools was that not all Commission members were equally facile with the technology used to communicate. Tools such as e-mail, online chat sessions, shared calendars, require people to learn how to use a computer and its tools. While many of our members were comfortable with the technology, some felt limited in their ability to participate.

Another problem was that it was difficult at times to communicate with each other. We lacked sufficient relationships with each other to be able to properly interpret the context of remarks made during meetings and in the course of our work. This led to occasions where humor was misinterpreted and serious comments were ignored. Our solution to this issue was to have one face-to-face meeting early in the triennium where we all had a chance to get to know each other. Having this contact allowed us to more effectively communicate with each other when we worked online.

In terms of conclusions that we have drawn from our work, we offer the following three learnings:

1. The Office of the General Convention will need to provide some sort of infrastructure to support CCABs as they move to doing more work online. This may be as simple as hosting e-mail lists, shared calendars and chat rooms but could also include providing support for phone and video conferencing.
2. There was some cost involved in doing the work of this Commission. There will need to be money budgeted for each Commission to pay for the costs associated with using online tools. We were able to make use of freely available tools, but phone and videoconferencing are not at present free of cost. However if each CCAB

could commit to reducing by its physical meetings by half or a third in the coming triennium the savings would be significant.

3. CCAB members of interim bodies will need to spend the necessary time to learn how to use the emerging technology. Training in the use of e-mail and online chat is available in local community colleges, in books, and online. It will be needed to realize the cost-effective, inclusive and convenient aspects of online collaboration.

### **Communication Strategies for Community Building in the Episcopal Church**

The purpose of the Church is not just to do God's work in the world, but also to engage the membership in the process of doing that work. When members are encouraged to participate in ministry, they are more likely to become part of the Church community because of the fulfillment that service provides. In order to build community, the Church should seek to nourish the spirit of individual members by helping them identify their gifts and then providing ways they can use those gifts to enhance the ministry of the Church. Those gifts include time, talent, and treasure and while it is easy to receive and allocate treasure, the Church needs to establish procedures for sharing information and receiving responses in order to utilize each member's time and talent.

To accomplish this part of the Church's purpose, we can build community on a church-wide as well as local level by supporting overlapping methods for sharing information, giving access to the discussion of ministry and soliciting evaluation and direction from the broader membership. The Internet offers exciting new opportunities for involving members in ministry through the building of networks for communication and the creation of online support communities for the various ministries of the Church. We believe the following proposals will allow greater participation from members who have limited vacation time, families they cannot leave, or other conditions that prevent their participation in meetings or conventions. These proposals also provide more cost effective procedures for enabling the discussion of ministry while allowing those discussions to be more inclusive.

1. Establish web pages, or let CCABs establish their own, where agendas and minutes of meetings can be posted for interested members to keep track of and participate in the discussion of ministry between meetings of General Convention. The timely posting of this information is called for in the Canons and giving the broader membership access will give ownership, broaden the resource base and help the Church avoid "reinventing the wheel" in responding to ministry challenges. Many of the resources of our membership are ignored if CCABs do not share their work between meetings of General Convention.
2. Establish an e-mail list that can be used by leadership and staff to post news and information about Church Center ministry, inform members of webpage updates, and post links to commission and committee agendas and minutes. This e-mail list should include a "bulletin board" feature that allows access to previous messages at a web address that is available to any interested party. This list would not be for dialogue, but should be used to share information that does not warrant a "press release" from Episcopal New Service (ENS) or an article in Episcopal Life. This would include notices that have previously been posted by leadership and staff to the "unofficial" e-mail list for bishops and deputies. This will help the Church avoid creating "insiders" and "outsiders" based on access to information.
3. Continue encouraging Standing Commissions to use Internet resources for meetings. This saves money, allows more people to participate in the development of ministry and enables a more collaborative relationship with Church Center staff. Regular use of e-mail lists and instant message meetings will allow ministry to develop at a faster pace than three or four in-person meetings a year. This could also allow committees and commissions to keep working right up to General Convention, and begin working and getting to know new members as soon as they are selected.
4. Continue developing ministry at the Province level in the Church. We need to establish web pages that give relevant information about leadership, meetings and ministry at the Province level. Provinces should be encouraged to create their own e-mail lists and web pages to share information and to complete the communication network in the Church. The goal should be to use the nine Provinces as a hub for the exchange of information both from the leadership down and the grassroots up. Example: A survey could be distributed to nine Province communicators who post it to their e-mail list of interested province members. Responses

could be received at the Province level, evaluated and results reported to the Church Center or Executive Council.

Most of these proposals are aimed at giving the broader membership greater ownership in the ministry of the Church. The Internet offers incredible opportunities to create and support new networks for communication that can broaden participation beyond members who can travel and attend meetings. Greater ownership leads to greater support and open information fosters greater trust. If our policies and procedures show that we value local members, they will have a stronger connection to the national Church, leadership might receive useful information and ideas, and the community of those who are spiritually nourished through participation in Church ministry could be enlarged.

### **On the effectiveness of the advertising campaign**

Over the past three years the Episcopal Church has engaged in a number of elements that together make up a nationwide advertising campaign which was response to Resolution 2003–A081. Advertising has included both print media and television, and has been targeted to a number of different areas around the country. The main push of the campaign was a series of television advertisements aimed at those in the early 20's to early 40's age demographic which ran in the late summer and autumn of 2005.

The campaign was run through the Office of Communication and required the participation of dioceses in order to help fund and place the advertising in their markets. Some problems were noted in the procedures for allowing dioceses to sign-up for the campaign, and so the SCECC feels that this process should be streamlined and improved. However, in large part the Church Center and dioceses were able to work together in an cooperative and collaborative manner, and this may well be a model that could work well for other groups in the church in the future.

The stated goal of the advertising campaign has been to achieve name recognition for the Episcopal Church among viewers while also inviting each to consider visiting a local congregation. There have been reports from some local congregations in target areas of new members who had shown up in direct response to the advertising campaign. Despite this, the Commission feels it is vital that the continuance of such efforts should be on the understanding that there will, in the future, be a clear, quantitative process in place to evaluate the effectiveness of the campaign against a set of stated outcomes. Part of the budget for the campaign needs to be set aside for this analysis, which should be conducted by an external professional agency, in order to be sure that the church's money is being spent in a way that is both effective and useful.

## **75<sup>TH</sup> GENERAL CONVENTION RESOLUTIONS**

### **Resolution A047 Amend Canon I.1.2(12)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.1.2(12) is hereby amended to read as follows: (12) A
- 2 Standing Commission on Episcopal Church Communication consisting of ~~14~~ 12 members (4 Bishops, 4
- 3 Priests and/or Deacons, and 6 Lay Persons). It shall be the duty of the Commission to ~~guide the policies,~~
- 4 ~~participate in the strategic planning, and share in the oversight of implementing a comprehensive communication~~
- 5 ~~strategy for the Episcopal Church~~ *identify, study and consider communications strategies, policies, and priorities, as well as*
- 6 *new technologies, so as to strengthen communicating the Gospel and the mission of this Church to the world at large, as well as*
- 7 *improving communications among members of this Church, parishes, dioceses, and the various bodies of the General Convention.*
- 8 *It shall report its work and make recommendations to the General Convention.*

### **Resolution A048 Information Technology Working Group**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church direct
- 2 the Church Center and other church bodies to adopt industry appropriate "best-practices" when adopting
- 3 new technology and in making communication decisions. That a working group of five persons be named
- 4 from the members of The Episcopal Church to serve as consultants as needed to help the entities of the
- 5 church implement this guideline. The five persons shall be nominated by the Presiding Bishop, the Chief
- 6 Operating Officer of DFMS and the President of the House of Deputies. The Executive Council will confirm
- 7 the selection.

EXPLANATION

Our Church, like many other organizations that do not themselves specialize in information technology (IT) as their “product,” is often unprepared to purchase significant pieces of technology because it lacks a strategic understanding of how to select technology to achieve its goals. It is hard enough for technology-based organizations to make optimal technology selections. Very few non-technical organizations have the in-house expertise needed to do long-term planning for technology selection.

That is to say, most non-IT companies and organizations do conduct adequate IT planning on the strategic level, even though technology acquisition and deployment is a major expenditure. Limited resources and staff force these organizations into a situation in which strategic technology decisions are handled tactically. Staff who are not trained or paid to follow diligently the wide and often divergent industry trends often cannot adequately understand and predict how particular products or technologies impact their organizations. They are nonetheless required to select a vendor or product and often resort to making decisions that are comfortable or defensible rather than correct. In the best case, staffers choose products that are familiar to them. In the worst case, they fall victim to impressive salesmanship by vendors.

Organizations that cannot afford to retain and support a full-time strategic technology staff (and even those that do) routinely rely on the expertise of professional technology research firms and industry experts for input into technology selection for large-scale and significant acquisitions. Their advice has the benefit of being impartial and well informed, though often expensive. Nevertheless, poor strategic planning in technology acquisition has the tendency to be a “pay me now or pay me much more later” situation, and thousands of dollars of reliable, solid advice at the outset of a technology selection process can avoid tens or hundreds of thousands of dollars wasted with a poorly-informed purchase that must then be replaced by something else.

The Episcopal Church cannot afford a full-time staffer whose sole responsibility is to stay current in technology and guide technology decision-making. Moreover, such a position cannot be cost-justified in most cases, since the Episcopal Church Center’s sporadic need such a resource would hardly justify even one “full-time equivalent” resource when compared to the cost of *ad-hoc* retention of external professional assistance. Equally so, it cannot afford to make expensive mistakes by purchasing inadequate, unnecessary, or poorly-fitting pieces of technology, infrastructure, and services. The wise course is to develop a formal procedure of technology selection for acquisitions whose lifetime cost is over a certain monetary threshold (perhaps \$50,000). An essential component of this process would be early input from a variety of technology research and consulting resources as to:

- What technology component(s) are germane to the “business requirements;”
- Who constitute the relevant vendors in the field; and
- How to go about conducting a competitive vendor selection process, including a Request for Information (RFI), Request for Proposal (RFP), and Proof of Concept before selecting a finalist and negotiating a contract.

**Resolution A049 Adopt Open Standards for Data**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church move
- 2 toward adopting recognized open standards for the data formats that are used in its electronic communications
- 3 and data storage. A recognized open standard is one that is documented by, and whose specification is controlled
- 4 by, a well-known national or international standards body.

EXPLANATION

Electronic document storage and retrieval technology is rapidly evolving. The ability to store information electronically allows it to be easily retrieved, searched, and shared with others. However because the formats that are used to store the information are being modified, there have been numerous instances where information has become inaccessible because the system used to retrieve that information has become obsolete and is no longer manufactured. A classic example of this is scientific and demographic data that was collected and stored on punch cards in the 1960’s. Much of this data is no longer able to be readily accessed without expensive techniques to

transfer it to modern storage formats. A more recent example is the difficulty that some have in getting access to files that were created in older programs like WordPerfect or Dbase.

By using open-standard document formats, the Church will be able to “future proof” its data and ensure that the files created will be able to be read by future users. In addition, there is a significant advantage in using fully documented file systems for people who may not have access to expensive technology or who may need assistive technology to communicate effectively. Proprietary formats can often be used only with expensive proprietary software.

**Resolution A050 SECCC Budget Appropriation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church request
- 2 that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$15,000
- 3 for the Standing Commission on Episcopal Church Communication for meeting expenses during the 2007–2009
- 4 triennium.

**EXPLANATION**

The Standing Commission on Episcopal Church Communication has been able to accomplish the majority of its work by using online tools and technology. This has allowed it to significantly reduce the cost incurred to the budget of the Office of General Convention.

It was our experience however that our work was greatly facilitated by holding a meeting in which we were able to spend time together working in the same place. This funding request would allow us to hold one meeting during the triennium and to pay for incidental travel costs to allow some members of the Commission to attend national and provincial meetings of persons engaged in communication ministries in the Episcopal Church.

**Resolution A051 Electronic CCAB Meetings**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church direct
- 2 the Committees, Commissions, Agencies and Boards of the General Convention to begin a process to
- 3 accomplish an appropriate portion of their work more efficiently and economically by using online tools,
- 4 conference calls and video conferences.

**EXPLANATION**

The Standing Commission on Episcopal Church Communications held exactly one in-person meeting during this triennium. All other work was done using e-mail, online conferencing, and telephone conference calls. We found great value in having one in-person meeting during the triennium, but believe that having more than one such meeting might have been wasteful. More information is contained in the “working online” narrative, above.

**Resolution A052 Provincial Communication Specialists**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church endorse
- 2 a position of Provincial Communication Specialist for any of the nine provinces who want to have such a
- 3 position: and be it further
- 4 *Resolved*, That the Provincial Communication Specialist will assist in the implementation of the Communication
- 5 Strategy of the Church and to work directly with parishes and dioceses in the province to build connections
- 6 for regional communication, to design websites, to develop story creation skills and to institute methods of
- 7 distribution of news and information generated by each organization's mission work, educational offerings
- 8 and evangelical outreach; and be it further
- 9 *Resolved*, That this resource person will assist Attendees at workshops led by Church Center and Diocesan
- 10 program staff in designing stories that will communicate their learning experience as fully as possible to Church
- 11 members at the local level in order to maximize the effectiveness of such gatherings to the mission, education,
- 12 and evangelism work of their individual parishes and dioceses, assist in networking information with Standing
- 13 Commissions and Executive Council as needed and, when possible, offer training to local Church members,
- 14 both youth and adult; and be it further

- 1 *Resolved*, That persons selected for these positions will be capable communication professionals and will work  
2 in coordination with the Episcopal Church Center Office of Communication to teach web design, coordinate  
3 dissemination of grass roots stories, both regionally and nationally and create “best practice” networks for  
4 continuation of that work throughout the Church, and be it further  
5 *Resolved*, That the resources of the Church Center Office of Communication staff will be available to these  
6 persons, who will be based geographically within the Province served, apply for funds up to \$3,000 for each  
7 position each year, depending on the needs of the Province; and be it further  
8 *Resolved*, That Provinces are encouraged to coordinate with the Episcopal Church’s Office of Communication  
9 for the identification of such person, in consultation with the provincial leadership staff or a special Provincial  
10 Communications Committee created for this purpose; and be it further  
11 *Resolved*, That the General Convention request that the Joint Standing Committee on Program, Budget and  
12 Finance to consider a budget allocation of up to \$27,000 for each year for a total of \$81,000 for the  
13 implementation of this resolution.

#### EXPLANATION

The explosive development of the Internet has created a unique new communication medium that the Church can use creatively both to conserve resources and increase its communication effectiveness. While the Internet is capable of providing all members of the Church equal access to plans, deliberations and educational opportunities; several of our Dioceses and many individual parishes and missions do not have access to the communication skills and technical knowledge needed to effectively use Internet technology to their benefit. While some of this work is already underway, this General Convention is being asked to adopt a general communication strategy which sets goals and expectations for every level of the Church and the positions created through this resolution will assist in providing a trainer and coordinator of regional communication.

## STANDING COMMISSION ON ECUMENICAL AND INTERRELIGIOUS RELATIONS

### I. MEMBERSHIP

#### *Bishops*

|   |                             |
|---|-----------------------------|
| The Rt. Rev. William O. Gregg, <i>Chair</i> | Eastern Oregon VIII, 2006   |
| The Rt. Rev. Edwin Gulick                   | Kentucky IV, 2009           |
| The Rt. Rev. William D. Persell             | Chicago V, 2006             |
| The Rt. Rev. Alan Scarfe                    | Iowa VI, 2009               |
| The Rt. Rev. Douglas E. Theuner             | New Hampshire, I 2006       |
| The Rt. Rev. Pierre Whalon                  | Churches in Europe II, 2009 |

#### *Presbyters and Deacons*

|                                       |                                |
|---------------------------------------|--------------------------------|
| The Rev. Daniel S. Appleyard          | Michigan V, 2009               |
| The Very Rev. C.B. Baker              | West Tennessee IV, 2009        |
| The Very Rev. Joseph Britton          | Connecticut I, 2006            |
| The Very Rev. Donald D. Brown         | Northern California VIII, 2006 |
| The Rev. Deacon Lorraine Mills-Curran | Rhode Island I, 2009           |
| The Rev. Ellen K. Wondra              | Chicago V, 2006                |

#### *Lay Persons*

|                          |                            |
|--------------------------|----------------------------|
| Dr. Roderick Dugliss     | California VIII, 2009      |
| Ms. Janet Farmer         | Texas VII, 2009            |
| Mr. James R. Foster      | Eastern Oregon VIII, 2006  |
| Ms. Elaine C. Francis    | Virgin Islands IX, 2009    |
| Ms. Alice Roberta Webley | Southern Virginia IV, 2006 |

#### *Adjunct, Ex Officio and Staff*

|  |                   |
|--|-------------------|
| Mr. Arthur J. Geissler, <i>EDEIO Appointee/ Liaison</i>  | Massachusetts I   |
| The Rev. Randall Lee, <i>ELCA Liaison</i>  |                   |
| The Rev. Timothy Vann, <i>Executive Council Liaison</i>  | Nebraska VI, 2006 |
| The Rt. Rev. C. Christopher Epting, <i>Deputy for Ecumenical and Interfaith Relations</i>              |                   |
| Dr. Thomas C. Ferguson, <i>Associate Deputy for the Ecumenical and Interfaith Relations</i>            |                   |
| The Rev. Dr. Gwynne Guibord, <i>Consultant to the OEIR</i>   |                   |
| The Rev. Canon J. Robert Wright, <i>Consultant to OEIR and Historiographer of the Episcopal Church</i> |                   |

### II. WORK OF THE COMMISSION

#### A. Mandate

The mandate of the Standing Commission on Ecumenical and Interreligious Relations (SCEIR) is to recommend a comprehensive and coordinated policy and strategy on relations between this Church and other Churches, and other religions, to make recommendations concerning interchurch cooperation, unity, and interreligious dialogue, and action. It also nominates for appointment by the Presiding Bishop, persons to serve on the governing bodies of ecumenical and interreligious organizations to which this Church belongs and to receive reports from them which are also presented to the Presiding Bishop and Council [Canon I.1.2(n)(5)].

The Office of Ecumenical and Interfaith Relations (OEIR) works closely with the Commission. The OEIR is part of the Office of the Presiding Bishop, and is an extension of the Presiding Bishop's canonical charge as chief pastor and primate. The OEIR initiates and maintains ongoing work in ecumenical and interfaith relations, a record of which may be found at <http://www.episcopalchurch.org/eir.htm>.

**B. Action on Resolutions Referred by the 74<sup>th</sup> General Convention**

**2003–D025 Continue Efforts to End Racism:** SCEIR responded by continuing involvement in the nine-church partnership known as Churches Uniting in Christ (CUIC) and particularly its task force on Racism, participating in a March 2004 CUIC training event in Chicago for denominational staff, academics, and practitioners of anti-racism work. SCEIR also engaged itself in the Episcopal Church's anti-racism training in Louisville in April 2005. In addition, the same meeting heard about interreligious initiatives of partner denominations and explored racism in interreligious contexts.

**2003–A085 Reception of ELCA members:** The Lutheran-Episcopal Coordinating Committee (LECC), which brought 2003–A085 to the SCEIR, continues to monitor the ways in which Lutherans are received into the Episcopal Church.

**2003–A086 Request a Conversation on the Lutheran Ordination Bylaw:** SCEIR received regular updates from its representatives on the LECC. This committee, made up of seven members from each church, meets twice each year to encourage and coordinate joint mission and ministry. Among many other things, LECC monitors the ways and extent to which the ELCA ordination bylaw exception may cause any additional limitation upon the full communion relationship that has been established. As of April 3, 2005, there have been only twenty-four exceptions to Episcopal ordination of pastors since the Call to Common Mission's (CCM) inauguration in January 2001 out of over 1,000 ordinations since that time. Further, such pastors are not interchangeable with the Episcopal Church under the terms of CCM. Thus it is SCEIR's considered opinion that limitations on full communion because of the ordination bylaw exception are minimal and should decrease over time.

**2003–A087 Establish Interim Eucharistic Sharing with Moravian Church in America:** As authorized by the resolution, the Episcopal Church and the Moravian Church in America have commenced a second round of bilateral dialogue, focused on the reconciliation of ordained ministries and any other outstanding issues as the two churches consider full communion with one another. The SCEIR continues to provide oversight to this dialogue.

**2003–A088 Report the Church's Official Response to the Gift of Authority:** The SCEIR's response to the document the *Gift of Authority* (produced by the Anglican Roman Catholic International Commission and distributed to provinces of the Communion for response) was forwarded to the Anglican Communion Office after its official endorsement by the General Convention.

**2003–A090 Reaffirm Christian-Muslim Dialogue:** SCEIR monitored the successful completion of the Interfaith Education Initiative jointly sponsored by a grant from Episcopal Relief and Development and the Office of Ecumenical and Interfaith Relations. Interfaith courses were offered in seminaries and dioceses, a website ([www.interfaitheducationinitiative.org](http://www.interfaitheducationinitiative.org)) established, and a successful conference held at the Washington National Cathedral in September 2004. A special interreligious committee of SCEIR has been formed and arranged for interreligious staff persons of major partner denominations to report on their church's interreligious work at the April 2005 SCEIR meeting. The Presiding Bishop's Deputy for Ecumenical and Interfaith Relations addressed the Islamic Society of North America's Annual Conference of 2004 in Chicago. All these efforts were done in compliance with and with attention to 2003–A090.

**2003–B003 Study and Present the Reuilly Accord:** The 74<sup>th</sup> General Convention authorized the SCEIR to study a request from the French Reformed and Lutheran Churches that the Episcopal Church consider signing the Reuilly Accord which they concluded with the Church of England. As the Commission has deliberated on this request, it has become clear that the Reuilly Accord are a basic ecumenical agreement, with both parties mutually recognizing the other as a valid Christian church, but still far away from full communion. It would therefore seem appropriate that the Episcopal Church consider signing the Accord, as the Convocation of American Churches in Europe has a growing number of congregations in France, both Anglophone and native French. However, the disturbances in relations among Anglicans following the 74<sup>th</sup> General Convention have given pause to the dialogue

from the French churches which made the initial request, as the participants wait to see the outcome of the Lambeth Commission process.

The SCEIR therefore recommends that the matter receive further study until such time as may seem propitious for a renewed dialogue on signing the Reuilly Accord.

**2003–B006 Continue Dialogue with the Reformed Episcopal Church and the Anglican Province in America:**

While ongoing talks were held with the Reformed Episcopal Church (REC) and the Anglican Province of America (APA) in 2003 and 2004, given the present instability in the Anglican Communion, the parties involved have agreed to a mutual suspension—all sides were in agreement this was not a cancellation of the talks—for the time being. The OEIR has advised caution in appointing a subcommittee to research and render an opinion on the validity of Holy Orders in the Reformed Episcopal Church. SCEIR will continue to monitor developments in the upcoming triennium.

**2003–CO31 End All Forms of Religious Persecution and War:** In response to the tragic events of September 11, 2001, Episcopal Relief and Development provided a three year grant to develop a program for interreligious education to promote religious understanding and tolerance. SCEIR's support of the Interfaith Education Initiative led to the production of an Interfaith Education manual available through Episcopal Books and Resources. Sample interfaith worship services and principles for interfaith worship are available in the manual and on the website ([www.interfaitheducationinitiative.org](http://www.interfaitheducationinitiative.org)). A network of local interfaith groups involving Episcopalians stays connected through a list-serve managed by the Office of Ecumenical and Interfaith Relations in order to facilitate the sharing of resources for dialogue and worship.

## **C. RESOLUTIONS FOR THE 75<sup>TH</sup> GENERAL CONVENTION**

### **I. Membership in Christian Churches Together in the USA**

Christian Churches Together in the USA began in September 2001 with a meeting of church leaders in the United States to explore the need for expanding fellowship, unity, and witness among the diverse expressions of Christian faith today. They lamented the absence of any one place in the U.S. where representatives of historic Protestant, Roman Catholic, Pentecostal, Evangelical, and Orthodox churches come together officially to strengthen their unity in Christ and empower their mission.

Another meeting convened in April 2002 to continue this exploration and invite broader participation from other churches. The next step was to agree on an organizational plan, including theological affirmations, purposes, categories of participation, a governing structure, and a proposed timeline. For further information see [www.christianchurchestogether.org](http://www.christianchurchestogether.org). An expanded group of 55 denominational and other church leaders met at Fuller Seminary in Pasadena in January 2003 for this purpose.

This proposal is now being presented to the various denominations and organizations that have been involved thus far in the process. The Evangelical Lutheran Church in America, our full communion partner, formally joined at their Churchwide Assembly in 2003. The Executive Council at its February 11-14, 2005 meeting in Austin, Texas, committed the Episcopal Church to be a founding member of this new organization. The 75<sup>th</sup> General Convention is being asked to ratify that decision.

### **Resolution A053 Affirm Membership in CCT-USA**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention affirm the action of the Executive
- 2 Council of the Episcopal Church, which during its meeting in Austin, TX, February 11-14, 2005, committed
- 3 the Episcopal Church to be a founding member of a new ecumenical organization known as Christian Churches
- 4 Together in the United States of America (CCT-USA).

### **EXPLANATION**

The Episcopal Church has been involved in discussions for several years, with the National Council of Churches and others, about how to bring together Roman Catholics, Orthodox, mainline Protestants, primarily Ethnic churches, Evangelicals and Pentecostals in a new forum for prayer, dialogue, and action. This organization will not replace the National Council of Churches, but will exist alongside it with its full support.

The US Conference of Catholic Bishops has committed the Roman Catholic Church to membership, making CCT-USA the first national ecumenical organization in this country they have joined. In addition, full members now include the Evangelical Lutheran Church in America, The Church of God, The Christian Church (Disciples of Christ), The Cooperative Baptist Fellowship, The United Methodist Church, several Orthodox bodies, The Salvation Army, the United Church of Christ, Open Bible Churches, International Pentecostal Holiness Church, and Evangelicals for Social Action, World Vision, and a number of others.

The membership dues for the Episcopal Church's membership in CCT-USA will be modest and will come from the existing budget of the Office for Ecumenical and Interfaith Relations. This resolution will have no overall budget impact.

## II. Guidelines for Ecumenical Participation in Ordinations

The Inter-Anglican Standing Commission on Ecumenical Relations (IASCER) has been established to monitor all Anglican ecumenical relations and to give non-binding advice wherever it thinks the same may be useful and helpful. Representatives to this international Anglican group from the Episcopal Church in the USA are Bishop C. Christopher Epting, Ecumenical Officer, and Canon Professor J. Robert Wright of the General Theological Seminary, both of whom serve in the category of members.

The resolution "Proposed Guidelines for Ecumenical Participation in Ordinations," was adopted by the commission at its meeting of December 2004 in Montego Bay, Jamaica, and referred to the Primates and provincial secretaries of the Anglican Communion. The guidelines, produced in response to many requests and much confusion, are addressed to situations in which Anglican bishops and priests are invited to participate in ordinations outside the Anglican Communion, or in which clergy of other churches are invited to participate in Anglican ordinations. They are not intended to address situations in which a church of the Anglican Communion is engaged in a process leading toward the establishment of communion with another church or churches.

The SCEIR commends the following resolution, based on the discussions of IASCER, as the official policy of this Church:

### Resolution A054 Ecumenical Participation in Ordinations

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the "Guidelines for Ecumenical Participation in Ordinations"
- 2 formulated by the Inter-Anglican Standing Commission on Ecumenical Relations and proposed for all churches
- 3 of the Anglican Communion, be hereby adopted as the standard to be followed by this Church in all situations
- 4 in which Anglican bishops and priests are invited to participate in ordinations outside the Anglican Communion,
- 5 or in which clergy of other churches are invited to participate in Anglican ordinations; and be it further
- 6 *Resolved*, That all Bishops and Standing Committees of every diocese of the Episcopal Church be forthwith
- 7 informed of the decision to follow these Guidelines henceforward as the standard for Ecumenical Participation
- 8 in Ordinations when such questions arise.
- 9 The Guidelines follow:
- 10 1a. It is appropriate for Anglican bishops, when invited, to participate in Episcopal ordinations or consecrations
- 11 in churches with which their own churches are in communion, including the laying on of hands. Within this
- 12 ecclesial context, the laying on of hands is an indication of the intent to confer holy orders, and a sign of the
- 13 communion that we share.
- 14 1b. Anglican bishops should refrain from participating in the laying on of hands at the ordination or consecration
- 15 of a bishop for a church with which their own church is not in communion. Ordination is always an act of
- 16 God in and through the church, which from the Anglican perspective means that bishops are representative
- 17 ministers of their own churches. Ordination is not the individual act of bishops in their own persons.
- 18 1c. Similarly, bishops from other churches not in communion should not take part in the laying on of hands
- 19 at the ordination or consecration of Anglican bishops, for the collegial and sacramental sign of the laying on
- 20 the hands by bishops belongs within the context of ecclesial communion.
- 21 1d. Anglicans welcome the participation of bishops from other churches in the Liturgy of the Word and
- 22 elsewhere in celebrations of Episcopal ordination or consecration. Their very presence and prayers are valued

- 1 ecumenical signs, even when the present state of ecclesial relations does not permit the interchangeability of  
 2 sacramental ministries.
- 3 2a. It is appropriate for Anglican priests, when invited, to participate in ordinations of presbyters in churches  
 4 with which their church is in communion, including the laying on of hands. Such acts are a sign of the  
 5 communion that we share.
- 6 2b. Anglican priests should not take part in the laying on of hands in the ordinations of ministers of word and  
 7 sacrament in churches with which their own church is not in communion, because such an act belongs within  
 8 the context of ecclesial communion
- 9 2c. Similarly, ministers from churches not in communion should not take part in the laying on of hands at the  
 10 ordination of Anglican priests, because this too belongs within the context of ecclesial communion.
- 11 2d. Anglicans welcome the participation of presbyters and other ministers of word and sacrament from other  
 12 churches in the Liturgy of the Word and elsewhere in celebrations of priestly ordination. The very presence  
 13 and prayers of such ministers are valued ecumenical signs, even when the present state of ecclesial relations  
 14 does not permit the interchangeability of sacramental ministries.

### III. Interim Eucharistic Sharing with the United Methodist Church

The United Methodist-Episcopal Church bilateral was authorized by the 2000 General Convention and has met eight times from 2002–2006. The dialogue set its goals as “full communion, including interchangeability of ministries, for the sake of common mission and witness.” The dialogue builds on the work of the International Anglican-Methodist dialogue authorized by the Anglican Communion Office and the World Methodist Council, which produced the 1996 statement *Sharing in the Apostolic Communion*. This document was commended to the provinces of the Communion by the 1998 Lambeth Conference of Bishops. The bilateral has likewise been resourced by the work of the Church of England-British Methodist Conference dialogue, which in 2002 entered into a significant covenanting process leading towards reunion.

The SCEIR submits the following resolution to the 75<sup>th</sup> General Convention. The United Methodist-Episcopal Bilateral dialogue has produced a study guide to provide background materials to the resolution and has collected and edited the papers presented to the dialogue to assist bishops and deputies.

#### Resolution A055 UMC Interim Eucharistic Sharing

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church:
- 2 1. Welcome and rejoice in the substantial progress of The United Methodist-Episcopal Dialogue and of  
 3 international conversations between Anglicans and Methodists, and give thanks for the Anglican-Methodist  
 4 Covenant in Great Britain. We look forward to the day when full communion is established between the  
 5 Episcopal Church and The United Methodist Church;
- 6 2. Recognize now The United Methodist Church as a member of the one, holy, Catholic and apostolic Church  
 7 in which the Gospel is rightly preached and taught;
- 8 3. Encourage the development of common Christian life throughout our respective Churches by such means  
 9 as the following:
- 10 a) Mutual prayer and mutual support, including parochial/congregational and diocesan/annual conference  
 11 covenants or agreements,
- 12 b) Common study of the Holy Scriptures, the histories and theological traditions of each Church, and  
 13 the materials produced by The United Methodist-Episcopal Dialogue.
- 14 c) Joint programs of religious education, theological discussion, mission, evangelism, and social action,  
 15 d) Joint use of facilities;
- 16 4. Affirm now on the basis of the documents
- 17 a) *Sharing in the Apostolic Communion*, produced by the International Anglican-Methodist Conversations in  
 18 1996;
- 19 b) the “Constitution and Canons” of the Episcopal Church and the “Book of Common Prayer” of the  
 20 Episcopal Church;

- 1 c) The United Methodist “Book of Worship” and the “Book of Discipline” of The United Methodist  
 2 Church;
- 3 d) and the documents “This Holy Mystery” on the Lord’s Supper and “By Water and the Spirit” on  
 4 Baptism affirmed by the General Conference of The United Methodist Church that the basic teaching  
 5 of each respective Church is consonant with the Gospel and is sufficiently compatible with the teaching  
 6 of this Church that a relationship of Interim Sharing of the Eucharist is hereby established between  
 7 The United Methodist Church and the Episcopal Church under the following guidelines:
- 8 i. The Episcopal Church extends a special welcome to members of The United Methodist Church  
 9 to receive Holy Communion in it under the Standard for Occasional Eucharistic Sharing of its  
 10 1979 General Convention. This welcome constitutes a mutual recognition of Eucharistic teaching  
 11 sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final  
 12 recognition of each other's ministries has yet been achieved.
- 13 ii. Bishops and Dioceses of the Episcopal Church and Bishops of The United Methodist Church  
 14 may by mutual agreement extend the regulations of Church discipline to permit common, joint  
 15 celebration of the Eucharist within their jurisdictions. This is appropriate in particular situations  
 16 where the said authorities deem that local conditions are appropriate for the sharing of worship  
 17 jointly by congregations of the respective Churches. The presence of an ordained minister of each  
 18 participating Church at the altar in this way reflects the presence of two or more Churches expressing  
 19 unity in faith and baptism as well as the remaining divisions which they seek to overcome; however,  
 20 this does not imply rejection or final recognition of either Church's Eucharist or ministry. In such  
 21 circumstances the Eucharistic prayer will be from an approved liturgy as authorized jointly by the  
 22 Bishops of the Episcopal Diocese and The United Methodist Episcopal Area.
- 23 iii. This resolution and experience of Interim Sharing of the Eucharist will be communicated at regular  
 24 intervals to other Churches of the World Methodist Council and the Anglican Communion  
 25 throughout the world, as well as to the various ecumenical dialogues in which Anglicans and  
 26 Methodists are engaged, especially Churches Uniting in Christ, in order that consultation may be  
 27 fostered, similar experiences encouraged elsewhere, and already existing relationships of full  
 28 communion respected;
- 29 5. Authorize continued United Methodist-Episcopal Dialogues for the discussion of any other outstanding  
 30 questions that must be resolved before full communion can be established between the respective Churches,  
 31 e.g., historic episcopate, and the ordering of ministry (Bishops, Priests, and Deacons) in the total context  
 32 of apostolicity.

**EXPLANATION**

The Episcopal Church and The United Methodist Church have been in dialogue as members of the multilateral Consultation on Church Union/Churches Uniting in Christ for nearly forty years and have been authorized to share in the celebration of the Eucharist in the context of COCU/CUIC. The establishment of Interim Eucharistic Sharing between the two churches will allow for a more intentional focus on our bilateral relationship. The Episcopal-United Methodist bilateral dialogue was established by the 2000 General Convention and in the 2002–2006 period met regularly and reviewed the sacramental teaching of both churches. On the basis of these documents the Standing Commission on Ecumenical and Interreligious Relations feels confident in recommending Interim Eucharistic Sharing be established while the two churches continue to work for full communion, including interchangeability of ordained ministries.

**IV. Interreligious Relations**

As noted above, the 74<sup>th</sup> General Convention formally charged the SCEIR with oversight of this Church’s interreligious relations in addition to ecumenical relations. The SCEIR sought appointment of members with particular gifts and skills in interreligious relations. In addition, the Commission devoted a significant portion of its April 2005 meeting to formulating a strategy for interreligious relations. Ecumenical partners, including the Evangelical Lutheran Church in America and representatives from the National Council of Churches and the U.S.

Conference of Catholic Bishops, were invited to share their own work in interreligious relations. The Commission wishes to engage in as much of this work as ecumenically as possible, but also believes the Episcopal Church has particular perspectives to offer in interreligious relations.

The Commission also heard from prominent scholars and theologians on the theology of interreligious relations, and there was considerable discussion on the convergences and divergences in approaching interreligious relations as opposed to ecumenical relations. While the Episcopal Church has been guided for more than 100 years by the Chicago-Lambeth Quadrilateral, no similar rationale or grounding exists for interreligious dialogue. The SCEIR commissioned a task force to formulate a statement upon which this Church would conduct interreligious relations. Drawing upon Episcopal formularies, as well as in consultation with the Network for Interfaith Concerns of the Anglican Communion, the SCEIR presents the following resolution to the General Convention for endorsement.

**Resolution A056 Interreligious Relations**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention acknowledge our baptismal identity
- 2 as essential to who we are as Christians, and that it commits us, among other things, “to serve Christ in all
- 3 persons, loving our neighbors as ourselves” (BCP page 305), and be it further
- 4 *Resolved*, That the 75<sup>th</sup> General Convention of the Episcopal Church endorse the following statement as a basis
- 5 for engaging in interreligious dialogue:
- 6 We affirm that the universe is the creation of a single loving God and is ours to care for in accordance
- 7 with God’s purposes of respecting and honoring all who are created in the image of God (BCP, Catechism,
- 8 page 846).
- 9 We acknowledge that the human family is broken by the power of sin and that Jesus’ Good News was
- 10 given to the Church so that, with the help of God, we may live in harmony with God, within ourselves,
- 11 with our neighbors, and with all creation (BCP, Catechism, page 849).
- 12 We affirm the centrality of Jesus’ Summary of God’s Law which calls upon us to love the Lord our God
- 13 with all our hearts, with all our souls, and with all our minds and that this first, great commandment leads
- 14 to God’s command to love our neighbors as ourselves (BCP, Catechism, page 851).
- 15 Therefore we commend to all our members dialogue for building relationships, the sharing of information,
- 16 religious education, and celebration with people of other religions as part of Christian life with the
- 17 understanding that:
  - 18 1. dialogue begins when people meet each other
  - 19 2. dialogue depends upon mutual understanding, mutual respect and mutual trust
  - 20 3. dialogue makes it possible to share in service to the community
  - 21 4. dialogue is a medium of authentic witness by all parties and not an opportunity for proselytizing
- 22 We believe that such dialogue may be a contribution toward helping people of different religions grow in
- 23 mutual understanding and make common cause in peacemaking, social justice, and religious liberty.
- 24 We further commend that dioceses, parishes, and other organizations of the Episcopal Church initiate
- 25 such dialogue in partnership with other Christian Churches and in consultation with other provinces of
- 26 the Communion, where appropriate in all cases.

**EXPLANATION**

In 2003 the General Convention of the Episcopal Church officially renamed the Standing Commission on Ecumenical Relations the Standing Commission on Ecumenical and Interreligious Relations (SCEIR). As part of its work in the 2004–2006 triennium the SCEIR concluded that while the Chicago-Lambeth Quadrilateral served as the theological rationale for engagement in ecumenical dialogue, there was no official corresponding basis for this Church’s involvement in interreligious relations. Therefore the preceding statement is meant to provide guidance for the work this church has been doing and to encourage new and continuing forms of dialogue between Episcopalians and persons of other faiths.

The resolution is based upon Resolution 20 of the 1988 Lambeth Conference, which founded the Network for Inter Faith Concerns (NIFCON).

## D. Ongoing General Convention Mandates

### Anglican Roman Catholic Consultation in the USA

Since the 74<sup>th</sup> General Convention, ARCUSA has continued to meet semi-annually, without interruption. Meetings regularly include discussion of developments in each Church, assessment of major documents, and ongoing work on projects that, it is hoped, will contribute to fuller communion between the two Churches. During this triennium, ARCUSA has had frank and collegial discussions of the actions of the 74<sup>th</sup> General Convention and responses to it, including The Windsor Report. ARCUSA has begun discussion of ARCIC's *Mary: Grace and Hope in Christ* and will issue a statement on this agreed statement in due course.

Constructive work has continued in two areas. First, ARCUSA has created a five-week study program to be used in Anglican-Roman Catholic discussion groups at the parish or diocesan level. *God's Gift of Unity* uses the central material from ARACIC I's *Final Report* on baptism, the Eucharist and communion, along with a structured program of prayer, study, and discussion. The purposes of this program include deepening mutual understanding among lay members of our two Churches, and fostering reception of ARCIC's work and the two Churches' responses to it.

Second, work continues on an agreed report on national/provincial levels of authority in the two churches and how these levels mediate to some extent between the local and the worldwide church. The report builds on ARCUSA's 1999 *Agreed Report on the Local/Universal Church*, focusing on the selection of bishops in each church to illuminate how each church enacts its understanding of authority in the USA context. Its purpose is to further understanding between the two Churches, and within and between our two worldwide communions.

### Presbyterian-Episcopal Bilateral

The bilateral dialogue between the Presbyterian Church in the United States of America (PCUSA) and the Episcopal Church was established by the 2000 General Convention and has met eight times from 2002–2006. While Presbyterians and Episcopalians have historically had several different rounds of dialogue, the current bilateral dates from the formation of Churches Uniting in Christ in January of 2002. Much of the dialogue's discussions have centered on Mutual Recognition and Reconciliation of Ministries, particularly responding to the draft document produced by the Churches Uniting in Christ Ministry Task Force. Substantive issues considered by the dialogue include the Historic Episcopate and the role of the presbyter and practice of "Corporate Episkope" in both churches.

### International Anglican-Orthodox Theological Dialogue

Since the 74<sup>th</sup> General Convention, the International Commission on Anglican-Orthodox Theological Dialog (ICAOTD) has held its annual meetings as scheduled, without interruption. At the 2004 meeting in Canterbury, work continued on Christology, theology of ministry (ordained and lay, men and women), cultural and anthropological theology, and identity, unity and diversity. The profound trust and candor among the dialogue members has allowed engagement with difficult questions and issues and at the same time to frame these matters from both Anglican and Orthodox perspectives that open the discussions and increase understanding. In 2004, initial papers from Anglican and Orthodox theologians on schism and heresy were received along with an initial draft of the final document on these topics. In 2005, the Commission was hosted on Cyprus by the Orthodox Church of Cyprus and brought to completion the work of this phase of the dialogue. The final two documents on heresy and schism were finalized. 2006 will be the final meeting of this phase of the dialogue, meeting in England to present the final compilation of the work of this Commission over the past 14 years. In addition to presenting the Commission's work, the Commission will also present to the Anglican Communion and the Orthodox Churches the recommendation that the dialogues be continued.

### Philippine Independent Church-Episcopal Church Concordat Council

Believing that any full communion relationship must be nourished and tended if it is to be more than simply a paper agreement, the Concordat Council of the Iglesia Filipina Independiente (IFI) and the Protestant Episcopal Church USA reconvened after a hiatus at the Serra Retreat Center, Malibu, California April 12–15, 2005.

The history between the two churches was reviewed. Hopes and expectations brought to the meeting included: consolidating the previous ecumenical agreements made in the Council and implementing these for the continuing mission of the Church; developing a more systematic response to the needs of the churches, e.g. pension fund; finding ways where the two churches can do mission together; through the Council, providing greater advocacy work in the both churches on matters such as displaced people, refugees, peace, violence, women, human rights; understanding the historical backgrounds that led to the formation of the Council; acknowledging and appreciating the gifts that each participant brings to the ecumenical table; and examining the Charter of the Lutheran-Episcopal Coordinating Committee as a model for continuing partnership.

Outcomes and goals set throughout the meeting included, giving substance to the Honolulu agreement, updating a list of IFI Clergy in the USA. Of particular significance is that both churches will have new leadership in the near future; a new Obispo Maximo of the IFI was elected on May 8, 2005 and a new Presiding Bishop will be elected in June of 2006.

### **Churches Uniting in Christ**

Churches Uniting in Christ (CUIC), formerly known as the Consultation on Church Union, is a relationship between nine church bodies which have a compelling spirit of unity and have been working together since 1961 to make that unity more visible. The nine communions—The African Methodist Episcopal Church; The African Methodist Episcopal Zion Church; The Christian Church, Disciples of Christ; The Christian Methodist Episcopal Church; The Episcopal Church; The International Council of Community Churches; The Presbyterian Church, USA; and The United Methodist Church—have now been joined by two new “Partners in Mission and Dialogue” – The Evangelical Lutheran Church in America and the Northern Province of the Moravian Church.

This triennium has seen the production of the 7<sup>th</sup> draft of a document proposing the “Mutual Recognition and Mutual Reconciliation of Ministries.” Episcopal members of the drafting team included The Rt. Rev. Stacy Sauls and The Rev. Canon J. Robert Wright. The document has now been offered to the nine churches for reflection and response, in various venues, including through the Episcopal Diocesan Ecumenical and Interreligious Officers network, seminaries, and bishops.

The Racial Justice Task Force, mindful of CUIC's commitment to stand together as churches against racism, has developed resource material for the observance of *Talk About Race Sunday* which can be used in local congregations. The material is available through OEIR or on the CUIC website [www.cuic.org](http://www.cuic.org).

### **National Council of Churches**

Since its founding in 1950, the NCCCUSA has been a leading force for ecumenical cooperation among Christians in the U.S. The NCC's member faith groups, representing Protestant, Anglican, Orthodox, historic African American, and peace churches, include 45 million persons in more than 100,000 local congregations.

The work of the Council is carried out by five commissions: Communications, Education and Leadership Ministries, Faith and Order, Interfaith Relations, Justice and Advocacy. The NCC also advances biblical and theological scholarship and provided the translation process that produced the New Revised Standard Version of the Bible. Members engage in humanitarian work in more than 80 countries through Church World Service and Witness and deal with public policy issues through its Washington office. The NCC maintains working relationships with the Roman Catholic Church and certain Evangelical and Pentecostal churches, and seeks to promote harmonious relations among Christian, Jews, Muslims, and many other faith groups in a society that is increasingly multireligious.

In 2004 the Let Justice Roll campaign collaborated with partners across the country to make poverty an election year issue and continues to campaign for a living wage for working people by tackling budget and tax fairness issues. Contacts with Asian Christians were renewed by two trips to the region (Sri Lanka and Indonesia) following the tsunami. A delegation to Israel/Palestine in 2005 brought a message home in the delegation statement “Barriers Do Not Bring Freedom.” Yet the NCC is also taking part in a historic trip of Christian and Jewish leaders to the Holy Land to “see through each others’ eyes” in this time of tension in our long relationship.

The NCC is now in a strategic planning process building on the Council's continuing financial stability. FY 2204–2005 marked the fourth year in a row that revenues exceeded expenditures. The Presiding Bishop nominates and Executive Council approves the Episcopal Church's delegates to the 300 member annual Assembly. Dr. OC Edwards, Bishop Christopher Epting, and Ms. Virginia Paul serve on the Governing Board which meets several times each year.

### **World Council of Churches**

The World Council of Churches, based in Geneva, Switzerland, brings together more than 340 churches in over 100 countries, representing some 400 million Christians. They include most of the world's Orthodox churches, scores of denominations from the Reformation tradition, as well as many united and independent churches. Such churches are called to the goal of visible unity in one faith and one Eucharistic fellowship, to promote common witness in mission and evangelism, to engage in Christian service by serving human need, and to foster renewal in unity, worship, mission, and service.

The contributions of the WCC range from Faith and Order conversations to the Week of Prayer for Christian Unity, the Programme to Combat Racism and the Decade to Overcome Violence, to inter-religious dialogue and relations with other faith communities. The every-seven-year WCC Assembly was held in Porto Alegre, Brazil in February 2006 and the Episcopal Church was represented by The Rev. Cynthia Black, Ms. Carmen Brooks, The Rt. Rev. Chris Epting, Ms. Sarah Hart, and The Rev. Kwasi Thornell. Bishop Epting also serves on the Central Committee of the WCC. The Council's annual budget is approximately \$37 million toward which the Episcopal Church contributes approximately \$170,000.

### **Episcopal Diocesan Ecumenical and Interreligious Officers Network**

At the 2005 Annual Meeting, the Ecumenical and Associate Ecumenical Officers voted to add the word "Interreligious" to its title, reflecting formally the full operation of the organization. EDEO is now Episcopal Diocesan Ecumenical and Interreligious Officers (EDEIO).

In April 2005, the National Workshop on Christian Unity (NWCU) and the EDEIO Annual Meeting, were both held in New Orleans. New Orleans ecumenists were wonderful hosts and the meetings were quite successful. The sadness that the devastation caused in that city by hurricane Katrina was especially distressing.

Recognizing the importance of our future clergy having a clear vision of ecumenical and interreligious activity, EDEIO, in coordination with the leadership of our Lutheran and Roman Catholic network counterparts, is co-sponsoring an essay contest for seminarians. The subject is "Ecumenism in the 21st Century," and each Network is asking students to reflect on documents relating to the Lutheran-RC, Episcopal-Lutheran, and Anglican-Roman Catholic dialogues on the topic: "what constructive advice would you give to church leaders about the present and future needs of Christian fellowship and unity?" EDEIO sent letters to Episcopal seminaries asking the Deans to encourage students to participate. Students will be competing only against entries from within their own denominations and the EDEIO Executive Committee will determine the Episcopal Seminarian winner, inviting the individual to give her/his winning essay at the NWCU, being held in San Jose, in 2006. If successful, similar EDEIO contests will be offered in future years.

Members of the EDEIO organization, have continued to participate in the many ecumenical dialogues, notably Moravian, Methodist, Presbyterian, ARCUSA, as well as interreligious activities with Muslims, Jews and others, while encouraging deeper understanding of CCM and CUIC at local levels.

## **III. BUDGET REPORT**

The Standing Commission on Ecumenical and Interreligious Relations will meet approximately five times during the 2007–2009 triennium. This will require \$35,000 in 2007, \$35,000 in 2009, and \$20,000 in 2009 for a total of \$90,000 for the triennium.

## STANDING COMMISSION ON LITURGY AND MUSIC

### MEMBERSHIP

|  |                           |
|--|---------------------------|
| The Rt. Rev. John Neil Alexander, <i>Chair</i>   | Atlanta IV, 2009          |
| Ms. Judith Dodge, <i>Vice-Chair</i>  | Washington III, 2006      |
| The Rt. Rev. Wendell N. Gibbs, Jr.   | Michigan V, 2006          |
| The Rt. Rev. Barry R. Howe   | West Missouri VII, 2006   |
| Ms. Julia Huttar Bailey  | Michigan V, 2009          |
| Mr. R.C. Laird   | Minnesota VI, 2006        |
| Dr. Carl MaulsBy   | New York II, 2009         |
| The Very Rev. Ernesto R. Medina  | Los Angeles VIII, 2009    |
| Miss Marcia Pruner   | Northern Michigan V, 2006 |
| The Rev. John W. Ruder   | Olympia VIII, 2006        |
| The Rt. Rev. George Wayne Smith  | Missouri V, 2009          |
| Mrs. Mildred Springer  | Nevada VIII, 2009         |
| The Rev. H. Lawrence Thompson  | Pittsburg III, 2009       |
| Ms. Jessica Wilkerson  | Montana VI, 2009          |
| Mr. Ted Yumoto   | San Joaquin VIII, 2006    |
| The Rev. Canon Gregory M. Howe, <i>Ex Officio</i><br><i>Custodian of the Standard Book</i> | Delaware III, 2006        |
| The Very Rev. Cynthia L. Black, <i>Executive Council Liaison</i>                           | Western Michigan V, 2006  |
| The Rev. Devon Anderson<br><i>Special Representative for HD, Pres.</i>                     | Minnesota VI, 2009        |
| The Rev. Dr. Clayton L. Morris, <i>Liturgical Officer</i>                                  | California VIII           |
| Mrs. Phoebe Pettingell, <i>Consultant</i>  | Fond Du Lac V             |
| The Rt. Rev. Jeffery W. Rowthorn<br><i>Special Representative for PB</i>                   | Connecticut I             |
| Mr. Frank Tedeschi, <i>Church Publishing, Inc.</i>   | New York II               |

### COMMISSION MEETING DATES

|   |  |
|---|--|
| March 2004 1-4, New York, New York              | February 28–March 3, 2005, Delray Beach, Florida |
| June 28-July 1, 2004, Thousand Oaks, California | June 6-9, 2005, Atlanta, Georgia                 |
| October 25-28, 2004, Chicago, Illinois          | October 17-21, 2005, Novi, Michigan              |

The SCLM engaged the Anti-Racism mandate of General Convention Resolution 2003-A010 with an all-day exercise at its meeting in Atlanta on June 7.

### SUMMARY OF WORK

The Standing Commission on Liturgy and Music (SCLM) considers policies and strategies concerning the common worship of the church. At the direction of the General Convention it collects, collates, and develops textual and musical resources for the liturgical life of the Church. The following committee reports, proposed legislation and liturgies describe the work of the Commission during the triennium:

## COMMITTEE REPORTS

### REPORT OF THE CALENDAR COMMITTEE

*Members:* Neil Alexander, Barry Howe, Greg Howe, Jeffery Rowthorn, Wayne Smith, Mildred Springer

The 74<sup>th</sup> General Convention in Resolution 2003–A100 directed the Standing Commission on Liturgy and Music to undertake a revision of *Lesser Feasts and Fasts* that would reflect the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities. We immediately recognized that it would not be possible to accomplish so major a revision in one triennium because of its scope and depth. A timeline has been established for the completion of the revision over two triennia with a presentation of a full revision of the calendar of commemorations, with accompanying materials for adoption by the 76<sup>th</sup> General Convention in 2009.

At the beginning of our work, we studied the process of calendar development in the church catholic and, more specifically, in The Episcopal Church and the Anglican Communion. We wanted to have a clear idea of the principles that have guided such decisions in the past and their attendant theologies. On this basis, we created new principles of revision as agreed norms within which the proposed revision would be developed. These principles, approved by the Standing Commission on Liturgy and Music in October 2004, are as follows:

#### PRINCIPLES OF REVISION

for use in preparation of the next edition of the Sanctoral Calendar  
as requested by the 74<sup>th</sup> General Convention.

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“There the Lord will permit us, so far as possible,  
to gather together in joy and gladness  
to celebrate the day of his martyrdom as a birthday,  
in memory of those athletes who have gone before,  
and to train and make ready those who are to come hereafter.”  
(Martyrdom of Polycarp, Bishop of Smyrna, A.D.156)

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1. **Historicity:** Christianity is a radically historical religion, so in almost every instance it is not theological realities or spiritual movements but exemplary witness to the Gospel of Christ in lives actually lived that is commemorated in the Calendar.
2. **Christian Discipleship:** The death of the saints, precious in God’s sight, is the ultimate witness to the power of the Resurrection. What is being commemorated, therefore, is the completion in death of a particular Christian’s living out of the promises of baptism. Baptism is, therefore, a necessary prerequisite for inclusion in the Calendar.
3. **Significance:** Those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God’s people for the sake, and after the example, of Jesus Christ. In this way they have testified to the Lordship of Christ over all of history, and continue to inspire us as we carry forward God’s mission in the world.
4. **Memorability:** The Calendar should include those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by The Episcopal Church today. However, in order to celebrate the whole history of salvation, it is important also to include those “whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church” (Thomas Talley).

5. **Range of Inclusion:** Particular attention should be paid to Episcopalians and other members of the Anglican Communion. Attention should also be paid to gender and race, to the inclusion of laypeople (witnessing in this way to our baptismal understanding of the Church), and to ecumenical representation. In this way the Calendar will reflect the reality of our time: that instant communication and extensive travel are leading to an ever deeper international and ecumenical consciousness among Christian people.
6. **Local Observance:** Similarly, it should normatively be the case that significant commemoration of a particular person already exists at the local and regional levels before that person is included in the Calendar of the Episcopal Church as a whole.
7. **Perspective:** It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person's death.
8. **Levels of Commemoration:** Principal Feasts, Sundays, and Holy Days have primacy of place in the Church's liturgical observance. It does not seem appropriate to distinguish between the various other commemorations by regarding some as having either a greater or a lesser claim on our observance of them. Each commemoration should be given equal weight as far as the provision of liturgical propers is concerned (including the listing of three lessons).
9. **Combined Commemorations:** The present edition of *Lesser Feasts and Fasts* (2003) recognizes that not all those included in the Calendar need to be commemorated "in isolation". Where there are close and natural links between persons to be remembered, a joint commemoration would make excellent sense (cf. The Cappadocians - Sts. Basil the Great, Gregory of Nazianzus, Gregory of Nyssa and Macrina— and the Reformation martyrs—Cranmer, Latimer and Ridley).
10. **Common of Saints:** A greater range of "Commons of Saints" should be provided to allow for optional commemorations at the local and regional levels. Presently there are propers provided for martyrs, missionaries, pastors, theologians and teachers, monastics, and "saints." Possible additional categories could include musicians and other artists, reformers of society, and "stewards of creation," for example, scientists and environmentalists.

#### **Resolution A057 *Lesser Feasts & Fasts* Revision Principles**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Principles of Revision accepted by the Standing Commission
- 2 on Liturgy and Music be approved by the 75<sup>th</sup> General Convention and substituted for the Guidelines approved
- 3 by the 1994 General Convention (2003 edition of *Lesser Feasts and Fasts*, p. 477-479).
- 4

#### **Next Phase of Work**

After establishing the principles of revision, the Commission evaluated the present state of our calendar, and compared it to the available calendars of more than twenty provinces of the Anglican Communion, the calendars of our ecumenical partners, and similar resources. We consulted with our church's missiologists and historians, and received valuable help from such groups as the Episcopal Women's History Project and the Union of Black Episcopalians, among others. In August 2005 a consultation held in Atlanta was attended by all four Ethnic Missioners of The Episcopal Church—African-American, Asian, Latino/Hispanic and Native American and representatives of the Chinese and Filipino communities. These contacts have been immensely helpful and continue to be strong and are effective resources for the Commission's work. We are committed to the broadest possible enrichment of our sanctoral calendar and the Commission is grateful to the hard work of its consultants and the strong interest shown in this project by persons across the church.

It is the sincere hope of the Commission that, when completed and adopted by the church, this revision of the calendar will be more than simply a liturgical resource for daily use. We anticipate that its appearance will give birth to a wide-range of catechetical and evangelical resources that will engage and inspire persons of all ages.

#### **Resolution A058 Continue *Lesser Feasts & Fasts* Revision**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention affirm the work of revision begun
- 2 in the past triennium, in anticipation of the submission of the completed revision of *Lesser Feasts and Fasts*,
- 3 with accompanying materials, for consideration by the 76<sup>th</sup> General Convention in 2009; and be it further

- 1 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 2 to consider a budget allocation of \$5,000 for the implementation of this resolution.

**Resolution A059 Approve Liturgical Calendar Commemorations**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the commemorations of Florence Li Tim-Oi, Janani Luwum,
- 2 Philander Chase, William Temple and Clive Staples Lewis, proposed by the 74<sup>th</sup> General Convention (2003
- 3 Journal, p. 446, 447ff and 488) and approved for trial use, be now finally approved and entered in the Calendar
- 4 of the Church Year (BCP, p. 15-30) and in future revisions of *Lesser Feasts and Fasts*.

**Resolution A060 Refer Proposed Commemoration**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That consideration of the commemoration of The Rev. Dr. John
- 2 Roberts, missionary to the Wind River Indian Reservation and founder of the Shoshone Episcopal Mission,
- 3 be referred to the appropriate subcommittee of the Standing Commission on Liturgy and Music for further
- 4 research, consultation, and recommendation.

EXPLANATION

The 74<sup>th</sup> General Convention directed the Standing Commission on Liturgy and Music in Resolution 2003–C013 to add Dr. John Roberts to the Calendar of The Episcopal Church. As the above resolution indicates, further study is needed before the decision of the 74<sup>th</sup> General Convention can be implemented.

**Resolution A061 Date Change for Harriet Tubman Commemoration**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That a change in the date of the commemoration of Harriet Ross
- 2 Tubman be duly considered by the Standing Commission on Liturgy and Music during the preparation of the
- 3 new revision of *Lesser Feasts and Fasts*.

EXPLANATION

The 74<sup>th</sup> General Convention referred Resolution 2003–D035 to the Standing Commission on Liturgy and Music seeking a change in the date of this commemoration. As the above resolution indicates, this matter will be best addressed in the context of the revision of the Sanctoral Calendar currently underway.

**Resolution A062 Approve a Common for Space Exploration**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the 75<sup>th</sup> General Convention authorize, for trial use until the
- 2 76<sup>th</sup> General Convention, a Common for Space Exploration, as follows:
- 3 Creator of the universe, whose dominion extends through the immensity of space: guide and guard those
- 4 who seek to fathom its mysteries [especially *N.N.*]. Save us from arrogance lest we forget that our
- 5 achievements are grounded in thee, and, by the grace of thy Holy Spirit, protect our travels beyond the
- 6 reaches of earth, that we may glory ever more in the wonder of thy creation: through Jesus Christ, thy
- 7 Word, by whom all things came to be, who with thee and the Holy Spirit liveth and reigneth, one God,
- 8 for ever and ever. *Amen.*
- 9 Creator of the universe, your dominion extends through the immensity of space: guide and guard those
- 10 who seek to fathom its mysteries [especially *N.N.*]. Save us from arrogance lest we forget that our
- 11 achievements are grounded in you, and, by the grace of your Holy Spirit, protect our travels beyond the
- 12 reaches of earth, that we may glory ever more in the wonder of your creation: through Jesus Christ, your
- 13 Word, by whom all things came to be, who with you and the Holy Spirit lives and reigns, one God, for
- 14 ever and ever. *Amen.*
- 15 Psalm 19:1-6 or Canticle 12
- 16 Lessons Job 38: 4-12, 16-18
- 17 Revelation 1:7-8, 12-16
- 18 Gospel John 15:5-9
- 19 Preface of God the Father or the Epiphany

EXPLANATION

This resolution is the Commission’s response to Resolution 2003–D049 adopted by the 74<sup>th</sup> General Convention. While recognizing that Dr. Aldrin’s act of communicating himself with pre-consecrated elements was a unique and memorable moment, the Commission believes that this Common for Space Exploration also allows for the commemoration of those who have died in the course of space exploration—among them a significant number of Episcopalians. In addition, it provides a way of praying for future space explorers and for the thousands of people whose work makes the space program possible.

**Resolution A063 Additional Calendar Commemorations**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention propose additional commemorations  
 2 in the Calendar of the Church Year and authorize trial use thereof for the triennium 2007–2009, as follows:

- 3  
 4 January 8 Harriet Bedell, Deaconess and Missionary, 1969  
 5 February 28 Anna Julia Heyward Cooper, Educator, 1964  
 6 March 13 James Theodore Holly, Bishop of Haiti, 1911  
 7 (or November 8)  
 8 March 24 Oscar Romero, Archbishop of San Salvador, 1980, and The Martyrs of El Salvador  
 9 April 7 Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925  
 10 October 10 Vida Dutton Scudder, Educator and Witness for Peace, 1954  
 11 December 30 Frances Joseph-Gaudet, Educator and Prison Reformer, 1934

**Resolution A064 Authorize Trial Use of Commemorations**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention authorize, for trial use until the  
 2 76<sup>th</sup> General Convention, the commemorations proposed by this Convention, as follows:

- 3 January 8  
 4 Harriet Bedell  
 5 Deaconess and Missionary, 1969  
 6 I. Holy God, thou didst choose thy faithful servant Harriet Bedell to exercise the ministry of deaconess  
 7 and to be a missionary among indigenous peoples: Fill us with compassion and respect for all people,  
 8 empowering us for the work of ministry throughout the world; through Jesus Christ our Lord who  
 9 liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*  
 10 II. Holy God, you chose your faithful servant Harriett Bedell to exercise the ministry of deaconess  
 11 and to be a missionary among indigenous peoples: Fill us with compassion and respect for all people,  
 12 empowering us for the work of ministry throughout the world; through Jesus Christ our Lord, who  
 13 lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*  
 14 Psalm 96:1-7  
 15 Lesson Romans 16:1-2  
 16 Gospel Matthew 5:1-12  
 17 Preface of Apostles and Ordinations  
 18 February 28  
 19 Anna Julia Heyward Cooper  
 20 Educator, 1964  
 21 I. Almighty God, who didst inspire thy servant Anna Julia Heyward Cooper with the love of learning  
 22 and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen  
 23 our commitment to the education of all thy children; through Jesus Christ our Lord, who liveth and  
 24 reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*  
 25 II. Almighty God, you inspired your servant Anna Julia Heyward Cooper with the love of learning  
 26 and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen

1 our commitment to the education of all your children; through Jesus Christ our Lord, who lives and  
 2 reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

3 Psalm 119:33-40  
 4 Lesson Proverbs 9:1-6  
 5 Gospel Luke 14-21  
 6 Preface of a Saint (3)  
 7 March 13 (or November 8)  
 8 James Theodore Holly  
 9 Bishop of Haiti, 1911

10 I. Most gracious God, by the calling of thy servant James Theodore Holly thou gavest us our first  
 11 bishop of African-American heritage. In his quest for life and freedom, he led thy people from bondage  
 12 into a new land and established the Church in Haiti. Grant that, inspired by his testimony, we may  
 13 overcome our prejudice and honor those whom thou callest from every family, language, people, and  
 14 nation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God,  
 15 now and for ever. *Amen.*

16 II. Most gracious God, by the calling of your servant James Theodore Holly, you gave us our first  
 17 bishop of African-American heritage. In his quest for life and freedom, he led your people from  
 18 bondage into a new land and established the Church in Haiti. Grant that, inspired by his testimony,  
 19 we may overcome our prejudice and honor those whom you call from every family, language, people,  
 20 and nation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one  
 21 God, now and for ever. *Amen.*

22 Psalm 86:11-17  
 23 Lessons Deuteronomy 6:20-25  
 24 Acts 8:26-39  
 25 Gospel John 4:31-38  
 26 Preface of Apostles and Ordinations  
 27 March 24  
 28 Oscar Romero  
 29 Archbishop of San Salvador, 1980, and the Martyrs of El Salvador

30 I. Almighty God, who didst call thy servant Oscar Romero to be a voice for the voiceless poor, and  
 31 to give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the  
 32 example of the martyrs of El Salvador, we may without fear or favor witness to thy Word who abideth,  
 33 thy Word who is Life, even Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be praise  
 34 and glory now and for ever. *Amen.*

35 II. Almighty God, you called your servant Oscar Romero to be a voice for the voiceless poor, and to  
 36 give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the  
 37 example of the martyrs of El Salvador, we may without fear or favor witness to your Word who abides,  
 38 your Word who is Life, even Jesus Christ our Lord, to whom, with you and the Holy Spirit, be praise  
 39 and glory now and for ever. *Amen.*

40 Psalm 31:15-24  
 41 Lesson Revelation 7:13-17  
 42 Gospel John 12:23-32  
 43 Preface of a Saint (3)  
 44 April 7  
 45 Tikhon  
 46 Patriarch of Russia, Confessor and Ecumenist, 1925

47 I. Holy God, holy and mighty, who hast called us together into one communion and fellowship: Grant  
 48 us, we pray thee, after the example of thy servant Tikhon, to open our eyes to see the faithfulness of  
 49 others as we strive to be steadfast in the faith delivered unto us, that the world may see and know

- 1 Thee; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be glory and praise unto  
 2 ages of ages. *Amen.*
- 3 II. Holy God, holy and mighty, you call us together into one communion and fellowship: Grant us,  
 4 we pray, after the example of your servant Tikhon, to open our eyes to see the faithfulness of others  
 5 as we strive to be steadfast in the faith delivered to us, that the world may see and know you; through  
 6 Jesus Christ our Lord, to whom, with you and the Holy Spirit, be glory and praise unto ages of ages.  
 7 *Amen*
- 8 Psalm 72  
 9 Lessons Jeremiah 31:10-14  
 10 2 Peter 1:3-11  
 11 Gospel Matthew 5:3-16  
 12 Preface for Trinity Sunday  
 13 October 10  
 14 Vida Dutton Scudder  
 15 Educator and Witness for Peace, 1954
- 16 I. Most gracious God, who didst send thy beloved Son to preach peace to those who are far off and  
 17 to those who are near: Raise up in thy church witnesses who, after the example of thy servant Vida  
 18 Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who liveth and  
 19 reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*
- 20 II. Most gracious God, you sent your beloved Son to preach peace to those who are far off and to  
 21 those who are near: Raise up in your church witnesses who, after the example of your servant Vida  
 22 Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who lives and  
 23 reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*
- 24 Psalm 25:1-14  
 25 Lesson Isaiah 11:1-10  
 26 Gospel John 6:37-51  
 27 Preface of a Saint (3)  
 28 December 30  
 29 Frances Joseph-Gaudet  
 30 Educator and Prison Reformer, 1934
- 31 I. Merciful God, the comfort of prisoners, who didst raise up thy servant Frances Joseph-Gaudet to  
 32 work for reform: Grant that we, encouraged by her example, may work for those who are voiceless  
 33 and have no freedom; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit,  
 34 one God, for ever and ever. *Amen.*
- 35 II. Merciful God, the comfort of prisoners, who raised up your servant Frances Joseph-Gaudet to  
 36 work for reform: Grant that we, encouraged by her example, may work for those who are voiceless  
 37 and have no freedom; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one  
 38 God, for ever and ever. *Amen*
- 39 Psalm 146 or 40:1-10  
 40 Lesson Lamentations 3:26-36 or Exodus 14:10-15:1  
 41 Gospel Matthew 25:35-46 or John 13:31-35  
 42 Preface of a Saint (2)

**Resolution A065 Commemoration Name Change**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention authorize changing the name for  
 2 the commemoration of the “Martyrs of Lyons” to “Blandina and Her Companions, The Martyrs of Lyons,”  
 3 as found in *Lesser Feasts and Fasts*.

EXPLANATION

The Historiographer of The Episcopal Church, The Rev. Dr. J. Robert Wright, has testified that Blandina was the key figure in the Roman persecution at Lyons in 177A.D. Eusebius, the first major Church historian, wrote of her as a woman whom early Christians regarded as an image of Christ: “Blandina was hung on a post and exposed as food for the wild beasts let loose in the arena. She looked as if she were hanging in the form of a cross, and through her ardent prayers she stimulated great enthusiasm in those undergoing their ordeal, who in their agony saw with their outward eyes in the person of their sister the One who was crucified for them, that he might convince those who believe in Him that anyone who has suffered for the glory of Christ has fellowship for ever with the living God.”

**REPORT FROM THE COMMITTEE ON MULTI-SENSORY WORSHIP**

Meeting Dates: Mt. View, California, May 23-25, 2005.

Participants: Cynthia Black, Convener of the Multi-sensory Committee; RC Laird; Clayton Morris. *Consultants:* Henry Faulkner, Grace Church Van Vorst, Jersey City, NJ; Isaac Everett, Church of the Epiphany, NY, NY; Eric Elnes, Scottsdale Congregational Church, Scottsdale, AZ; Karen Ward, Church of the Apostles, Seattle, WA; Lacey Brown, Church of the Apostles, Seattle, WA; Ryan Marsh, Church of the Apostles, Seattle, WA; Mel Ahlborn, Executive Council Committee on the Visual Arts; Susan Erdey, Church Publishing; Kevin Philips, Mt. View, CA.

The Multi-sensory Committee of the Standing Commission on Liturgy and Music organized a consultation of individuals who are currently exploring multi-sensory worship. While all worship is, ideally, multi-sensory, the use of this term implies that new technologies are being used in worship, including, but certainly not limited to: electronic/computer generated music, visual imagery projected on screens/monitors, and artistic expression in a variety of media. The committee considered:

- What practical and theological resources does the church need in order to use multi-sensory worship?
- Should there be guidelines for developing multi-sensory worship that would help to preserve both the quality of liturgy and our Anglican liturgical identity?
- What models of multi-sensory worship are currently available?
- How can multi-sensory worship be introduced to congregations who desire to explore this possibility but aren't sure where to start, for example, classes, conferences, workshops?
- What lessons can be learned from the development of new technologies? For example, stained glass, the printing press, the photocopier, lighting, organs and other musical instruments used in liturgical settings were all need technology at one time.
- How do we avoid the assumption that a congregation is either technological or non-technological?
- How do we learn to communicate in the language of the culture?
- How can multi-sensory worship be used as an evangelism tool?
- What pitfalls have we encountered about which we could warn others?

The consultation was experiential and participants agreed in advance to offer a multi-sensory resource to the group. These included complete worship services, individual meditations, visual preludes, a computer generated music demonstration and a stewardship presentation. After each experience, participants were invited to reflect on what they liked and where they had concerns about the presentation.

Participants in the consultation spent significant time discussing what to call this emerging type of worship experience. While many suggestions were made (emergent worship, incarnational worship, multimedia worship, experiential worship, etc.), we agreed that no single term adequately describes the breadth of what this concept represents.

We developed a list of resources, including a directory of congregations and church communities engaged in multi-sensory worship, a directory of programs and people who offer training in aspects of multi-sensory worship, a directory of images, music clips and film clips, and resources for choosing hardware and software. While extremely preliminary in nature, it is available online at [www.episcopalchurch.org/liturgymusic.htm](http://www.episcopalchurch.org/liturgymusic.htm). Other resources are available at [www.theworshipwell.org](http://www.theworshipwell.org) and [www.ecva.org](http://www.ecva.org).

**Recommendations**

While the committee’s charge from GC Resolution 2003-A092 was to prepare and collect creative worship resources for multi-sensory worship and to develop a network for sharing these resources, we believe that the charge could be expanded to include pedagogical and theological components. Many congregations have expressed a desire to use multi-sensory resources in worship, but there is currently no Episcopal resource for training and education. Resources and training events must be developed that will promote and preserve our unique Anglican liturgical identity. Some denominations and non-denominational churches already offer this type of training as well as multi-sensory “products” from their particular liturgical perspective. We believe that the Episcopal Church needs to develop its own resources that articulate its theology while partnering with others who are developing resources.

The Multi-sensory Subcommittee has only begun to consider the large topic before us. We believe it is important for our 20/20 efforts to develop these resources as expeditiously as possible. In order to continue the work of the Subcommittee, we offer the following resolution:

**Resolution A066 Multi-sensory Resources**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music to
- 3 Further develop and collect multi-sensory resources that reflect our Church’s liturgical, cultural, racial,
- 4 generational, gender and ethnic diversity, and
- 5 Further develop networks for sharing these resources, and
- 6 Prepare theological statements for assisting the church in the introduction of these resources, and
- 7 Develop ways to train congregations in the use of these resources; and be it further,
- 8 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 9 to consider a budget allocation of \$60,000 for the implantation of this resolution.

**EXPLANATION**

This resolution provides for work begun in the previous triennium to be continued, and that the previous charge under Resolution 2003–A092 be expanded to include both theological rationale for multi-sensory worship and training opportunities for those in the church who wish to introduce elements of multi-sensory worship in their liturgy.

## **REPORT OF THE COMMITTEE ON RITES OF PASSAGE (2003–A092)**

Meeting Dates: Los Angeles, California on September 14-17, 2004

Participants: Devon Anderson, Laurie Thompson, Julia Huttar Bailey, Ernesto Medina. *Consultants:* Susan Bock, Lydia Huttar Brown, Rosa Brown Watson, Butch Gamarra, Anthony Guillen, Eric Law, John Ruder, Karen Sutton, Ida Talalla, Robert Two Bulls, Lee Anne Watkins, Keith Yamamoto

### **Introduction**

In September of 2004, a group of liturgists, musicians, and writers gathered at the Cathedral Center of Saint Paul in Los Angeles for the purpose of creating a collection of rites for the pastoral transitions in people's lives. We were to use, as a base, the culturally specific rites already existing in our church and find ways to express these liturgies for broad applications.

We acknowledge with gratitude the liturgical rhythms of our fellow Episcopalians in Red Lake, Minnesota—Night Prayer/Compline—and those along the Arctic Coast in Alaska—Singspiration. These liturgical forms provided the basis of our three-day gathering. We prayed a lot. We sang a lot. We studied scripture. We told our stories. Towards the end of the second day, we shared with each other what we had heard and what we believed God was calling us offer to the church. We broke into smaller groups and began drafting liturgical rites. The Holy Spirit was active working among us.

We left satisfied with the stewardship of our time. After some e-mail exchanges, some calling of trusted friends, some editing to make sure we were saying what we meant to say, we turned the work over to a consultant who would bring consistency to the language and bring additional song to the text. This collection of liturgical rites and prayers is offered with our love and prayers. We are thankful for the opportunity to serve God and this church. We pray that the work may be fruitful.

# Liturgies for Rites of Passage

## Contents

### **Introductory Materials**

- Forward Note by The Rt. Rev. Mark MacDonald
- Theology and Rationale
- Structure and Features
- The Rites as Related to Stages in Human Development

### **Planning for a Rite of Passage**

### **Prayers for the Transitions of Childhood**

### **Prayers and Rites for the Transitions of Young Adulthood**

- The Prayers
- A Rite of Passage for Young People and Their Parents
- A Rite of Passage for a Significant Birthday
- A Rite for Celebrating an Engagement (The Blessing of a Betrothal)

### **Prayers and a Rite for the Transitions of Midlife**

- The Prayers
- A Rite for Claiming a New Name

### **Prayers and Rites for the Transitions of Elders**

- The Prayers
- Leaving a Home
- A Celebration of Life on the Occasion of a Significant Birthday
- A Rite for the Blessing or Commissioning of an Elder

### **Prayers and a Rite for Remembering the Departed**

- The Prayers
- A Rite for Remembering a Departed Soul

### **Appendix**

- Suggested Hymns and Spiritual Songs

## Rites of Passage:

### *Liturgies for Transitions in the Lives of God's People*

#### **A Forward Note to Rites of Passage**

by The Rt. Rev. Mark MacDonald

In its primal form, as described by the Evangelists, the Gospel was a proclamation unveiling the regal and redeeming presence of God in the everyday life of its hearers. In that Gospel encounter, Jesus became - in his life, death, resurrection, and second coming - the matrix for new life and a new world. This would lead, through a change of mind and heart, to a transformation so profound that it would provide a gateway to a new universe. Please note, it is such an expansive vision that informs and animates these Rites of Passage.

The immediate excitement these Rites will generate may obscure the larger significance of this work. There will be immediate and obvious interest in their potential for pastoral care and evangelism. *GC Resolution 2003–A092* of the 74<sup>th</sup> General Convention anticipates this, citing the visionary 20/20 initiative to underline their need and importance. For most of us, the scope and quality of this work, will be quickly grasped and applied, firstly in a renewed pastoral and evangelistic imagination, and secondly, in their use in real life situations (my wife, who snuck a peek at the copy sent for my review and comment, is already well into the imaginative building of community life with them!). But this is only a part of the achievement of the team that produced this work.

I once heard Boone Porter describe the vision of the primary architects of the 1979 Book of Common Prayer. He said they had placed a number of “land mines” in what we might call the implicit ecclesiology and missiology of the Book. Only a few of these land mines have appeared, since most of us use the current prayer book as if it were a supplement to the 1928 Prayer Book. In the same way, many of us used our personal computers as fancy typewriters, without discovering that they are completely new instruments. With joy, we can say that, in these Rites of Passage, a visionary group of folks have begun to live into the promise and power of a number of the currents of renewal that have been beckoning the church forward over the past fifty years.

The remarkable breadth of these Rites, the increased missiological capacity they create, is product of many cultural currents running through the life of our Church. Like the New Zealand/Aotearoa Prayer Book, they exemplify interculturalism (as opposed to inculturation, which refers to the process of the Word of God becoming living, real, and liberating in a single culture). Since Acts 15, this interculturalism has been the lifeblood of the renewal of the Church. As the Word becomes flesh in a particular culture, a process of sharing with other cultures - an exchange of perspective, enrichment, and, sometimes, prophetic critique - allows the various ways of life that make up the Church Universal to transform us into what God intends us to be. In the various facets of Gospel life and light, refracted in the living experience of peoples renewed in Christ, we begin to see the first rays of a dawning for the new humanity intended for the Church. This is accomplished, when authentic, without losing either individual cultural integrity or our universal communion, both qualities being the essence of the catholicity promised us in Christ.

At a practical level, we are entering a theological perspective that may be new and challenging for many of us. Since the Enlightenment, the Churches of the West have tended to limit God's activity and presence within the explicit realm of Church belief, teaching, and practice. This focus of institutional presentation and experience fundamentally shaped Western assumptions about the world and cultural competence within it. With the publication of these Rites we enter new cultural perspectives, as well as encountering a broader understanding of God's Presence in Creation and in human life. For many of the cultures that now make up our common life in the Church, the Presence of God also rests in other locations of power and importance: family, home, school, work, and the environment. An amazingly diverse array of theological voices beckons the Churches of the West to a broader view of God's Presence. These have included Eastern Orthodox theologians; theologians of the margins from many cultures and countries around the world - especially from the aboriginal peoples and Asia; feminist theologians; and, closer to home, voices like William Stringfellow, to name only a few.

We can expect that, at some level, the presentation of these Rites will raise controversy. Some of this will be related, quite simply, to their newness. Some of it will be a part of the useful and necessary process of critical reception that accompanies any new liturgical venture. We must, however, expect some controversy from the prophetic challenge the Rites raise for our common life and missiology. On this level, we will receive a call to move forward.

Orlando Costas (in his 1982 *Christ Outside the Gate: Mission Beyond Christendom*) prophetically noted that the only renewal possible for the North American Church would come through the re-evangelization of the churches by the poor, by ethnic minorities and by immigrants. The ease, power, and idolatry of “Christendom” would mean that any growth apart from such a re-evangelization would be mere “ecclesiastical obesity.” Though we may not have entered into that new world in these Rites of Passage, you can see it from here.

## Theology and Rationale

The Holy Spirit is forever working to renew the whole creation, which “waits with eager longing for the revealing of the children of God.”<sup>1</sup> As children of God, we are constantly being called to new life, to be reborn in the image of the one who loves us with eternal love. Always, the Spirit breathes, whispers and calls, leading us as Christ’s body in a dance of transforming grace.

Change, then, is inevitable in the lives of God’s people. Divine love relentlessly invites us to transformation in the image of Christ. Often, though, we resist the changes our Father asks of us. Sometimes, we fall back on the safety of the familiar. Nor are all changes godly. Our gracious Creator allows us freedom of choice—while human sin tempts us to choose badly. Nonetheless, even amid brokenness, tragedy, and the consequences of our bad choices, unexpected grace may witness to the presence and power of the Holy One. Through faith and trust in Christ, we can embrace both the joy and the pain of change, and testify to God’s redeeming power.

These rites reflect confidence in God’s presence among us throughout the changes and chances of this life. Through prayer and ritual, the Holy Spirit can stretch our hearts in love, leading individuals and the worshipping community into ever greater faith and trust.

### Transitions in the Gospel Stories

In the lives of Jesus and his followers, we note major life transitions that made prophets out of carpenters, disciples out of fishermen, evangelists out of broken women. In most cases, these events were witnessed by and celebrated in the company of seekers, revelers, clerics, and skeptics, many of whom were then drawn into an ever-widening community of companionship. Examples to ponder include:

- Mary’s presentation of Jesus in the Temple forty days after his birth, with the prophetic and pastoral support of Simeon and Anna—a time of transition for them, as well as for the new family.
- Jesus’ teaching in the Temple, when he and his parents became separated and they could not find him. This passage from childhood dependency to a new independence was witnessed and supported by a community on pilgrimage to and from Jerusalem.
- Jesus’ baptism into ministry at the River Jordan.
- Simon’s recognition and naming of Jesus as the Christ, and his own subsequent re-naming: “You are Peter, now; you are Rock.”
- Zacchaeus’ change of heart and vocation in his turning from sin, sealed by sitting down with Jesus to break bread.
- The healing of the man born blind, whose redeemed status was sorely tested by the religious authorities.
- Jesus’ calling the Samaritan woman to the ministry of evangelism.
- The restoration of the hemorrhaging woman to her worshipping community by Jesus’ very public display of healing, in which he redeemed her outcast status and renamed her “Daughter.”
- Mary’s encounter with Jesus at the empty tomb. In calling her by name, he commissions her to a new mission to go and tell others, “I have seen the Lord.”

### *God Loves our Humanity*

Through the Incarnation in Jesus Christ, God unequivocally embraces the ordinariness of human life: the divine Word came to live inside our common humanity. The Holy Spirit dwells within us every moment of our lives—even when we feel most abandoned by God. This indwelling is our assurance that the holy and undivided Trinity delights in us and cherishes creation. In Eucharistic worship, we turn to God as manifest in glory, to Christ’s presence among us in bread and wine, and to the Holy Spirit alive within each of us and present in the fellowship of the gathered community. Here, the Holy One comforts and confronts us through rich tapestries of symbol and sacrament. In liturgies acknowledging and celebrating life’s transitions, we affirm that:

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<sup>1</sup>Romans 8:19

- We trust the divine Love to embrace us through all the joys and pains of transition.
- We are so interconnected by the Holy Spirit so that a transition in one member's life affects the whole Christian community.
- God is continuously healing and transforming the world. When we join with our Creator in the process of our own transformations, we participate in the coming of Christ's kingdom.

So if anyone is in Christ, there is a new creation; everything old has passed away; see, everything has become new!  
(2 Corinthians 5:17)

## Structure and Features

The following rites offer opportunities both to ask for God's blessing and to offer that blessing to the Christian community collectively and on each of its members during moments of significant change in our lives.

### Elements of the Rites

Through ritual acts, people of all cultures and religious traditions mark life's course, giving it shared significance and sanctifying it. Rites of passage not only recognize changes that have already happened; they can also effect changes.

Passages from one stage to the next involve three elements:

*Rites of separation* name what is being left behind, preparing us for new birth.

*Rites of transition* celebrate the past while anticipating the future. They help us pause to begin the (sometimes lengthy) process of accepting and embracing change.

*Rites of reintegration* name, sanctify and celebrate one's new status in the community.

While all rites of passage appear to involve this structure, the means and relative emphasis by which the ritual passage is shaped can vary widely.

*Each of the following rites seeks to include these key elements or themes:*

- Naming the transition: how it affects the person, his/her primary relationships, and the whole community.
- Declaring what went before: loss, growth, gift—then acknowledging grief, letting go, giving thanks.
- Petitioning God for what is needed and sought in the transition: healing, courage, imagination.
- Proclaiming hope for the future, with willingness to discern new ministries.

### Structures of the Rites

***Please note that these are templates for rites of passage.*** Lay and ordained leaders should adapt these rites to their particular cultural contexts.

In all of the following rites, we have sought to feature

- clarity of symbol
- simplicity of language
- the invitation to all to continue in the life and work of the worshipping community

*Each rite is structured in the familiar pattern of most of our Prayer Book liturgies with these building blocks:*

- Entrance Rite
- The Greeting, the "Dearly Beloved," which reminds us why we are gathered
- The Collect(s)
- The Ministry of the Word: Scripture, Readings, Homilies
- The Presentation and/or Examination
- The Action: Blessing, Naming, Commissioning
- The Prayers or a Litany
- The Option of Holy Communion

## The Rites as Related to Stages in Human Development

These rites seek to include the particular needs and focus of the age group for which they are written, using this model of four stages of life, and the special quality or focus of each stage:<sup>2</sup>

|                               |             |
|-------------------------------|-------------|
| Youth: birth to 22:           | Dependence  |
| Rising Adulthood: ages 22-44: | Activity    |
| Midlife: ages 45-66:          | Leadership  |
| Elders: age 66 and upward:    | Stewardship |

The rites and prayers that follow consider these special life tasks:

- In the Transitions of Childhood, there is growth from dependence to independence. Confidence and courage are sought for the maturing person, and the grace to let go is sought for the adults on whom the young person necessarily relies.
- In the Transitions of Rising Adulthood, the new adult needs to channel activity into God's loving will for all creation by choosing activities which align with his or her own God-given gifts and calling.
- In the Transitions of Midlife, the adult searches for new gifts of leadership which need to be identified, strengthened, and called forth by the community. We are reminded that these gifts are meant to enhance the life of the entire Christian community and the world.
- In Transitions of Later Life, circumstances call for the elder<sup>3</sup> to give back some of what has earlier been received as part of preparing to leave the world a better place for those who will follow.

## Planning for a Rite of Passage

*Along with complete rites, prayers and guidelines are provided to help create a rite especially suited to the transitioning person, his or her community, and the cultural context in which they live.*

### Who?

- For what person or group is this rite being prepared?
- Who needs to be included and invited, and how?

### What?

- What is the purpose of this rite?
- What needs to happen in it and through it? Using the plainest, most everyday language will help the rite communicate simply, clearly and effectively.

### How?

- How and where will the people gather?
- What should members of the community bring to the celebration?
- Will there be a meal following?
- After this rite, how will life be different for the person in transition and for the community?

### The Gathering

- Will there be a procession, whom will it include, and what music (dancing, drumming) would be appropriate?

### The Greeting

- Who is most appropriate to explain why we are gathered?

<sup>2</sup>William Strauss and Neil Howe: *Generations: The History of America's Future from 1584 to 2069*

<sup>3</sup>Many cultures revere their oldest members as keepers of lore and tradition—the people who tell the story of who we are as a people. Often they are raised up to special ministries, and their blessings are sought from younger generations as a sign that the customs by which we identify our particular tradition continue from generation to generation. Certain translations of the Bible refer to the “Elders” of the people in this way (while in certain churches, it becomes a clerical title). For these rites, “Elder” denotes those people whose long life, wisdom and experience enrich their community.

- Will the content of the greeting be selected from the rites below, written for the occasion, or offered informally by a leader of the community?

#### **The Collect**

- What Collects or prayers will introduce the Ministry of the Word? Will they be selected from those below or written for the occasion?

#### **The Ministry of the Word**

- Will this include scripture readings, extra-biblical readings, stories, memory sharing, or tributes? Who will offer them?
- Will there be a homily? Who should speak?
- If a Eucharist is part of the celebration, what Gospel reading will be chosen?

#### **The Presentation and Examination**

- Will there be a presentation of the person in transition?
- How to tell what led to and preceded this transition, and what is being sought through it (e.g. healing, commissioning, rededication, thanksgiving)?
- Should the person in transition declare in her own voice her intentions, hopes, and new commitments?

#### **The Action**

- How will the person be blessed, named, commissioned?
- Who will do the blessing / commissioning?
- Will a formula from this set of rites be used, or will something be written for the occasion, and, if so, by whom?

*The order of the Action and the Prayers may be reversed.*

#### **The Prayers**

- Will one of the forms for the Prayers of the People included in these rites be used?
- Or will a form be chosen from the *Book of Common Prayer*?
- Or will prayers be written for the occasion? If so, by whom?

#### **The Peace and, when desired, the celebration of Holy Eucharist**

##### **A Proper Preface**

*In most of the Rites of Transition, where a Eucharist is celebrated, this Proper Preface will be appropriate:*

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

*The liturgy continues with the Sanctus.*

## Prayers for the Transitions of Childhood

*These prayers may be used alone or incorporated into a larger rite of passage.*

1. Moving from a Crib to a Bed
2. Becoming a Big Brother or Sister
3. Beginning the School Year
4. Ending the School Year
5. Becoming a Reader
6. Learning to Ride a Bike
7. Going Away to Camp
8. When a Friend Moves Away

### 1. **Moving from a Crib to a Bed**

*The new bed may be made up with the child's help. Members of the household, including the child, may move in procession from the crib to the bed with pillows, blankets, stuffed animals or other objects regularly part of the nighttime ritual.*

Good and loving God, your watchful care never slumbers, and you give gifts to your children even as they sleep. Thank you for bringing us all to this day into which *N.* has grown in your protection. Give *her* blessed rest wherever *she* lays *her* head. Keep *her* well and fill *her* dreams with hope. Awaken *her* every morning to the sureness of your love with joy and courage for the day at hand; through Jesus, our Savior and Friend. Amen.

### 2. **Becoming a Big Brother or Sister**

You call us your children, O God, and through grace and adoption you make us your own. Through the *birth* of a baby to *his* mother and *father*, *N.* has become a big *brother*. Help *him* to be patient and gentle with *himself* and the baby as *he* learns to share *his* home, *his* parent(s), and *his* toys. Keep this new relationship in your watchful care, so that these children may become lifelong companions in friendship and faith; through Jesus, our Brother and Lord, we pray. Amen.

### 3. **Beginning the School Year**

Dear God, today is *N.*'s first day of *school* [*First Grade*], a happy, exciting, scary day. We pray that *N.*'s teachers will be generous, wise, and gracious. We pray for *N.*'s classmates, so that true friendships may be found for all. Especially we pray for *N.* Keep *her* safe and well. Open *her* heart and mind to a world of learning, and may this be the first of thousands of days in which *she* knows the depth of your love and the constancy of your care. We pray in Jesus' name. Amen.

*or this*

Child of my heart, may the blessing of the Holy Trinity go with you today.

May God's strength keep you secure.

May Christ our true Wisdom guide your learning.

May the Holy Spirit make you glad and good.

May the enfolding of the Trinity hold you and bring you, at day's end, safely home.

Amen.

### 4. **Ending the School Year**

Dear God, we have finished a year of school, and we are thankful. We have been challenged and tested; we have studied and played; we have loved and we have grown. We are ready for a long and joy-filled rest. Bless this school year now ending. Bless our teachers and friends. May our bodies stay well, our hearts and minds open; and may all of our learning help us to serve this world you love so dearly. We pray in Jesus' name. Amen.

5. **Becoming a Reader**

Dear God, our *brother, N.*, has learned to read and now enters the vast world of books. Let *his* imagination and joy increase and *his* perception of truth grow strong as *he* delights in words, traveling through stories. Remind *him* to read your word in the Bible, and to write its instruction into *his* heart. May *he* learn to read, as well, the sorrows and needs of others, and all the signs of your loving presence in this world you created. We pray in Jesus' name. Amen.

6. **Learning to Ride a Bike**

You move through our lives, O God, like the wind, pushing and pulling us into the adventures of growing up. Our young *sister, N.*, has learned to ride a bicycle, conquering fear, enlarging *her* world, and tasting new freedom and speed. May the learning of this skill teach *her* to risk and to trust, to hold on and to let go, as life demands from day to day, and may *she* be kept safe always. We pray in Jesus' name. Amen.

7. **Going Away to Camp**

In the beauty of your world, O God, you show us how great your love is. Be with *N.* as *he* goes away to camp. Open *his* eyes to the wonder of creation and, in it, let *him* draw nearer to you. Let *his* play be joyful. Let *him* encounter wonder and surprise as he learns. Let *his* rest be peaceful. Keep *N.* well and safe, in the knowledge that *he* is deeply loved by you and by us, who hold *him* dear in our hearts forever. We pray in Jesus' name. Amen.

8. **When a Friend Moves Away**

There is no place in all the world, O God, where you do not hold us in love. *N.*'s friend is moving away. But as your love can stretch from house to house, from nation to nation, and from heart to heart, so it can keep our friendships strong wherever we may be. Help *N.* and *her* friend, *N.*, as they say goodbye. Comfort their sadness. May the joy they have known with each other last, and ever be found in new friends. We pray in Jesus' name. Amen.

## Prayers and Rites for the Transitions of Youth and Young Adulthood

1. Reaching Puberty
2. Earning a Driver's License or Permit
3. Dating Relationships
4. Graduating from High School
5. Going to College
6. Joining the Workforce
7. A Call to Military Service
8. Going on a Pilgrimage
9. Moving from the Family Home
10. For Godly Expression of One's Sexuality

### The Rites

A Rite of Passage for Young People and their Parents (A Rite of Adolescence)

A Rite of Passage for a Significant Birthday

A Rite for Celebrating an Engagement (The Blessing of a Betrothal)

#### 1. Reaching Puberty

Creator of Life, you have formed us in your image, male and female, and we are wonderfully made for the joy of human love. We thank you for this *girl, N.*, whom you have brought to maturity. In the freedom of childhood *she* has come to this time, and *she* needs your grace and guidance for the responsibilities of adulthood. You have designed *her* days for love and for work, for sharing and for growing, for searching and for finding. Keep *her* safe throughout *her* life, and give *her* the courage to follow *her* heart, and walk in your ways; through Jesus, our true Companion in our journey to you. Amen.

#### 2. Earning a Driver's License or Permit

Gracious God, our *brother, N.*, has come to an occasion of great privilege and responsibility. In the new freedoms which driving affords *him*, help *N.* to remember all of us who love *him* and are trusting *him* to drive safely, wisely, and kindly. In all the journeys of *his* life, go with *him* and bear *him* up with your sheltering love. And may this adventure be only one of thousands in which your gifts of freedom and care go hand-in-hand to bless *him*; through Jesus Christ our Savior. Amen.

#### 3. Dating Relationships

Our greatest joy in life, O God, is to love. We thank you for showing us through Jesus that loving a child, a friend, a dream or a companion makes us more fully human, created in your image. As *N.* stands ready to begin dating, help *her* to remember that *she* will be learning about that love is sacred. May *she* bring to each new date hope for a true friendship. May *she* listen, and speak, and act with the greatest respect for *herself* and for her companion. May *she* strive for a relationship that is truthful, patient, courageous, and kind. Above all, may love teach *her* to love you more and more as, through the Spirit's care, *she* grows in the image of your holy child, Jesus Christ our Redeemer. Amen.

#### 4. Graduating from High School

In every beginning is an ending, O Lord, and in every end something new begins. Our *brother, N.*, has graduated from high school, and is ready now for new learning and experiences. Grant that childhood's innocence and hope may remain alive in *him* bringing joy as *he* matures. Grant that *he* may hear your still small voice in *his* heart saying, "This is the way; walk in it." Help *his* preserve old friendships while creating new ones. Grant that we who love *his* may help *him* to find *his* own voice, *his* own words and *his* own work in Christ's true way who knows the person *he* was created to be; we pray this in Jesus' name. Amen.

#### 5. Going to College

Gracious God, your Holy Spirit instructs our hearts in the ways of life. In going to college, your child, *N.*, has set aside a time of learning and preparation for *her* life's work. Through all the years ahead, make *her* hungry

for wisdom tempered with love. Help *her* discern the truth in all that *she* learns, in the people *she* meets, and in the choices *she* must face each day. Keep *her* mind alert for the rigors of study and exams. Keep *her* body safe and well. Giver *her* a heart bold to question, yet alive to your wonders. And assure *her* always of your love and ours; through Christ your Wisdom made flesh. Amen.

**6. Joining the Workforce**

Holy God, you call us to work as friends of Jesus who was sent among us to serve and reconcile. As *N.* enters the workforce, bless *him* with wisdom and skill. May the work of *his* hands bring *him* satisfaction. May *he* be faithful, honest, and fair with all who labor beside *him*, and may they be so with *him*. In all that *he* does, may *he* glorify Christ, whose saving work on the cross brings us to rest in your love, and through whom we pray. Amen.

**7. A Call to Military Service**

God of Peace and ruler of every nation: at the end of the age when Christ's kingdom is established on earth there will be no more war or dying, and God will wipe away every tear. But in our own time, Lord, the heartbreak of warfare remains part of our lives. As our *sister N.* answers a call to service, fill *her* with courage and purpose. Guide, preserve and strengthen *her* so that she may be true to the highest ideals of the country *she* serves. Help *her* to know *she* is daily in our love and prayers; and return *her* safely to us, so that we may show gratitude and pride in *her* self-offering and valor; through Jesus, the Prince of Peace. Amen.

**8. Going on a Pilgrimage**

Holy One, your Spirit leads us through the journey of our lives as we walk, run, dance, crawl, stumble, leap, and fly. You never abandon us, but always beckon: Come! Go! Follow! Return! *This Pilgrim/these Pilgrims* have heard the Spirit's call to travel to \_\_\_\_\_. As you led your people, night and day, by fire and clouds, so lead *N.* (*N., N.,*) by the light of your love. Go before *him* to prepare a safe path. Stay beside *him* to instill purpose and joy in *his* mission. Follow after *him* to leave peace in the wake of wherever *he has* stayed. Give your angels charge over *his* journey. At *his* returning, may all *he has* seen be engraved on *his* heart, and *his* sense of home enlarged forever; through Jesus Christ, our Savior and Guide. Amen.

**9. Moving from the Family Home**

Your Spirit, O God, keeps us moving ever forward in faith as you call us to new places and new beginnings. Your servant, *N.*, is leaving the home of *her* childhood to a home of *her* own. We give thanks for *her* newfound independence and the courage to care for *herself*. May the place *she* is leaving withstand *her* loss. May the home *she* is creating become a place of shelter and peace. And may we all come to know our true and eternal home in your heart; through Christ our Lord. Amen.

**10. For Godly Expression of One's Sexuality**

O God, you have made us in your image and called us to the joys of human love. That love, the sign and seal of your own love for each of us, is shown through companionship and caring, and, powerfully and mysteriously, through the mystery of godly sexual expression shared with each other. This young person, *N.*, is opening *his* heart to learn the wideness of love. As *he* strives to discover who *he* is, whose *he* is, and the person *he* is given to love, may *he* be guided, protected, and encouraged by you, O Love Incarnate. Give *him* wisdom in choosing, courage in loving, and patience in waiting for the marvelous truth of *his* life to unfold in your grace, most holy and undivided Trinity, alive through all the ages. Amen.

# A Rite of Passage for Young People and Their Parents

The journey through adolescence often challenges both young people and their parents. The parish community can affirm and uphold them through this journey.

This rite is appropriate for an individual or for a group of young people. It may be used to mark graduation from elementary school, entrance into middle school, or turning 13.

## Entrance Rite

*In the opening procession, each young person is joined by family. They are seated together at the front of the assembly. Suggestions for hymns and spiritual songs are listed below.*

## Opening Acclamation

*Presider* Blessed be God who has brought us to this day.  
*People* Blessed be the God of all our days.  
*Presider* Thanks be to Jesus who restores us to wholeness.  
*People* Thanks be to Jesus in whose death is our life.  
*Presider* Praise to the Spirit who calls us to service.  
*People* Praise to the Spirit who matures us in love.

## Collect

*Presider* The Lord be with you.  
*People* And also with you.  
*Presider* Let us pray.

Holy God, in you we live and move and have our being: Grant to all your people the courage to live gracefully through the changes and chances of life, giving thanks for your guiding Spirit and your never-failing love; through Jesus Christ our Lord, who with you and the Holy Spirit, lives and reigns for ever and ever. *Amen.*

## The Ministry of the Word

*Suggested readings are listed below.*

*A homily may follow.*

## The Presentation and Examination

Dear People of God: Throughout life's journey we encounter moments of change that call us to grow. In the relationship between parent and child there are many such moments of challenge and grace. Though each of these has unique burdens and joys, adolescence especially requires greater patience, forgiveness, courage, and hope. Parent and child must learn to risk and to let go. These children and their parents come to this faithful community to offer thanks for all that has been, and to seek God's blessing for all their futures. We join them in acknowledging and celebrating the transition as they stand on the threshold.

Who is ready to begin this new phase of life?

*Parents and children present each other, one family group at a time. Godparents and other significant adults may also stand with the parents and children.*

*Young Person* These are my parents N. and N., who have raised me and love me.  
*or*  
 This is my mother/father N., who has raised me and loves me.

*Parents* This is our son/daughter *N.*, whom we love with all our heart.

*or*

*Parent* This is my son/daughter *N.*, whom I love with all my heart.

*Young person and parent(s) together*

We stand before God and before our faithful community to acknowledge that we are in the midst of a change that calls us to fresh ways of understanding one another. Help us be thankful for all that has been and for all that is to come. We trust God's constant love and pray a blessing for this time of transition.

*The Presider addresses the young people and adults, saying*

*N.*, *N.*, [and *N.*], you are made in the image of God who has held you in love every day of your life, and always will. Remember your divine Maker who formed you in joy and remolds you for the changes that lie before you. The Creator who knows you delights in the work that prepares you for your roles in Christ's healing of the world.

*The Presider addresses the young people, saying*

*N.*, [*N.*, and *N.*], will you continue to honor your parents, respecting their life experience, and remembering their love for you?

*Young People* I will, with God's help

*Presider* Will you strive to make decisions that honor your body, your spirit, and your relationships?

*Young People* I will, with God's help

*Presider, to the parents*

*N.*, [*N.*, and *N.*], in the sacred responsibility of giving and sustaining life, you reflect the image of God. These children are God's gifts to you, as truly as you are God's gifts to them. Remember that God has never forsaken you, and will always be near, in this and in every good work to which you are called for which you respond in faith. Know that you are ministers of God's love to these young people.

Will you respect the dignity of your sons and daughters, listening to all that they tell you, even allowing them to make their own mistakes when you may responsibly do so?

*Parents* I will, with God's help.

*Presider* Will you set limits and spacious boundaries for these young people, intended to keep them safe and well?

*Parents* I will, with God's help.

*Presider, to parents & young people* Will all of you be patient with yourselves and each other, practicing forgiveness and forbearance, and holding fast to love's courage, joy, and hope?

*Young People &* We will, with God's help.

*Parents*

*Presider* Will you remember to include the outcast, love the lonely, and practice mercy?

*Young People &* We will, with God's help.

*Parents*

*Presider* Will you be faithful in attending church, studying the scriptures, and saying your prayers?

*Young People &* We will, with God's help.

*Parents*

*Presider, to the People* Will you as their Christian community support these young people and their parents during their time of change and growth?

*Congregation* We will. We welcome your presence among us, honoring the gifts of insight and freshness you bring us. We will sing and pray with you. We will challenge you to be generous and compassionate as you serve Christ in your home, at church, and in the world. Will you do the same for us?

*Young People &* We will, with God's help.

*Parents*

## The Prayers

*The use of the Prayers for the Candidate at baptism are suggested (on page 305 in The Book of Common Prayer) using this introduction and Collect in place of those provided there.*

Let us now pray for this young person who seeks God's blessing and ours as *she* journeys into adulthood.

*At the conclusion*

Grant, O Lord, that this young person, who was baptized into the death of Jesus Christ your Son, may continue *her* earthly pilgrimage in the power of his resurrection, and may wait in hope for his coming again in glory, who lives and reigns now and for ever. Amen.

*In place of these prayers, others may be written for the occasion.*

## The Blessing

*The people may gather round and lay hands on the young people and their parents, as the Presider offers this blessing.*

All-holy God, source of every blessing: We thank you for the mystery of growing up, the transformation of body, mind, and spirit that brings children to adulthood. We marvel in this and all your works. Give these parents and young people grace and courage, patience and good humor, respect and compassion, and unfailing hope, as they travel together through life, sisters and brothers united in Christ and his household, the Church. We pray in Jesus' name. Amen.

*The service continues with the Peace and, if desired, the celebration of the Eucharist.*

*This Preface may be used at the Eucharist:*

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

## Suggested Readings

|                      |  |
|----------------------|--|
| 1 Samuel 3:1-10      | (The calling of Samuel)  |
| Isaiah 61:1-3        | (The Spirit of the Lord is upon me)  |
| Proverbs 2:1-5       | (If you make your ear attentive to wisdom)   |
| Proverbs 3:13-18     | (Happy are those who find wisdom)  |
| Proverbs 6:20-22     | (Keep your father's commandment and your mother's teaching)                                    |
| Joel 2:28c-29        | (I will pour out my spirit on all flesh)   |
| Psalms 22:9-10       | (It was you who took me from my mother's womb)   |
| Psalms 23            | (The Lord is my shepherd)  |
| Psalms 70:5-6, 17-18 | (You are my trust from my youth)   |
| Psalms 119:9-16      | (How can young people keep their way pure?)  |
| Psalms 139:1-18      | (You knit me together in my mother's womb)   |
| Romans 8:14-17       | (All who are led by the Spirit of God are children of God)                                     |
| 1 Corinthians 13     | (When I was a child)   |
| Ephesians 4:11-16    | (Until we all attain to the measure of the stature of the fullness of Christ)                  |
| Philippians 4:4-9    | (Whatever is true, honorable... think on these things...and the God of peace will be with you) |
| 1 Timothy 4:11-16    | (Let no one despise your youth)  |
| Luke 2:41-52         | (Jesus, as a boy, in the Temple)   |

## Suggested Hymns and Spiritual Songs

[more suggestions on pp. xx-xx]

|          |  |
|----------|--|
| 611      | Christ, the worker                     |
| 490      | I want to walk as a child of the light |
| 549, 550 | Jesus calls us                         |
| 602      | Jesu, Jesu                             |
| 587      | Our Father, by whose Name              |

|     |  |
|-----|--|
| 599 | Lift every voice and sing              |
| 482 | Lord of all hopefulness                |
| 554 | 'Tis the gift to be simple             |
| 16  | You are near                           |
| 52  | God has smiled on me                   |
| 59  | My heavenly father watches over me     |
| 65  | Bless the Lord                         |
| 70  | I want Jesus to walk with me           |
| 76  | Jesus in the morning                   |
| 91  | Give me Jesus                          |
| 100 | Somebody's Knockin'                    |
| 106 | Precious Lord                          |
| 111 | Come thou fount of every blessing      |
| 131 | I know the Lord's laid his hands on me |
| 136 | I have decided to follow Jesus         |
| 160 | This little light of mine              |
| 177 | Standin' in the need of prayer         |
| 189 | Great is thy faithfulness              |
| 194 | Lead me, guide me                      |
| 213 | Children of the heavenly Father        |
| 214 | God is so good                         |
| 216 | In my life Lord, be glorified          |
| 218 | Jesus loves me                         |
| 219 | This is the day that the Lord has made |
| 220 | Jacob's ladder                         |
| 221 | This little light of mine              |
| 231 | Choral benediction                     |
| 232 | Thank you Lord                         |
| 189 | Great is thy faithfulness              |
| 128 | Hush, hush, somebody's callin' my name |
| 191 | His eye is on the sparrow              |
| 747 | God, the sculptor of the mountains     |
| 819 | Guide my feet, Lord                    |
| 812 | I, the Lord of sea and sky             |
| 742 | Loving Spirit                          |
| 770 | O God of gentle strength               |
| 757 | Will you come and follow me            |

From other sources:

I was there to hear your borning cry (Fortress Press)  
 Sanctuary (Full Armor Music and Whole Armor Music)  
 Bless now, O God, the journey (*Voices Found*)  
 Make me a channel of your peace (OCP)  
 We Are Called, Come, Live in the Light (GIA)  
 You are Mine (GIA)  
 Bind us Together (Kingsway's Thank You Music)  
 We are not our own (New Century Hymnal)

# A Rite of Passage for a Significant Birthday

This rite is intended for young men and women celebrating a significant birthday in their journey to adulthood. The age will vary, depending on the community. Many cultures have long celebrated Quinceañera (a girl's 15<sup>th</sup> birthday), Fiesta Clavel (a boy's 15<sup>th</sup> birthday), Sweet Sixteen, Debut or Coming of Age.

This rite affirms God's presence, continued blessing, guidance for the future. Mindful of this day's personal significance, the young person, along with parents and godparents should meet with clergy to review the intent of the rite, to select passages of Scripture, and plan the service.

Hymns and Readings for this service may be chosen from the list in the Rite of Passage for Young People and their Parents, or from the list on page xx.

A homily may be preached, or, alternatively, parents godparent, and friends of the young person may speak of their memories, knowledge, and love of *her*.

## The Gathering and Greeting

*As the rite begins, the young person enters the church with her/his parents and godparents. Other persons may join the procession.*

### Opening Acclamation

*Presider* Blessed be the one, holy, and living God

*People* Glory to God for ever and ever.

*or*

*Presider* Blessed be God who has brought us to this day.

*People* Blessed be the God of all our days.

*Presider* Thanks be to Jesus who restores us to wholeness.

*People* Thanks be to Jesus in whose death is our life.

*Presider* Praise to the Spirit who calls us to service.

*People* Praise to the Spirit who matures us in love.

*Presider* We gather to celebrate our *sister*, N., to give thanks for *her* \_\_\_\_\_ years of life, and to seek God's blessing for all the years to come.

Let us pray.

O God, we offer joyful thanks for our *sister*, N. You knit *her* together and wonderfully made *her* to love you so that *she* may serve and delight in you all *her* days. On this day we rejoice as *she* takes on new responsibilities among your people. We bless *her* and to call *her* into a graceful maturing. May *she* discover your will for *her* life, trusting in its unfolding in peace; through Jesus Christ alive with you and the Holy Spirit throughout all ages. *Amen.*

*A Hymn of Praise may be sung.*

## The Ministry of the Word

*Suggested readings are listed below.*

*Parents and godparents may read the lessons.*

*The Homily.*

## The Presentation and/or Examination

*The young person may be presented to the congregation by parents, godparents, or other sponsors with these or similar words:*

I present N., who comes to give thanks to God for *her* life, to commit *her* life to Christ, and to ask for the Holy Spirit's continued guidance in *her* life.

*The following questions for parents and godparents may be used:*

*Presider*

How has *N.* been faithful to *her* life in God?

*Parents & Godparents*

*She* has worshiped, prayed, and served in her community of faith.

*Presider*

How has *N.* been faithful to *her* life with others?

*Parents & Godparents*

*She* has been a true friend, a diligent student, and an active member of her family.

*Presider*

How has *N.* been faithful to *herself*?

*Parents & Godparents*

*She* is honest, forgiving, and kind. *She* is a delight to our hearts and we are proud of who *she* is and who *she* is becoming.

### **The Prayers**

*The Prayers for the Candidate at baptism (on page 305 in The Book of Common Prayer) may be used, substituting this introduction and Collect.*

Let us now pray for this young person who seeks God's blessing and ours as *she* journeys into adulthood.

*and*

Grant, O Lord, that this young person, who is baptized into the death of Jesus Christ your Son, may continue *her* earthly journey in the power of his resurrection, and may wait in hope for his coming again in glory, who lives and reigns now and for ever. Amen.

*In place of these prayers, others may be written for the occasion.*

### **The Commitment of the Young Person**

*The young person may offer a personal prayer of thanksgiving and dedication composed for this occasion, or may bring a gift or symbol of thanksgiving to the altar or another appropriate devotional place.*

### **The Blessing of the Young Person**

*The Presider, Parents and Godparents may gather around and lay hands upon the young person as this prayer is offered:*

Bless this child, O Lord, and sustain *her* in grace as *she* grows into maturity. As we prayed at *her* baptism, we continue to ask you to give *her* a questioning and discerning heart, a will that is brave and strong, a spirit knowing and loving the God who made *her*. May *she* delight in all your works as *she* continues to become the person you created *her* to be. Give her grace to speak forthrightly in truth. Let her greet new experiences with courage and hope. Help her discover true love. May she discern a calling that uses the gifts you have given her. Keep her safe and strong. Grant her health in old age. We pray especially that she may blossom in the knowledge that she is precious in your sight and in ours. Bless this child, O Lord, and sustain her in grace, in the name of her most faithful companion on the way, Jesus our Savior and Lord. Amen.

### **The Peace**

### **The Eucharist**

*This Preface may be used at the Eucharist:*

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

**Suggested Readings:**

|   |  |
|---|--|
| Ecclesiastes 11:7-9                           | (On youth, and the fear of God)                |
| Isaiah 7:10-14                                | (A virgin is chosen by God)                    |
| Jeremiah 1:4-10                               | (The calling of Jeremiah)                      |
| 1 Samuel 3:1-10                               | (The calling of Samuel)                        |
| Joel 2:28c-29                                 | (I will pour out my Spirit)                    |
| Isaiah 61: 1-11                               | (The Spirit of the Lord God is upon me)        |
| Micah 6:6-8                                   | (Do justice, love mercy, walk humbly with God) |
| Psalms 116                                    | (God is our refuge)                            |
| Psalms 121                                    | (My help comes from the Lord)                  |
| Psalms 144:12-15                              | (Prosperity for the people of God)             |
| Canticles from <i>Enriching Our Worship</i> : |  |
| Canticle B                                    | <i>A Song of Pilgrimage</i>                    |
| Canticle K                                    | <i>A Song of our Adoption</i>                  |
| Galatians 3:27-29                             | (In Christ there is no male or female)         |
| Galatians 4:4-7                               | (We are sons and daughters of the same God)    |
| Ephesians 1:3-6                               | (God chose us in Christ before creation)       |
| 1 John 4:7-11                                 | (Beloved, let us love one another)             |
| Romans 12:1-8                                 | (Present your bodies as a living sacrifice)    |
| Matthew 25:1-13                               | (The parable of wise and foolish virgins)      |
| Luke 1:26-38                                  | (The Annunciation of Gabriel to Mary)          |
| Luke 1:46-55                                  | (The Magnificat)                               |
| Luke 2:41-51                                  | (The boy Jesus at the temple)                  |

Other suggestions for readings:

- The Proper for the Saint whose name the young person shares
- The Proper for the Saint whose feast falls on the young person's birthday
- Readings selected according to the meaning of the young person's name, e.g., Lucy/light, Angelica/angels.

# Celebrating an Engagement

## (The Blessing of a Betrothal)

The re-examination of possible betrothal rites provides several exciting opportunities for the Church. All too often, current practice leaves Church weddings a dependency of available bookings for the wedding reception. Nor, in such situations are many members of the regular congregation invited to be present. “Celebrating an Engagement” initiates interesting possibilities. A betrothal rite at a regularly scheduled Sunday Eucharist allows us to move from the traditional contractual model of matrimony to a more theologically sound form of forging a covenant. It allows the prospective bride and groom to ease into their new status in a supportive, low stress environment. It also allows several powerful symbolic acts—such as a formal blessing of an engagement ring [perhaps the restoration of ‘banns’?].

In *To Join Together*, Kenneth W. Stephenson writes,<sup>4</sup>

From a modest beginning, as a special blessing during the Eucharistic assembly, the Constantinian Church gradually took on much of the content of the pagan nuptial rites of Imperial Rome. This brought with it the contractual foundation inherited from both Jewish and Roman sources. During the medieval period there were wide variations in regional practice: “...in England, [the priest] presides, and does no more,...In Spain, he ‘hands over’ the woman ... at the end of the mass. ...Germany is more neutral; here the priest ‘solemnizes’ the union made by consent. Finally, Normandy goes over the top, with the priest reciting the definitive formula, “I join you together.”

Beneath these variations lies a common pattern: a betrothal ceremony followed by a separate and distinct marriage rite. In the late medieval period, the two rites moved closer and closer together, until, with the emergence of the Book of Common Prayer in 1549, the two rites merged into one. The whole medieval-renaissance progression was about making marriage a more public and ecclesial event, with the Church as guarantor of the marriage. Ironically, in our time, marriage has tended to become more and more a private act, detached from the real life of the Church. A rediscovery of betrothal rites might help us to better understand marriage as “... one of God’s greatest gifts, one of the closest symbols of [who God] is, and of the union between [God] and us.”

*The community may gather in a circle, with the couple at its center.*

### The Gathering

#### Opening Acclamation

|   |  |
|---|--|
| <i>Presider</i>                                     | Blessed be God who has brought us to this day.   |
| <i>People</i>                                       | Blessed be the God of all our days.              |
| <i>Presider</i>                                     | Thanks be to Jesus who restores us to wholeness. |
| <i>People</i>                                       | Thanks be to Jesus in whose death is our life.   |
| <i>Presider</i>                                     | Praise to the Spirit who calls us to service.    |
| <i>People</i>                                       | Praise to the Spirit who matures us in love.     |
| <i>Psalm 128 may be said together by the People</i> |  |

Blessed are all those who fear the Lord:  
 those who walk in God’s ways.  
 You shall eat the fruit of your labors:  
 and you shall be happy and prosper.  
 Your wife shall be like a fruitful vine:  
 within the walls of your house;  
 your children like slips of olive:

<sup>4</sup> Kenneth W. Stephenson, *To Join Together* [Pueblo, 1987] pp. 51-52, p. 234]

planted ‘round about your table.  
 Thus shall all those be blessed:  
 who fear the Lord in their heart.  
 May the Lord bless you from the holy city:  
 may you see the prosperity of Jerusalem all the days of your life.  
 May you live to see your children’s children:  
 and upon Israel let there be peace.

### The Ministry of the Word

*Presider* Hear these words of love from the Song of Solomon:

*These may be recited by the couple or by other readers.*

*The Man* You have ravished my heart, my sister, my bride;  
 You have ravished my heart with a glance of your eyes.  
*The Woman* You are my beloved and you are my friend.  
 You are the one my soul loves.  
*The Man* How sweet is your love, my sister, my bride!  
 How much sweeter is your love than wine.  
*The Woman* Your name is like oil poured out  
 and your love is better than wine!

### The Blessing by the People

*The People may extend their hands toward the couple, or come forward to lay hands on them.*

**N. and N., may God bless you this day, honoring your love.  
 May God make your love a blessing to all who are touched by its warmth and light.  
 May your love grow ever stronger and always be true.**

*Reader 1* In the life that you share, may you come to know  
 deep joy,  
 ordinary pleasures,  
 the miracle of forgiveness.

*Reader 2* May you always remember  
 politeness,  
 endurance,  
 your very first kiss.

*Reader 3* May you be given  
 old age together,  
 bright mornings,  
 quiet evenings,  
 laughter and tears

*Reader 4* Surprise and adventure,  
 good health, [healthy children,]  
 and all the courage of love!

*The people may add their own hopes, prayers, and counsel, beginning with such phrases as “N. and N., may you have...” or, “... be given...,” or “... remember...”*

*The Presider gives the blessing with these or similar words:*

N. and N., may God join together all the pieces of your lives into a fine and sturdy quilt to cover your days with grace. And may all who bless you be blessed!

*Here may be sung "Peace before us" (substituting "Peace before you") or "God, Grant Them Many Years" (from Wonder, Love, and Praise) or some other choice.*

### **The Final Prayer**

*Prayed by the people and couple together*

Blessed are you, Lord our God.

You give abundant joy to bridegroom and bride.

Bring us to the day of this wedding  
in safety and peace.

Pour out your grace on us.

Help us each to know how beloved we are in you  
and live inside the deep joy of that knowing.

Help us submit our hearts to the yoke of love  
so that we come into its perfect freedom.

Grant to each of us our heart's desire;

We pray in the name of the Christ  
whose desire for us all, simply and wholly, is you.

Amen.

## Prayers and Rites for the Transitions of Midlife

### The Prayers

1. Beginning a Job
2. Ending a Job
3. Earning a GED or other Diploma
4. Release from Prison
5. Returning to a Community of Faith
6. Surviving a Tragedy
7. On Ending a Relationship
8. Healing after Divorce
9. Renewing our Stewardship of Creation
10. Taking on the Care of Elder Parents
11. Reclaiming Health

### The Rite

A Rite for Receiving or Claiming a New Name

#### 1. Beginning a New Job

Holy God, you call us to do the works of Christ who came to live among us in love as a servant. Our true call is to be transformed into his likeness. As *N.* begins this new job, grant *him* wisdom and skill, so that the work of *his* hands may bring *him* satisfaction. Help *him* to be faithful, honest, and fair with those who labor beside *him*, and let them be so with *him*. May *he* glorify you in all *he* does, through Christ whose saving work on the cross brings us to rest in your love. Amen.

#### 2. Ending a Job

Author of Life, you ordered the seasons and watch over the times between sowing and reaping, fallow and planting. We pray with *N.*, whose work in this place has now ended. During *her* years at this job, *she* faithfully accomplished *her* tasks, befriending those who worked beside *her*. Bless *her* as *she* leaves [and enters a period of waiting]. Bring relief if *she* is anxious. Strengthen *her* trust in you, [and guide *her* search for new work]. By the power of the Holy Spirit, assure *her* of your continuing love and care, and of *her* usefulness in the work of your kingdom; through Christ the Worker, our ever present help and companion. Amen.

#### 3. Earning a GED (General Equivalency Diploma) or Other Diploma

Gracious God, you are always calling us to stretch our hearts in love and stretch our minds in learning. Through patience and perseverance, our *brother, N.* has earned *his* GED. We thank you for your gifts of courage, determination, and the discipline which have kept *him* committed to *his* goal, and brought *him* to this proud day. As *he* faces life's next challenge, renew *him* in your love, and strengthen *him* to do your will; through Christ our Lord. Amen.

#### 4. Release from Prison

Liberating God, we lose our true freedom when we wander from your love, but when we come home to you, we receive fullness of joy. Our *sister, N.*, ends *her* prison/jail sentence and returns to a world that waits for *her*. Calm *her* fears and guard *her* from stumbling; surround *her* with friendship, and fill *her* with hope, reassured by your love and ours; through Jesus your Christ, our Redeemer and Liberator. Amen.

#### 5. Returning to a Community of Faith

Holy One, in Israel's pilgrimage through the wilderness you gathered a People of God. Our *brother, N.* has traveled far from this community but never out of your sight or our hearts. We thank you for the care and love *he* received in *his* journey, and for lighting *his* path back to us. Bless our reunion with joy as we celebrate *his* return. We ask this in the name of Jesus, who is our path, our destination, and our companion on the way. Amen.

**6. Surviving a Tragedy**

Lifegiving One, you grieve every day for our afflictions. Your child and our *sister N.* has suffered a great tragedy, which has marked *her* forever. She needs your healing from the anger, fear and sorrow that have broken *her* heart. Place yourself between *N.* and the emotions wounding *her*, so that whenever *she* recalls those dark moments, *she* may see them in the light of your radiance. Accompany *N.* as *she* grieves for what was lost. Through her pain, make *her* strong in compassion and courage; dry the tears of *her* sorrow, and mend *her* heart, gently call *her* forward to newness of life. We thank you for the precious gift of life and for the promise of your love given to us in Jesus who suffered and died to rise again, one with the Father and the Spirit, throughout eternity. Amen.

**7. At the Ending of a Relationship**

God of Love, you ask us in your name to be faithful to the covenants we create with one another. Yet the relationship between *N.* and *N.* seems damaged beyond repair. We grieve with them as they say farewell to set off on separate paths, sorrowing for a love broken beyond our power to make it whole again. But you in your mercy rise in every death and your love is new every morning. Help us to uphold *N.* and *N.* as they discern the future you hold in store for them: abundance of life in the love of Jesus Christ our Lord. Amen.

**8. Healing after a Divorce**

Holy One: in the bond of marriage you provide a sign of your eternal love for us. When our love is strong and true, we feel cradled in your embrace; when love breaks, we feel lost to you. Yet you are the God who holds your people in a sacred covenant, loving each of us as though there were but one of us. The marriage of *N.* and *N.* has ended, and so we seek your healing for their hearts and lives. Help them forgive whatever wounds they inflicted on each other. Let them surrender their past, looking with hope toward the future you bring them. Guard and heal *their children and* those who grieve their parting from one another. And bring us all to that day when our love will be made perfect and our joy complete in you, through Jesus Christ in whom all things find perfection. Amen.

**9. Renewing our Stewardship of Creation**

Creator of all: we come to a time in our lives where we are filled with the understanding that we are part of all you have made. We thank you for the variety of your creation. Its complexity fills us with wonder and stretches our imaginations. Make yourself known to us as we strive to be good stewards of our environment, for as you placed Adam in a garden in Eden, you have set us in this world to help it flourish and live in harmony and peace with all living things. We acknowledge our past sins against creation with sorrow. Rekindle your light shining through us, so that we may know the work you have given us on this earth and declare your glory, through Jesus Christ who, with you and the Holy Spirit, upholds your creation through all ages. Amen.

**10. Taking on the Care of Elder Parents**

In the circle of life, O Gracious One, your signs of love shine out in every situation, through dying and rebirth, growing up and growing old, holding on and letting go. Now *N., N., N.,* will be looking after their parent(s), *N., [and N].* Those who gave care now need to receive care; those who once were supported by them now need be supporters. We pray this family may gracefully accept these changes. Grant them wisdom, good humor, patience and hope as life continues according to your constant love, and bless their days with wellness, safety, and peace; through Christ our Redeemer. Amen.

**11. Reclaiming Health**

Holy One of Blessing: your desire for your people is wholeness and health, and in our afflictions you draw near us with compassion. You whisper love to our hearts in pain, sorrow and fear; you fill our spirits with hope and heal our bodies. You have sustained our *brother, N.,* O Lord, through *his* illness. You were *his* light in the darkness; in the valley of shadows, you stood with *him,* helping *him* to know you more deeply than before. May *he* enjoy renewed health and find *his* place at your banqueting table, joyfully taking up the work to which *he* is called, and for which *he* is given the gifts of your Spirit. We pray this in the name of Christ the Good Shepherd. Amen.

# Receiving or Claiming a New Name

In many cultures the giving or the taking of a new name signifies and empowers a radical change in the life of the individual and has great significance in the whole community: some examples might be a woman after a divorce reclaiming the surname she was born with or a child taking the name of his adopted parents. When an event or experience leads a member to take or be given a new name, the following may be used to mark this transition in the parish community.

## The Gathering and Greeting

*The Gathering Rite may reflect the particular culture celebrating this new name. It may include such elements as ritual cleansing, confession, incense or smudging, singing, and drumming. It concludes with this Collect:*

Holy One of Blessing, in baptism you bring us to new life in Jesus Christ and you name us Beloved. We give you thanks for the renewal of that life and love in *N.* who now takes on (*or chooses*) a new name. Strengthen and uphold *him* as *he* grows into the power, and authority, and meaning of this name; we pray in the Name above all names, Jesus, your Son, with you and the Holy Spirit, the Triune God we adore. *Amen.*

## The Liturgy of the Word

*The Proper for the Feast of the Holy Name (January 1) may be used or other readings appropriate to the occasion.*

*A homily may be preached, or, alternatively, the candidate may share the journey and experiences that resulted in this new name, inviting the community's assistance in living into its significance.*

## The Prayers of the People

We pray for the Church you love as a spouse; may it faithfully bear Christ's name in its communion and work. Remembering its ministers, and all the baptized, especially those we name before you:

*The People add their particular intercessions.*

We pray for the world you created; may its people, together, call themselves family, and all nations come to your peace. Remembering nations at war and in danger, especially we name before you:

*The People add their particular intercessions.*

We pray for the afflicted; may they find healing and hope, and help in their sorrows. Remembering all who suffer, especially we name before you:

*The People add their particular intercessions.*

We pray for all the departed; may they grow more and more in likeness to you. Remembering all the saints, especially we name before you:

*The People add their particular intercessions.*

We pray for your servant *N.*, with thanks for the journey and awakening that have brought *him* to this moment, for *his* place amongst your people, and for *his* gifts and calling to serve you.

*The Presider concludes with this collect:*

O God, in renaming your servants Abraham, Sarah, Jacob, Peter and Paul, you gave them new lives and new tasks, new love and new hope. We now hold before you our companion, *N.* Bless *him* with a new measure of grace as *he* takes this new name. Write *him* again in your heart and on your palm. And grant that we all may be worthy to call ourselves Christian for the sake of your Christ whose name is Love, and in whom, with you and the Spirit, we pray. Amen.

## The Giving of the Name

*The new name is given.*

*The following forms may be used.*

|                  |  |
|------------------|--|
| <i>Presider</i>  | By what name shall <i>N.</i> be known? |
| <i>Sponsor</i>   | The name shall be <i>N.</i>            |
| <i>Candidate</i> | My name is <i>N.</i>                   |

*Or*

*Presider* By what name shall you be known?

*Candidate* My name shall be *N*.

*Presider* Your name shall be *N*.

*The community may respond by repeating:*

Your name shall be *N*.

*Presider* Bear this name in the name of Christ. Share it in the name of mercy. Offer it in the name of justice.

*The candidate may offer gifts that symbolize this change. Members of the community may present the candidate with symbolic gifts.*

### **The Peace**

*During the exchange of the Peace each member of the community may address the candidate by the new name: N., The Peace of Christ be with you.*

### **The Eucharist**

*In the place of the usual postcommunion prayer the following may be used.*

Gracious God, you have fed us heavenly food in the sacrament of the body and blood of Christ. Grant that with *N. (new name)*, we may share in this mystery and may with *him*, ever turn to the One whose name is above all names, our Lord and Savior, Jesus Christ. Amen.

### **Blessing and Dismissal**

## Prayers and Rites for the Transitions of Elders

See page x for a note on the use of the word *Elder*.

### The Prayers

1. Retiring
2. Celebrating a Significant Wedding Anniversary
3. Becoming a Grandparent or Great-Grandparent

### The Rites

Farewell to a Home

A Celebration of Life on the Occasion of a Significant Birthday

The Blessing or Commissioning of an Elder

#### 1. Retiring

To everything, Lord, you have given a season, calling each thing good in its time. In the years of our lives, you call us to work, you ask us to play, you command us to rest, and by your grace, you weave our days together in peace. We pray for our *brother N.*, who comes to the end of his season of work. Thank you for friends made, challenges met, and growth enjoyed, and for all *he* has learned and accomplished. Help *him* now let the old work go to take up the new life for which you have also given *him* gifts; through Christ the Worker, in whose love is our eternal rest and joy. Amen.

#### 2. Celebrating a Wedding Anniversary

You unite your people in marriage, O God, delighting in us as the joyful bride of your heart. In the union of *N.* and *N.*, we remember your faithfulness, and the tender love in which you hold and behold us forever. Calling them together, you have helped them make their love a strong rock on which they have built a sacred companionship. You have granted them moments and days and now \_\_\_\_\_ years of blessedness. We rejoice in their contentment, promising to support and honor them. We ask that our own loves may display the constancy of theirs. Protect them this day and always, as together they grow in your likeness and grace; through Christ who blessed the wedding feast at Cana. Amen.

#### 3. Becoming a Grandparent or Great-Grandparent

Your love, O God, is fresh as an infant's, playful as a child's.

Your love, O God, contains the hopefulness of youth and the watchfulness of age.

Your love, O God, is fierce as a mother's, steady as a father's, loving and wise, O Eldest of elders.

Your love, O God, is present in the love of *N. and N.*, who, through the *birth/adoption* of [*name of child*], have become [great-] grandparents. What joys in life compare to this? Let us share in their joy. Instruct their hearts in that love you hand down from generation to generation, from parents through children's children and to every age. Grant them many years, and descendants as countless as the stars, and bring us all together, at length, to the heavenly banquet laid by Jesus, your Christ and our Savior. Amen.

## Farewell to a Home

Often, elders move from the larger house in which their children were raised to a smaller house or apartment, or find themselves in need of assisted living. Members of a community may wish to support the elder(s) during this transition.

*In preparation for the rite, a candle may be lighted in each room, and left burning until the procession is departing from that room.*

*The Elder(s) and the People pray:*

Gracious God, your heart is our eternal home, and your love is as present in sorrow as in joy; our *sister, N.*, is prepared to depart from this house. Help her carry the moments of grace *she* has known here to her new home.

*The elder and her companions may travel through the rooms of the house, recalling memories and naming feelings evoked by each room.*

*As the group leaves the room, the elder(s) should extinguish the light, saying:*

With thanks for my time in it, I leave this room to those who will dwell in this place, asking joy for their days and peace for their nights.

*At the end of the procession, the People may pray:*

Sojourning God, you go before *N.* (and *N.*) preparing the way to a peaceful new home. Give *her* grace to let go of the old, accepting the comfort and assistance of those around *her*. Help *her* know that you are as near as *her* breath; let *her* hear your whisper of the undying love in which you hold *her* as you held *her* in the beginning. We pray this through Christ our Savior. Amen.

# A Celebration of Life on the Occasion of a Significant Birthday

## The Gathering and Greeting

### Gathering Music

*The elder(s), with his presenters, join the procession, and are seated at the front of the assembly.*

### Salutation

*Presider* Blessed be the one, holy, and living God.

*People* Glory to God for ever and ever.

*or*

*Presider* Blessed be God who has brought us to this day.

*People* Blessed be the God of all our days.

*Presider* Thanks be to Jesus who restores us to wholeness.

*People* Thanks be to Jesus in whose death is our life.

*Presider* Praise to the Spirit who calls us to service.

*People* Praise to the Spirit who matures us in love.

### The Collect

*Presider* The Lord be with you.

*People* And also with you.

*Presider* Let us pray.

God of Wisdom, your love is ageless, and you remain faithful through every breath of our lives. All creation has been formed for the fullness of your eternal joy. Give us grace to shine with that goodness and hope which is your blessing, and through your Spirit to continue in Christ, in whom we gather and pray, this day and always. *Amen.*

### The Ministry of the Word

*Suggested Readings are listed below.*

### The Presentation

*Presider* On the occasion of *his* \_\_\_\_\_ birthday, we gather around *N.*, who comes before God and this faithful community to give thanks for the gift of life and to ask God's blessing on all *his* days to come.

Let the community now present *him*.

*Family and friends gather around the Presider and Elder. Each person presents the Elder, with such phrases as*

I present *N.*, my husband, who has lived with me in the covenant of marriage, showing me God's faithful love.

*I/we* present *N.*, *my/our* mother, who has shown *me/us* God's firm and gentle love.

*I/we* present *N.*, *my/our* father, who has guarded *me/us* in the strength of God's watchful love.

*I/we* present *N.*, *my/our* grandmother, who has lavished *me/us* with God's unconditional love.

I present *N.*, my friend of \_\_\_\_\_ years, whose love has been constant and true.

I present *N.*, my uncle, whose love is knowing, playful, and wise.

*Or the elder(s) may simply be presented:*

We present *N.* (*N.*, *N.*).

### The Thanksgiving and Dedication of the Elder(s)

*The elder(s)*

I give thanks to the Lord of Life for this and all my days, and I seek God's help for the life that remains. I am richly blessed by you, my family and friends, and thankful that I belong among the people of God. Therefore, I promise before God and you to continue to serve Christ faithfully in worship and prayer, by repentance and forgiving others, by seeking Christ in the midst of suffering, and by working for justice and peace. In these latter

years of my earthly pilgrimage, I will remain near you, blessing each day you give me, and seeking abundance of life to which we all are called. For these things, I ask God's help and your prayers and love.

*or*

I thank the Lord of Life for you, my *family and* friends who have blessed my life. Stay with me through whatever lies before us. May you and I continue to worship and pray together and ask forgiveness and when we have wronged one another. Let us work together for justice and peace in the midst of a suffering world. For the rest of my time with you, help me be thankful for each day as it is given, remembering that God gives us abundant life. For these gifts I ask your prayers, your help and your love.

### **The Prayers for the Elder(s)**

*Leader*

Holy One of Life and Love: Hear your People as we pray.

For the Church of your Christ; for all its ministers; for vision, calling and mission; for courage, in all its members, to love and to serve, we are asking you, O God:

*Hear your People as we pray.*

For this community of \_\_\_\_: for its pastors and people; for truth and tenderness among its members; for the will to create a bright future; for passion to befriend the needy and poor, we are asking you, O God:

*Hear your People as we pray.*

For the world you created and love: for peace among nations; for an end to war; for the victims of famine and flood; for [the People may name particular concerns for the world]; we are asking you, O God:

*Hear your People as we pray.*

For all who suffer: for relief from pain and fear; for assurance of your nearness; for healing of hurts; for hope and strength; and for N., N., N.; we are asking you, O God:

*Hear your People as we pray.*

For all the departed: for their continued growth in grace and love; for the witness of the lives they shared with us; for their eternal rest in the land of light and joy; for N., N., N.; we are asking you, O God:

*Hear your People as we pray.*

For our beloved N. (N., N.): for comfort in *his* sorrows, losses, and fears; for strength in *his* frailties and healing of *his* heartaches; for the discernment of new ways to serve; for grace in all the days to come; assuring *him* of our thanksgiving and love, we are asking you, O God:

*Hear your People as we pray.*

For all whom we love and all who love us; for the gifts of the Spirit flowing through us; for the hope of Jesus' resurrection in our lives;

*Be our Help and Companion, we are asking you, O God, and hear your People as we pray. Amen.*

### **Tributes and Gifts**

*The People may address the Elder(s):*

N., N., we give thanks for the gift of your wisdom, the fruit of your years. We thank you for keeping alive the memories, stories, and traditions you pass on to us in this congregation. We learn from the wealth of your experience. We promise to stay with you through the end of your days among us, and to hold you in our hearts and memories whatever lies ahead. We will listen to you, grieve with your losses, and pray with you through times of trial. We will encounter Christ in you as you continue to serve in his name. Reflect Christ's wisdom and grace in our midst, and now receive these gifts as signs of our love.

*Representatives of groups that have been important in the life of the elder(s) may come forward and offer a tribute in thanksgiving to God and in honor of the person. Greetings representing the Elder's passion, dedication, interest or skill may be offered.*

N., receive this \_\_\_\_\_, as a sign of \_\_\_\_\_.

### The Blessing of the Elder(s)

May God, our Creator, transform you in love, every day, for all time. *Amen.*

May Christ our Savior keep your soul in life, and lead you to the joys of heaven. *Amen.*

May the Holy Spirit, our Companion, surround you and hold you in peace all your days. *Amen.*

And may the blessing of God, Triune and Holy, be upon you and among us, this day and forever. *Amen.*

### Suggested Readings

Proverbs 2:1-11 (The Lord gives wisdom; from his mouth come wisdom and understanding.)  
 Proverbs 3:13-24 (Trust in the Lord with all your heart.)  
 Proverbs 8:1-21 (Does not wisdom call, and understanding raise her voice?)  
 Hosea 14:4-9 (I will be like the dew to Israel.)

Canticles from *Enriching Our Worship*:

Canticle A *A Song of Wisdom*  
 Canticle B *A Song of Pilgrimage*

1 Corinthians 1:20-30 (God's foolishness is wiser than human wisdom.)  
 1 Corinthians 12:4-13 (There are varieties of gifts, but the same Spirit.)  
 James 3:13-18 (Who is wise and understanding among you?)  
 1 Peter 5:1-7 (I exhort the elders among you)

### Suggested Hymns and Spiritual Songs

[more suggestions on pp. xx-xx]

611 Christ, the worker  
 549, 550 Jesus calls us  
 482 Lord of all hopefulness  
 554 'Tis the gift to be simple

189 Great is thy faithfulness

747 God, the sculptor of the mountains  
 819 Guide my feet, Lord  
 757 Will you come and follow me

I was there to hear your borning cry (Fortress Press)  
 Bless now, O God, this journey  
 Make me a channel of your peace (OCP)  
 Bind us Together (Kingsway's Thank You Music)  
 Bring Many Names

## Blessing or Commissioning of an Elder

This rite celebrates the special gifts for ministry some Elders possess. It welcomes one or more Elders into a ministry of wisdom and presence in the faithful community.

### The Gathering and Greeting

*Presider* We are gathered to celebrate *N.* [*these elders*] who *has* blessed our lives and served the Christ through years of faithful discipleship, and who *seeks*, now, to serve the Church as an Elder in a ministry of leadership, counsel, wisdom, and grace.

*People* Thanks be to God.

*Presider* Let us ask the Holy Spirit to pour out upon us gifts for serving the world God loves.

### The Collect

*Presider* The Lord be with you.

*People* And also with you.

*Presider* Let us pray.

God of Wisdom, your love is ageless, and you remain faithful through every breath of our lives. All creation has been formed for the fullness of your eternal joy. Give us grace to shine with that goodness and hope which is your blessing, and through your Spirit to continue in Christ, in whom we gather and pray, this day and always. *Amen.*

### The Ministry of the Word

*Suggested Readings are listed below.*

*A homily may be preached or, alternatively, children, colleagues, and friends of the elder may speak of their memories, knowledge, and love of him or her.*

### The Examination

*The Elder and his or her presenters gather in front of the assembly.*

*Presenters* We present *N.*, born (*date*), to be recognized as an elder of this community.

*Presider* Is *N.* faithful in ministry and in prayer?  
*to*

*Presenters*

*Presenters* *She* is.

*Presider* Is *N.* diligent in caring for *herself* and others?

*Presenters* *She* is.

*Presider* Does *N.* seek God's abundant grace on all life?

*Presenters* *She* does.

*Presider* Are you prepared to offer the gifts of *to Elder* your presence and wisdom to this community?

*Elder* I am.

*Presider* Are you willing to permit others to learn from their mistakes?

*Elder* I am.

*Presider* Will you continue to reflect the presence of Christ to this faithful community and to the world?

*Elder* I will.

*The Elder continues with these words of Commitment:*

I give thanks to the Lord of Life for this and all my days, and I seek God's help for the life that remains. I am richly blessed by you, my family and friends, and thankful that I belong among the people of God. Therefore, I promise before God and you to continue to serve Christ faithfully in worship and prayer, by repentance and forgiving others, by seeking Christ in the midst of suffering, and by working for justice and peace. In these latter years of my earthly pilgrimage, I will remain near you, blessing each day you give me, and seeking that abundance of life to which we all are called. For these things, I ask God's help and your prayers and love.

*Or this*

With God's help, I will show Christ to you and to the world. I will care for you and accept your care for me, striving to speak the truth in love and holding us all in prayer. I will grow, learn, and serve at your side, helping to lead us in ever-more faithful discipleship of the Lord of Life.

## **The Prayers of the People**

*Leader*

In celebration of this and all our ministries, let us pray to the God of the Ages, saying, "Hear us, we pray."

Gracious One, we pray for the world you have made and love, so that its people might know you, and its beauty and goodness be preserved. God of the Ages:

*Hear us, we pray.*

Gracious One, we pray for the Church, here and everywhere gathered together in Christ, so that it may shine with his light, and humbly serve in his name. God of the Ages:

*Hear us, we pray.*

Gracious One, we pray for all who suffer in sickness, in war, in heartache, and in loss, so that they might not despair of your help which endures ever faithful, tender, and strong. God of the Ages:

*Hear us, we pray.*

Gracious One, we pray for the departed, so that they might hold us before you as we always remember them, and grow in your likeness as they dwell in your love. God of the Ages:

*Hear us, we pray.*

Gracious One, we pray for all children and youths so that they might be nurtured and safe, following their hearts to your eternal life. God of the Ages:

*Hear us, we pray.*

Gracious One, we pray for those in the middle of life, so that they might find strength in their work and joy in their rest. God of the Ages:

*Hear us, we pray.*

Gracious One, we pray for N. and all our elders who our living treasures and keepers of lore, so that they might be honored by us, held in your love, and remain ever-faithful to the life you created. God of the Ages:

*Hear us, we pray.*

Gracious One, Beloved God of all generations, we pray for ourselves that, one and all, we may be young in hope and ageless in wisdom. For our failures at love, forgive us. For the work of love, encourage us. For the gift of your unfailing compassion, make us thankful. As we near the end of our days, relieve our fear death and make us bravely follow Jesus who is Resurrection and Life, who takes away the sting and fear of death and gives life for all time, and in whose Name we pray. *Amen.*

*Then, as hands are laid on the Elder, the Presider says:*

In the name of God and of this community, I recognize you as an Elder in this congregation and commission you to a ministry of presence and wisdom among us.

*The newly commissioned Elder may pray over the community.*

**The Peace**

*Other Elders, or the Presider, present the newly named Elder(s), who offers the Peace to the community.*

*If the service continues with the Eucharist, the following Preface may be used.*

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

## Prayers and a Rite for Remembering the Departed

The service for the Burial of the Dead focuses on the bereaved, offering a public gathering in which to lament. It also opens the prospect of growth in the hope of resurrection. The first year after the death of a loved one is filled with many “first time without” experiences. Gatherings of friends and members of the church community may help mourners come to terms with the depth of their grief as they are reminded that Jesus Christ wept for the death of friends, and feels our sorrows no less than our joys.

Certain moments in the church year affirm and rejoice in the communion of saints who guide and cheer us on in our journey toward heaven. Easter, All Saints’ Day and the Commemoration of All Faithful Departed (sometimes called All Souls’ Day), along with certain national holidays like Memorial Day are all occasions for remembering departed loved ones. In addition, whenever the community gathers for Eucharist, we remember and pray for the departed who remain close to us even while they now swell in the greater presence of God. Our Christian faith assures us that death does not sever the bonds of love, but that our relationships live in faith and hope until the day when we will see God face to face in the presence of those we love who went before us.

Below are suggestions for remembering the departed, with collects for particular anniversaries marking the journey of grief’s healing.

### The Prayers

1. A Week After a Death
2. A Month After a Death
3. A Year After a Death
4. Visiting the Site of a Death
5. Coming Home Without a Departed Loved One
6. Giving Away Belongings of a Departed Loved One
7. Visiting a Graveside
8. On the Birthday of a Departed Loved One
9. On Visiting the Site Where a Loved One was Last Encountered
10. On Grieving a Violent Death
11. Three Prayers for a Child Who Dies by Violence

### The Rite

A Rite for Remembering a Departed Soul

#### 1. A Week after a Death

God of our moments and hours, our days and our nights; we have lived a week without *N*. We would not have believed it could have been endured, yet here we are on a seventh day of mourning, hearts still breaking, tears still flowing, and still so in need of your help. Ease our sorrow, Gracious God, as days flow into weeks, into months and years, until our courage grows strong again in the knowledge that even our darkest days are lit by your grace and love; through Christ, in the Spirit, we pray. Amen.

#### 2. A Month after a Death

Gracious God, we have lived a month without *N*. Even in our deepest grief, the world has begun to fill the gaps left by *her* death. You have sent us consolation through the precious offerings of friends. Yet we continue to need your comfort and help in the work of mourning and healing. We commend *N*. to your care, as *she* grows daily in your presence. We pray through Jesus, your Christ, in whom we too look forward to the joys of heaven, and with whom in the Spirit we pray. Amen.

**3. A Year after a Death**

God of the living, you are the Way, the Truth and the Life: we have lived a year without *N.* Throughout that time of the turning earth, sun and moon, you have show us signs of your wonders: the Christmas star of Bethlehem, Easter's empty tomb, and the tongues of Pentecost fire, which speak of your glory and goodness to all creation. We have counted days of sorrow, laughter and endurance in our journey through grief's stages. Now we can declare that even though we still feel bruised by the pain of our loss, life continues. You give us yourself in moments of grace, transforming us through your love. We thank you for the distance you have brought us during our year of healing, and ask you to help us become ever more whole in years to come. Keep *N.* present in our hearts, and may we honor *his* memory, embracing each new day with courage and faith; through Christ, in the Spirit, we pray. Amen.

**4. Visiting the Site of a Death**

Consoling God, this is the place where our *sister N.*, lost *her* life. Give us faith to see *she* was not alone, for your love embraced *her* fear and pain as you took *her* home to you. This dreadful place became for her the gate of heaven where you welcomed your child into your eternal glory and rest; where you live and reign with Christ and the Holy Spirit for ever. Amen.

**5. Coming Home Without a Departed Loved One**

O God, here, in this dwelling, I have known the joys of home with *N.*, who will never return to this house. Help me live through my loss and grief, weeping every tear that needs to fall as I come to terms with the emptiness that *his* absence leaves. Give me a sense of our nearness as I sleep and wake, eat and rest, with a new sense of your nearness, knowing you fill this house and all our sorrows with your merciful presence and grace; through Christ whose heart is our eternal home, and with the Holy Spirit, Comforter and Guide. Amen.

**6. Giving Away Belongings of a Departed Loved One**

In the things of this world, O God, we taste and see and touch you in bread and wine, water and oil, where you make yourself known as Love. These possessions of our beloved *N.* remind us of *her* presence in our lives and hearts, and in this home. In letting go these objects which speak to us of her we open ourselves to you in our grief, remembering your words, "It is more blessed to give than to receive." We offer her up to you again as we give away *her* belongings, promising to wait in hope till we meet *her* in heaven's grace; through Christ in whom there is joy forever. Amen.

**7. Visiting a Graveside**

Thank you, God, for your good earth, who cradles the body of our beloved *N.*, and upholds our long journey through this world. Continue to meet us here, at this holy resting place, where earth and ashes and dust are returned to their source. Comfort us, always, in our sorrow and loss. Keep our feet planted in this world you created in your love and turn our hearts and eyes to heaven, where our *brother* now lives with you in peace; through Christ our Lord. Amen.

**8. The Birthday of a Departed Loved One**

Gracious God, our days unfold according to your mercy. We remember our *sister, N.*, on her birthday, recalling *her* years among us. Thank you for having given *her* to us for that time, and help us rejoice in the knowledge that she lives with you now in the fullness of heaven's joy. May our hearts be bound to her continuing love for us as our hopes are bound to you. Strengthen our faith in expectation of that day when we, too, shall come to our eternal rest beside her. We pray in the name of the One in whose death we have our true life, your child Jesus Christ, who lives and reigns with you and the Holy Spirit, one God throughout all time. Amen.

**9. On Visiting the Site Where a Loved One was Last Encountered**

Holy and Merciful One, in this place I last saw *N.*, not realizing those would be our final moments together. Through the loss of my beloved, that occasion and this site have become hallowed to me.

*Here the speaker may recall the occasion or ask forgiveness of God and the departed, silently or aloud.*

Keep *N.* alive in my heart as I lift up my love and my memories of *her* to you. Help me recall that every moment in every place your Spirit hovers, comforting and guiding us to the shelter of the everlasting arms you stretch out to gather all your children in; through Christ our Lord. Amen.

**10. On Grieving a Violent Death**

Lord of Life, you trampled death under your feet so we might come alive in your eternal light. We remember before you our beloved *N*. In our anger and confusion, we need your help to find our way.

When your own child, Jesus, suffered violent death, you acted through it to redeem the world. Help us live into that knowledge as we remember that *N*. now lives because of that great gift of your love. Help us release *him* to you. Show us that your hand has dried *his* tears and let us glimpse *his* joy in your face. Grant us strength and the spirit of healing and peace so that we may labor for your just and peaceable kingdom where all your children live in safety and fulfillment, through Jesus Christ our Lord. Amen.

**11. For a Child who Dies by Violence**

*The prayers that follow are taken from "Burial of a Child" in Enriching Our Worship 2 (Church Publishing) p. 143*

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.*

# Remembering a Departed Soul

A celebration of The Holy Eucharist, by remembering the departed, also reminds the congregation of the heavenly banquet Jesus prepares for us in eternity.

## The Gathering

*Songs, hymns or one or more of the anthems that begin The Burial of the Dead in The Book of Common Prayer (pp. 491-492) may be used.*

## The Greeting

*The Presider may welcome the people by explaining the purpose of the gathering.*

## The Collect

*An appropriate Collect from the Prayers for Remembering the Departed may be used, or from The Burial of the Dead in The Book of Common Prayer, or else the Commemoration of All Faithful Departed (sometimes called All Souls Day) in Lesser Feasts and Fasts.*

## The Liturgy of the Word

*Lessons may be chosen from The Burial of the Dead in The Book of Common Prayer, or from the following list, which addresses ongoing grief:*

Isaiah 35:1-10

Psalm 13

Psalm 31:9-10, 14-16

1 Thessalonians 4:13-18

*Other writings and poems may be offered, as well.*

*A homily may follow and worshipers may speak of their memories of the departed loved one.*

## The Apostles' Creed

## The Prayers of the People

*A form for the prayers may be taken from The Book of Common Prayer, or the following form may be used.*

Lord Jesus Christ, you are Resurrection and Life; Hear our prayers on behalf of our *brother, N.*; (for *N. and N.*), for this whole community, and all who continue to mourn *his* departing. Even as we grieve, we also give thanks for the fullness of joy in which *he* lives with you now, and toward which we faithfully travel in healing and hope.

We speak *N.'s* name in assurance of *his* eternal life with you, and ask your healing help for our wounded hearts.

**We pray to you, Jesus.**

We thank you for the way *he* lived, and for the love *he* gave us, rejoicing in the knowledge that *he* has returned to your paradise where there is no sorrow or sighing, but eternal joy in your presence.

**We pray to you, Jesus.**

We lay our grief before you, for you also grieved at the grave of your friend, Lazarus. Give us courage to open our hearts to others, and to weep tears that still need to fall.

**We pray to you, Jesus.**

We thank you for all relationships, for those whose love brings us joy; help us testify to your presence in this broken world.

**We pray to you, Jesus.**

We ask you to help us live our faith, to take up our work, to correct our course when we stray from you, to give and forgive, and to seek your face in all that we do, so that when we, too, come to die, we will surely have known the fullness of life.

**We pray to you, Jesus.**

We thank you, Jesus, for those who have gone before us. Through their lives you helped us learn that in every season of life and death, you are near us, standing firm when we falter. We long for the time when your own hand will dry all our tears. Be our Companion this day, our path on the way, and our door to life eternal, as we place ourselves in your love, O Christ, who, with our Father and the Holy Spirit, lives in glory everlasting. **Amen.**

## Suggested music for Rites of Passage

From *The Hymnal 1982*

|            |  |
|------------|--|
| 8          | Morning has broken   |
| 9          | Not here for high and holy things (especially vv 406)          |
| 33, 34, 35 | Christ mighty Savior (especially for passages of older people) |
| 370        | I bind unto myself today                                       |
| 396, 397   | Now thank we all our God                                       |
| 400        | All creatures of our God and king                              |
| 408        | Sing praise to God who reigns above                            |
| 411        | O bless the Lord my soul                                       |
| 416        | For the beauty of the earth                                    |
| 422        | Not far beyond the sea   |
| 424        | For the fruit of all creation                                  |
| 429        | I'll praise my maker while I've breath                         |
| 433        | We gather together to ask the Lord's blessing                  |
| 437, 438   | Tell out my soul   |
| 463, 464   | He is the Way  |
| 482        | Lord of all hopefulness  |
| 488        | Be thou my vision  |
| 490        | I want to walk as a child of the Light                         |
| 508        | Breathe on me breath of God                                    |
| 534        | God is working his purpose out                                 |
| 546        | Awake my soul stretch every nerve                              |
| 554        | 'Tis the gift to be simple                                     |
| 586        | Jesus thou divine companion                                    |
| 593        | Lord, make us servants of your peace                           |
| 610        | Lord whose love through humble service                         |
| 611        | Christ the worker  |
| 635        | If thou but trust in God to guide thee                         |
| 654        | Day by day   |
| 659, 660   | O Master, let me walk with thee                                |
| 663        | The Lord my God my shepherd is                                 |
| 664        | My shepherd will supply my need                                |
| 665        | All my hope on God is founded                                  |
| 678, 679   | Surely it is God who saves me                                  |
| 680        | O God our help in ages past                                    |
| 686        | Come thou fount of every blessing                              |
| 694        | God be in my head and in my understanding                      |
| 702        | Lord thou has searched me and dost know                        |
| 707        | Take my life and let it be consecrated Lord to thee            |
| 708        | Savior, like a shepherd lead us                                |
| 480        | When Jesus left his Father's throne                            |

From *Lift Every Voice and Sing II*

|    |              |
|----|--------------|
| 16 | You are near |
|----|--------------|

|     |  |
|-----|--|
| 52  | God has smiled on me                   |
| 59  | My heavenly father watches over me     |
| 65  | Bless the Lord                         |
| 70  | I want Jesus to walk with me           |
| 76  | Jesus in the morning                   |
| 91  | Give me Jesus                          |
| 100 | Somebody's Knockin'                    |
| 106 | Precious Lord                          |
| 111 | Come thou fount of every blessing      |
| 131 | I know the Lord's laid his hands on me |
| 136 | I have decided to follow Jesus         |
| 160 | This little light of mine              |
| 177 | Standin' in the need of prayer         |
| 189 | Great is thy faithfulness              |
| 194 | Lead me, guide me                      |
| 213 | Children of the heavenly Father        |
| 214 | God is so good                         |
| 216 | In my life Lord, be glorified          |
| 218 | Jesus loves me                         |
| 219 | This is the day that the Lord has made |
| 220 | Jacob's ladder                         |
| 221 | This little light of mine              |
| 231 | Choral benediction                     |
| 232 | Thank you Lord                         |
| 191 | His eye is on the sparrow              |

From *Wonder Love and Praise*

|          |  |
|----------|--|
| 753, 754 | When from bondage we are summoned                                    |
| 755      | The steadfast love of the Lord                                       |
| 756      | Lead me, guide me  |
| 757      | Will you come and follow me  |
| 775      | Give thanks for life (celebration of life, remembering the departed) |
| 787      | Siyahamba  |
| 790      | Put peace into each others' hands                                    |
| 791      | Peace before us  |
| 797      | It's me, O Lord  |
| 800      | Precious Lord, take my hand  |
| 805      | I want Jesus to walk with me   |
| 808      | Thuma mina   |
| 810      | Eagles' Wings  |
| 811      | Be not afraid  |
| 812      | Here I am, Lord  |
| 819      | Guide my feet, Lord  |

From *Voices Found*

|        |   |
|--------|---|
| 60     | Come and seek the ways of Wisdom  |
| 71, 72 | Mothering God   |
| 81     | Jesus, name above all names (for new name)                                  |
| 97     | In deepest night (remembering a departed soul)                              |
| 109    | People of God (general)   |
| 113    | Queremos cantar (general - image of each one having a calling)              |
| 121    | Come, sing the joy of Miriam (general - image of journey)                   |
| 127    | Take my yoke upon you (good for retirement)                                 |
| 136    | Mothers call upon the Maker (celebrating women's relationships)             |
| 138    | I hope my mother will be there (remembering a departed soul)                |
| 139    | Chun-guang ming-mei (Brilliant spring) (stages of life)                     |
| 142    | Bless now, O God, the journey (alternative tune in <i>Bring the Feast</i> ) |
| 145    | Lo, the winter's past   |
| 149    | I have borrowed him (rite of passage for young people and their parents)    |

From *With One Voice* (ELCA Supplement)

- 718 Here in this place (Gather us in)  
*These next 3 are especially suitable for the rite of passage celebrating an engagement:*  
 748 Bind us together  
 751 As man and woman we were made  
 749 When love is found  
 770 I was there to hear your borning cry  
 781 My life flows on in endless song

From *The Faith We Sing* (United Methodist Supplement)

- 2001 We sing to you O God  
 2008 Let all things now living  
 2046 Womb of life  
 2051 I was there to hear your borning cry  
 2114 At the font we start our journey (especially good during Easter season)  
 2163 He who began a good work in you

From *The Presbyterian Hymnal*

- 192 God our Help and Constant Refuge (psalm 46)  
 212 Within your shelter, loving God (psalm 91)  
 238 Unless the Lord the house shall build (psalm 127)  
 253 I'll praise my maker (psalm 146)  
 294 Wherever I may wander  
 302 Lord of the Dance  
 335 Though I may speak (betrothal)  
 369 I'm gonna live so God can use me  
 384 O love that will not let me go (elders – celebration of life)  
 529 Lord of the living (remembering the departed)

From *The New Century Hymnal* (UCC)

- 362 When love is found (tune: *Waly waly*) (betrothal)  
 369 Keep your lamps trimmed and burning  
 370 What gift can we bring?  
 417 This is a day of new beginnings  
 429 God bless our homes  
 432 Tis winter now (elders)  
 468 The care the eagle gives her young  
 564 We are not our own  
 583 Like a mother who has borne us

From *Gather Comprehensive*

- 649 You are mine  
 589 May the Lord, mighty God

From Miscellaneous sources

- Come and journey with me – Haas  
 Bring many names (change of name)

**Resolution A067 Rites of Passage Publication**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention approve for publication and
- 2 distribution by Church Publishing, Inc., in the Book of Occasional Services, the Rites and Liturgical Materials
- 3 found in *Rites of Passage*.

**Resolution A068 Enriching our Worship Daily Office**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to further develop liturgical materials for inclusion in the *Enriching Our Worship*
- 3 series in the area of The Daily Office; and be it further
- 4 *Resolved*, That the development of these materials would innovatively draw on and reflect our Church's liturgical,
- 5 cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM present its report to the 76<sup>th</sup> General Convention; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

**Resolution A069 Enriching our Worship Eucharistic Prayers**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to create additional liturgical materials for inclusion in the *Enriching Our Worship*
- 3 Series; and be it further
- 4 *Resolved*, That the development of these materials use models which would innovatively draw on and reflect
- 5 our Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM report to the 76<sup>th</sup> General Convention on its work; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

**Resolution A070 Enriching our Worship Adoption of Children**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to develop liturgical materials for inclusion in the *Enriching our Worship* series
- 3 for the pastoral issues in the context of the adoption of children; and be it further
- 4 *Resolved*, That the development of these materials use models which would innovatively draw on and reflect
- 5 our Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM present its report to the 76<sup>th</sup> General Convention; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

**Resolution A071 Burial & Reconciliation Liturgical Materials**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to create additional resources in the areas of Burial of the Dead and Reconciliation
- 3 of a Penitent for inclusion in the *Enriching Our Worship* series; and be it further
- 4 *Resolved*, That the development of these rites use models which would innovatively draw on and reflect our
- 5 Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM present its report to the 76<sup>th</sup> General Convention; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

**REPORT OF THE COMMITTEE ON REPRODUCTIVE LOSS**

Develop Liturgies on Pregnancy Loss and Childbirth Post-Abortion Healing Service

Meeting Dates: April 18-21, 2005 in Collegeville, Minnesota

Participants: *SCLM Members*: Devon Anderson, Julia Huttar Bailey, Ernesto Medina, Jessica Wilkerson

*Consultants*: April Alford, Susan Bock, Mark Bozutti-Jones, Lydia Huttar Brown, Monique, Ellison, Todd Maitland, LeeAnne Watkins

The SCLM was directed by the 74<sup>th</sup> General Convention in Resolution 2003–D047 to develop liturgies supplemental to “Burial of a Child” in *Enriching Our Worship 2* that would respond to the pastoral needs of women and men who have experienced miscarriage, abortion, or other trauma in the childbearing or childbirth process. A Reproductive Loss Committee was established to create liturgies for presentation to the 75<sup>th</sup> General Convention.

The committee recognized a long-overdue need for liturgies and prayers that minister to people suffering from reproductive loss and grief. The ten liturgists who met in April 2005 prayed, sang, spent time in silence and reflection, told their stories, and named the pastoral needs to which these liturgies must speak and minister. The meeting ended with a rough draft that articulated these needs in the initial drafts of liturgies and prayers. The draft was given to a writer to develop further.

In September 2005, the rough draft were widely circulated to stakeholders including leadership in National Organization of Episcopalians for Life, Episcopal Women’s Caucus, Hospital Chaplaincy network, Missioners for Ethnic Congregational Development, the full SCLM, and selected individuals. The Table of Contents below summarizes the rough draft:

Introduction: Biblical and Theological Foundations

Templates for Liturgical Design

1. For Communal Worship
2. For Worship in a Small Gathering, at Home, in the Hospital
3. For Private Devotion (Individuals, Couples, or Small Groups)

Prayers for Decision-Making in Difficult Times

1. Before a Difficult Decision
2. After a Difficult Decision

Prayers Surrounding the Loss of a Child

1. Following Miscarriage
2. Following a Stillbirth, or Death Shortly After Birth
3. For a Woman Whose Child has Died in the Womb
4. When Placing a Child Up for Adoption

Prayers Surrounding the Termination of Pregnancy

1. Following the Termination of Pregnancy
2. For Unresolved Grief or Guilt, or on the Anniversary of an Abortion
3. Of the Pregnant Woman’s Parents
4. Of the Pregnant Woman’s Spouse or Partner

Prayers Surrounding Infertility or Sterilization

1. For Help to Conceive or to Accept Infertility
2. For Letting Go the Hope of Childbearing
3. Before Surgeries That Will Prevent Conception

Prayers Surrounding Adoption

1. When Placing a Child Up for Adoption
2. For Help in Selecting Adoptive Parents
3. Saying Good-bye to a Child
4. When the Decision Has Been Made to Adopt
5. Of Children or Birth Parents Seeking the Other

Other Losses

1. After Hysterectomy
2. After Mastectomy
3. In a Difficult Pregnancy
4. After a Traumatic Birth
5. When a Child Has Been Born with Special Needs

Other Prayers

1. When the Decision Has Been Made Not to Bear Children
2. Accepting an Unwanted Pregnancy
3. Of Parents of Children who are Pregnant
4. For Caregivers and Health Providers in Occasions of Reproductive Loss

A Litany of Remembrance and Lament, Healing and Hope

A Liturgy of Lament and Remembrance

A Liturgy of Healing and Hope

A Rite for Pregnancy Loss

Appendices

1. Suggested Readings
2. Suggested Songs and Hymns
3. Other Sources for Prayers, Liturgies, and Music

At its October 2005 meeting, the SCLM determined, from its own reading of the rough draft and from the detailed recommendations of the reviewers, that the draft needs additional development and in places, rewriting. The SCLM endorsed the following process for further development:

1. Send rough document of prayers and liturgies, along with the formal reviews, to a new writer for edits and rewrites (November 2005–February 2006);
2. Stakeholder meeting (6-8 people) to review new document and provide pastoral analysis and reflection, summarized in a report to the full SCLM (March 2006);
3. New document sent out for review (to those who reviewed the initial rough draft, and other interested parties) (April–June 2006);
4. Reviews gathered, summarized, and presented to full SCLM meeting at its first meeting in the new triennium. (November 2006);
5. Send liturgies out for informal trial use in remainder of triennium;
6. Report in full to the 76<sup>th</sup> General Convention.

**REPORT OF THE COMMITTEE ON NEW MUSIC**

*Members:* Clay Morris, Judy Dodge, Julia Huttar-Bailey, Marcia Pruner, R.C. Laird, Susan Anslow, Williams, Ted Yumoto

The need for a collection of music that includes praise and worship music, drawn both from the Western English-speaking tradition and from cultures around the world, was evident to Commission members. Church Publishing, Inc. has received numerous requests for such a collection. As a result, the Praise and World Music Hymnal project was created and the Commission asked the Music Committee to solicit materials for a new hymnal supplement.

General Convention Resolution 1994-A089<sup>5</sup> directs the SCLM to continue preparing supplements to the Hymnal 1982 that feature inclusive language and non-English texts in addition to English and settings of texts written since the compiling of the present hymnal. Additionally, the SCLM’s canonical mandate to “collect, collate, and catalogue” new material encourages this work [Canon I.1.2(vi)].

The material collected for this hymnal supplement draws from the diversity of the Episcopal Church, as well as from the larger sphere of praise and worship music, and world music. Submissions were advertised in several publications, as well as through direct contact by Committee members.

There were several rounds of evaluation, completed by members of the Committee as well as by readers from around the Church, representing a diverse group of congregations and worship styles. During these rounds of evaluation, music was evaluated on its accessibility, theology, diversity, and whether or not it was “sing-able.” A subcommittee of readers reviewed the submissions and ranked them by assigning points for each category. The Music Committee then compiled the responses of the readers using the data from the readers, and their own evaluations of the submissions. The first volume produced will be published by Church Publishing, Inc. in the months to come.

**Resolution A072 Multi-Cultural Musical Resources**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music to gather a collection of music to broaden the cultural breadth of the music of the
- 3 church, and to make native-language materials available to non-English speaking worshiping communities;
- 4 and be it further
- 5 *Resolved*, That the means of gathering and development of these materials use models which would innovatively
- 6 draw on and reflect our Church’s liturgical, cultural, racial, generational, gender and ethnic diversity; and be it
- 7 further
- 8 *Resolved*, That the Standing Commission be directed to appoint a Committee to oversee the collection of this
- 9 music; and be it further
- 10 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 11 to consider a budget allocation of \$35,000 for implementation of this resolution.

**Resolution A073 Praise & World Music**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on Liturgy and Music to continue the work begun in the Praise and World Music Hymnal Supplement project;
- 3 and be it further
- 4 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$25,000 for implementation of this resolution.

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<sup>5</sup>See preface of *Wonder, Love, and Praise*

**REPORT OF THE COMMITTEE ON GENERAL CONVENTION RESOLUTION 2003–C025**

*Members:* Wendell Gibbs, R.C. Laird, Marcia Pruner, John Ruder, Susan Anslow Williams

The SCLM was directed to “to collect, develop and distribute supplemental materials in which the roles of the baptized in the discernment, selection, and presentation of priests, deacons and bishops” are more fully reflected in the liturgical rites for presentation at the 75<sup>th</sup> General Convention.” A SCLM subcommittee identified attendant issues in the current rites and with respect to concerns not immediately visible in our present liturgical materials.

The response of the Commission is in two parts. First, we submit to the Convention for inclusion in the *Enriching our Worship* series, an alternative rite to the present “Celebration of New Ministry” in the Book of Common Prayer, for use at the time of the coming of a new leader into a parish, seminary, or other community in the church. We believe that this rite more clearly emphasizes the life all the baptized and the roles of its ordained leaders understood very clearly within the framework of the Prayer Book’s baptismal ecclesiology. That rite is presented in this report.

**Resolution A074 Authorize *Enriching Our Worship 3***

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention approve the publication by Church Publishing, Inc. of *Enriching our Worship 3* the liturgical resource whose texts accompanying this report.

**Resolution A075 A Rite for “The Renewal of Ministry”**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention authorize the rite for “The Renewal
- 2 of Ministry with the Welcome of a New Rector,” to be included in the *Enriching Our Worship* series.

For inclusion in the *Enriching Our Worship* series, an alternative rite to the present *Celebration of New Ministry* in the Book of Common Prayer

*Concerning the Service*

The catechism of the Book of Common Prayer (1979) indicates that there are four categories of ministers, beginning with the laity. Baptism is seen as the sacrament that initiates Christians and empowers them for ministry. As articulated by one of the pioneers of renewed appreciation of baptismal ministry: "...there is one ministry of the one body, which is Christ's ministry as exercised through that body. All vocations contribute to the efficacy of that one ministry, expressed in mission." all baptized people – lay and ordained – participate in it according to the gifts given them." (Stewart C. Zabriskie, *Total Ministry* (1995: Alban Institute), page 7) Hence, pastoral leadership and oversight both spring from and need to be celebrated within the community of the baptized.

From a baptismal-ministry frame of reference, the rite entitled "A Celebration of New Ministry" in the Book of Common Prayer focuses almost entirely upon the priest, with little recognition of the ongoing ministry of the congregation. Since the development of that rite, the imbalance has been noted and further attention has been paid by the Church to naming and celebrating the role of all the baptized.

The rite which follows, entitled "The Renewal of Ministry with the Welcoming of a New *Rector*," incarnates mutuality among the ministers of the Church. By setting ordained leadership within the context of baptism, and commending a variety of gifts, this liturgy serves as an alternative to its predecessor, with the caveat that its differences from 1979 are intentional. "Blending" portions of the two liturgies is discouraged. Instead, adapting the rite to the requirements of architecture, culture, language, personnel and other resources of the congregation is expected. Rubrics within the rite offer suggestions and options.

The presence of the Bishop is assumed throughout, although a representative may function in that capacity. The Bishop's presence brings together the elements of mutuality and continuity. A rubric directs that "The Bishop states the purpose of the gathering," providing an opportunity for education and encouragement. As an alternative, the Letter of Institution may be read at that time. It is the Bishop's prerogative to preside at the font and the table. As an alternative, at this service the Bishop may invite the new *Rector* to preside at one or both of these points in the liturgy.

Primary symbols of ministry are presented within the liturgical context. At the time of the Offertory, other gifts may be brought to the altar which reflect the diversity already present in the congregation.

Suggested Propers

In addition to the Proper of the Day, suitable lessons may be selected from the following:

- For all baptized Christians
- At Baptism
- For the Mission of the Church
- Feast of Title or Patronal Feast

Hymns and anthems should reflect themes of the lessons.

## The Renewal of Ministry with the Welcoming of a New *Rector*

### Gathering of the Community

*A hymn, psalm or anthem may be sung.*

*The people standing, the Bishop says*

*Bishop* Blessed be the one, holy, and living God.

*People* Glory to God for ever and ever.

*or*

*Bishop* Blessed be our God.

*People* For ever and ever. Amen.

*During Advent*

*Bishop* Blessed are you, holy and living One.

*People* You come to your people and set them free.

*From Easter Day through the Day of Pentecost*

*Bishop* Alleluia. Christ is risen.

*People* Christ is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

*Bishop* Blessed be the God of our salvation:

*People* Who bears our burdens and forgives our sins.

*The Bishop continues*

There is one Body and one Spirit;

*People* There is one hope in God's call to us;

*Bishop* One Lord, one Faith, one Baptism;

*People* One God, Creator of all.

*Bishop* The Lord be with you.

*People* And also with you.

*Bishop* Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

*The people are seated. The Warden(s) stand near the Bishop.*

*The Bishop states the purpose of the gathering; and concludes*

People of \_\_\_\_\_, you have reflected on your ministry and discerned your choice for a new *Rector*.

*Wardens*

We have chosen and called N.N. to be our *Rector*, and *he* has accepted our call.

*Bishop*

I commend your choice and affirm this call. I fully empower and authorize *N.* to exercise *his* ministry as a priest of this diocese. Are you, the people of \_\_\_\_\_, ready to continue in your ministry, with *N.* as your priest?

*People* We are.

*The Wardens escort the Priest from the nave to the front of the assembly.*

## **The Word of God**

*Representatives such as Lectors present the lectern Bible and say*

*N.*, with this Bible we proclaim and hear God's living Word. Join us in the ministry of telling the Good News to the World.

*Rector*

Amen. Let us hear again the Good News of salvation.

## **The Lessons**

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

A Reading (Lesson ) from \_\_\_\_\_.

*A citation giving chapter and verse may be added.*

*After each Reading, the Reader may say*

Hear what the Spirit is saying to God's People.

*or*

Hear what the Spirit is saying to the Churches.

*People* Thanks be to God

*Silence may follow.*

*A Psalm, hymn, or anthem may follow each Reading.*

*Then, all stand, the Deacon or a Priest reads the Gospel, first saying*

The Holy Gospel of our Savior Jesus Christ according to \_\_\_\_\_.

*People* Glory to you, Lord Christ.

*After the Gospel, the Reader says*

The Gospel of the Lord.

*People* Praise to you, Lord Christ

The Homily

## **Renewal of Baptismal Vows**

*Bishop*

*N.*; people of \_\_\_\_\_: in Holy Baptism we received full adoption through God's grace and full empowerment for ministry through the Holy Spirit. Will you work together as partners in the mission of the Church, to reconcile all people to God through Christ?

*People* We will, with God's help.

*Bishop*

The water of baptism signifies our eternal covenant with God. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to Christ, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*The Bishop may bless the water.*

We pray you, O God, sanctify this water by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

N., take this water and help me to baptize, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. *Amen.*

*Rector*

Let us renew the solemn promises and vows of Holy Baptism, by which we renounce Satan and all his works, and promise to serve God faithfully in God's holy Catholic Church.

*Water is poured into the font and the Bishop or the Rector leads the renewal of baptismal vows.*

*Bishop or Rector*

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

*People* I do.

*Bishop or Rector*

Do you believe in God the Father?

*People* I believe in God, the Father almighty, creator of heaven and earth.

*Bishop or Rector*

Do you believe in Jesus Christ, the Son of God?

*People*

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

*Bishop or Rector*

Do you believe in God the Holy Spirit?

*People*

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

*Bishop or Rector:* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*People:* I will, with God's help.

*Bishop or Rector:* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People:* I will, with God's help.

*Bishop or Rector:* Will you proclaim by word and example the Good News of God in Christ?

*People:* I will, with God's help.

*Bishop or Rector:* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People:* I will, with God's help.

*Bishop or Rector:* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People:* I will, with God's help.

*Bishop or Rector*

May Almighty God, who has given us a new birth by water and the Holy Spirit, bestowed upon us the forgiveness of sins, and called us to ministry in Jesus Christ, keep us in eternal life by his grace; through Christ our Lord. *Amen.*

*A baptismal hymn or other song is sung as the congregation is sprinkled with the water.*

## The Prayers

*A symbol of prayer (e.g. a book of prayers, the list of intercessions, an icon) is brought forward by Intercessor(s) from the congregation.*

N., with this \_\_\_\_\_ we offer our prayers, intercessions and thanksgivings to God.

*Rector* Amen. In the Spirit of God, who searches the heart and knows our deepest needs, let us pray for the Church, the world, and all who yearn for Christ's healing.

*Then follow Prayers written for the occasion; or the Litany for the Mission of the Church (BOS [2003], p 246); or the Litany of Thanksgiving for a Church (BCP p. 578)*

*The Litany for Ordinations is not appropriate for this occasion.*

*A stole and/ or flask of Oil for Healing may be presented by parishioners such as Pastoral Visitors, Eucharistic Visitors, or Prayer Circle Members.*

N., with prayer, companionship and laying-on of hands we bring the reconciling presence of Christ to those who seek healing. Join us in this ministry by calling us to repentance, and assuring us of God's forgiveness and love.

*Rector* Amen. Live without fear: your Creator has made you holy, loves you eternally, and reconciles you to one another.

The Peace of Christ be always with you.

*People* And also with you.

*All stand. The Bishop says to the people*

The peace of the Lord be always with you.

*People* And also with you.

## The Holy Communion

*Representatives of the congregation bring the people's offerings of bread and the wine.*

*Addressing the Rector, they say*

N., when we share the bread and the cup, we proclaim the Lord's death until he comes. Join us at God's table to offer and bless our gifts of bread and wine.

*Rector* Amen. Together, let us keep the feast.

*The deacon brings the elements to the table, and the Offertory continues as a hymn or anthem is sung. When the alms are brought forward, gifts for ministry may also be brought to the altar, and may be received with the following or similar words*

*[Bishop*

We offer thanksgiving to God for the ministries represented by these symbols, and ask God's grace to live ever more fully into the commitments we have made in Baptism.

*People* Amen.]

## The Great Thanksgiving

*The Preface of Baptism is suggested.*

## Post-Communion Prayer

*suggested text (Enriching our Worship 1, page 70)*

Loving God,

we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

*Bishop*

We have celebrated this new pastoral relationship in the great prayer of the Church. *N.*, I commend to your love and care the people of \_\_\_\_\_. My brothers and sisters in Christ, I commend to your love and care your new *Rector*, colleague and friend, *N.*

*The bishop, or the priest, may bless the assembly.*

*Suggested text (EOW1; source, Celtic)*

God's blessing be with you,  
Christ's peace be with you,  
the Spirit's outpouring be with you,  
now and always. *Amen.*

## Closing Hymn

## Dismissal

### SCLM Liturgical Studies Series

The Commission's second response is to create, in the 2006–2009 triennium, a volume in the SCLM Liturgical Studies Series (published on behalf of the Commission by Church Publishing Incorporated), that will more fully investigate the important concerns raised by 2003–C025 from a variety of perspectives. In this work we have invited a group of distinguished thinkers to provide the historical, theological, and sacramental-liturgical background that informs these issues. Building on that basis, additional writers will fully evaluate the present state of our rites, including a clear elucidation of the strengths and weaknesses. The volume will then further explore fresh avenues of inquiry leading, hopefully, to the development of further liturgical materials to enrich what is presently available.

### Resolution A076 Alternatives to the Prayer Book Burial Rites

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 75<sup>th</sup> General Convention authorize the use of the following
- 2 *Proposed Burial Rites for Adults*, to be added to the *Enriching our Worship* series, for the 2006–2009 triennium,
- 3 under the direction of the diocesan bishop or ecclesiastical authority.

### EXPLANATION

The liturgical materials in the *Enriching our Worship* series do not provide complete rites, but additional prayers, litanies, and service components that are intended to amplify and enrich, not replace, the present rites of the Prayer Book. This proposal makes available liturgical resources that respond to a variety of pastoral situations not directly addressed in the present Prayer Book rites.

# A Proposal for Burial Rites for Adults in the style of *Enriching our Worship*

submitted in partial fulfillment  
of the General Convention mandate  
to provide alternatives to the  
Pastoral Offices of the Book of Common Prayer

## Table of Contents

- Introduction
- Concerning the Services
- Vigils
  - BCP Liturgy, revised
  - Vigil of the Resurrection
- Reception of the Body
  - BCP Liturgy, revised
  - From *Common Worship*
  - From *Renewing Worship*
- The Burial of the Dead
  - Collects
  - Readings
  - Commendation
- The Committal
  - Committal under special circumstances
- Consecration of a Grave
- Burial of One who does not profess the Christian faith
- Additional Prayers
- Prayers of the People
- Committal at a Crematory
- A Service of Remembrance
- Suggested Songs for Burial Rites
- Notes for the Burial Rites

## Introduction

We are an Easter people. The Christian liturgy for the dead is an Easter liturgy. Because God raised Jesus from the dead, we too shall be raised. “I am Resurrection and I am life,” says Christ.

Therefore, in the Church’s burial service the principal theme is of joyous expectation that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.” Nonetheless, we also grieve for our dead because the love we have for one another in Christ brings deep sorrow when we are parted. Jesus wept at the grave of his friend, Lazarus. So, while we rejoice that the one we love has entered into the nearer presence of our Savior, our tears are shed in sympathy with those who mourn. Funerals provide opportunities to express the mixture of these feelings.

Funeral rites, in contrast to many other liturgical observances, often consist of a number of distinct liturgical events, often spread out over several days, weeks, or months. Prayers in the home, prayers in the presence of the body (whether in the home, in the church, in a funeral home, or elsewhere in cases of “lying in state”), “visitations” or “wakes,” the reception of the body into the church, the public service (which may include the Eucharist), the committal of the body to the ground, the flames or the sea, the scattering or interring of ashes and/or the dedication of a marker at the place of burial, or prayers of remembrance at the anniversary of death, are all possible elements whereby the living mark the transition of one who has lived among us to the nearer presence of God.

From ancient times, the primary ministers of rites for the dead were family and loved ones of the deceased. Early in the history of the church, Christians broadened this sense of family to include the congregation. Today, clergy and funeral directors serve and support the bereaved so that culturally appropriate pastoral rituals preceding public rites may be honored and protected.

Many cultures practice ancient customs like the visitation, or “wake,” in which friends of the deceased call on those closest to her or him, praying in the presence of the body and offering consolation or reminiscences of the deceased. This part of the ritual process may be an appropriate context for eulogies. In contrast, the burial liturgy rehearses Christ’s saving work by which death was overcome for us. This Good News reminds us not only of the individual who has died but of the fact that all humanity must die. Through Christ’s breaking the bonds of death we are confident that we will be raised in Him. “Celebrations of a life” or personal anecdotes about the deceased, properly belong to the visitation or wake, or to a gathering after the burial. The sermon, in the burial liturgy, is a proclamation of the Gospel of the Resurrection.

Because of our Christian belief in Christ’s incarnation and the bodily resurrection of the dead, it is most appropriate that the body (or cremated remains) be present during all rites for the dead, except in cases where the corporal remains have been lost at sea or in similar accidents. In cases where the body (or cremated remains) cannot be present, prayers for the committal rite should be part of the burial liturgy. The proper locus for all public rites is the parish church except in unusual circumstances.

Through both the burial rite and the pastoral rituals surrounding death and burial, we acknowledge that the living are on this same journey toward the heart of the holy and undivided Trinity. As the ancient Eastern Orthodox memorial service proclaims, *Give rest, O Christ, to your servants with your saints, where sorrow and pain are no more, neither sighing, but life everlasting. All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia.*

## Outline of the Rites

The resources included in this volume are intended to provide for a number of liturgical events marking the passage of an individual through death to life in the nearer presence of God. They supplement material in the 1979 Book of Common Prayer (pp. 462-507) and *Enriching our Worship 2* (pp. 96-116, 131-146). Material from these sources may be used as needed to celebrate the life of the one who has died and to offer the bereaved consolation and hope of new life.

## A. Preliminary Rites

In the days following a death, family members and others who knew the deceased, including members of the church, may gather at various times and places as the process of mourning begins. Several liturgical resources provide opportunity for prayer at some of these occasions:

- Prayers for a Vigil, pp. xx, may be used or adapted, along with material from *Ministration at the Time of Death*, BCP (pp. 462-66) and *EOW 2* (pp. 96-116), to gather family and friends in prayer. This may take place in a home, at a funeral home, at the church, or in any other suitable setting.
- A Vigil of the Resurrection, pp. x, may be used or members of a congregation may keep watch with the body of the deceased if it is brought into the church some time before the burial liturgy.
- Reception of the Body, pp. xx, is intended for use whenever the body is brought to the church. It may be used immediately prior to the public burial liturgy, or at an earlier time. Three alternatives are included in this volume, or the form from the BCP (pp 466-467), may be used instead.

## B. Order of Service for Burial

Ordinarily, a public liturgy for burial, with the body [or cremated remains] present, precedes the Committal. When pastorally desirable, however, the Committal may take place before the service in the church.

The public liturgy follows the order of the Sunday Eucharist:

- *Gather in the Name of God.* Anthems are recited, drawing the congregation together as they remember God's love, mercy, and judgment, and the hope of resurrection with Christ. The gathering concludes with the collect of the day, joining the congregation in prayer for the one who has died and for those who mourn.
- *Proclaim and respond to the Word.* One or more passages of scripture are read, including a reading from a Gospel if the Eucharist is to follow. The sermon proclaims the Gospel, bearing witness to the power of Christ's resurrection. After the sermon, the Apostles' Creed may be said, the baptismal proclamation of faith that unites the congregation with Christians of every time and place.
- *Pray for the World and the Church.* The Prayers of the People give thanks for the life of the one who has died, asks God's continuing mercy for the dead and the living, and remembers those who mourn. If desired, a Confession of Sin and Absolution may follow the Prayers of the People.
- *Exchange of the Peace.* All present may greet one another in the name of Christ.
- *Go forth in the name of Christ.* The congregation goes forth in God's peace. This may take different forms, depending on the circumstance.
- *Participate in the Sacrament of Christ's Body and Blood.* The celebration of the Eucharist offers a foretaste of the heavenly banquet as well as comfort and healing in the time of mourning. All baptized persons present are invited to receive the sacrament. A proper preface and postcommunion prayer emphasize hope and joy in Jesus Christ.
- The *Commendation* allows the congregation to entrust the deceased into God's merciful care. This is suitable when the body [or cremated remains] is present and the Committal does not follow immediately in the church or churchyard. The Commendation concludes with a blessing and dismissal, and the body is carried from the church as a hymn or anthem is sung or recited.
- *The Committal* is appropriate when the body [or cremated remains] is interred in the church building (i.e., a columbarium), churchyard or cemetery. In this ritual, the congregation commits the body to its resting place and to God's love. The Committal concludes with a blessings and dismissal.
- *A Blessing and Dismissal* enable the congregation to depart in peace, blessed by God, on those occasions where the body [or cremated remains] is not present.
- A liturgy of burial of one who does not profess the Christian faith may be used when the church's usual burial rites do not seem appropriate. The service follows the general outline above, omitting the celebration of the Eucharist: gathering, proclamation of the Word of God, prayer, and dismissal, including commendation.

### C. The Committal

In the Committal rite, the congregation commits the body to its resting place and to God's love. Ordinarily, the body is lowered into the grave or placed in its final resting place before the rite begins. The materials in this volume may be adapted as needed for particular circumstances:

- One or more of the *Additional Prayers*, pp. x, may be added before the blessing and dismissal.
- The *Committal under Special Circumstances*, pp. x, may be used for circumstances such as the transfer of a body from a funeral previously held elsewhere, or at a veteran's cemetery that does not permit graveside rites, or at a burial after temporary winter committal. This form includes options that permit a more substantial liturgy as well as prayers for special circumstances.
- *Prayers for the Committal of a Body at a Crematory*, pp. x, are intended for use when loved ones gather at the time of cremation.
- Among the *Additional Prayers* is a prayer "for temporary winter committal" (pp. x), for use where frozen winter ground does not permit permanent interment at the time of the funeral.
- *The Consecration of a Grave* may be used before the service of Committal or at some other convenient time, if the grave is in a place not previously set apart for Christian burial.

### D. After the Burial and Committal

The Church's pastoral care is important in the weeks and months following the death of a loved one. *A Service of Remembrance*, pp. x, may be used at the early anniversary of a death, and may also be used, as is customary in Eastern Orthodox traditions, on the 40<sup>th</sup> day after the death. A family may pray this liturgy at home, or it may be used following a regular celebration of the Eucharist or Daily Office.

#### *Concerning the Services*

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made with, the member of the clergy or other person in charge of the congregation.

"Funeral rites, unlike most other liturgical observances, normally consist of a number of distinct liturgical events spread over a period of time, usually several days. They may include...prayers in the home, prayers in the presence of the body (whether in the home, or church or an undertaker's premises), the reception of the body at the church, a liturgy in an undertaker's chapel, a liturgy...in church, (and) the committal of the body..." (*Book of Alternative Services*, Anglican Church of Canada, p. 568).

Baptized Christians are properly buried from the church. The service should be held at a time when the congregation, especially family and friends, has an opportunity to be present.

The coffin is to be closed before the *main* burial service, regardless of location, and to remain closed thereafter. It is expected that in the church the coffin will be covered with a pall, if available.

All or part of the Committal service may take place in the church. The Committal service may take place before the main service in the church, or prior to cremation.

A priest normally presides at the service. The Bishop, if present, presides at the Eucharist and leads the Commendation. In the absence of a priest, a deacon or lay reader may preside *at the Burial Office*.

When possible, the lessons from the Old Testament and the Epistles, *as well as the Prayers*, should be read by lay persons.

The presiding minister meets the body and goes before it into the church or toward the grave. When possible, a member of the congregation or other minister may lead the procession, carrying the paschal candle.

The anthems at the beginning of the service are (*may be*) sung or said as the body is borne into the church, or during the entrance of the ministers, or by the presiding minister, standing in the accustomed place.

## Prayers for a Vigil in the Home or Elsewhere

*It is appropriate that family and friends come together for prayer prior to the burial liturgy. Suitable Psalms, readings and prayers, such as those found in Enriching our Worship 2 and the Lord's Prayer may be used. The Litany at the Time of Death (BCP, p. 462) may be used, or the following:*

*Officiant*

Jesus said: I am the resurrection and the life. Those who believe in me, even though they die, will live. *John 11:25*

Dear Friends in Christ:

Our Savior Jesus Christ said "Come unto me, all you who labor and are burdened, and I will give you rest." Let us pray for N., that *she* may rest from *her* labors, and enter into God's Sabbath rest.

Loving God, receive N., as *she* returns to you.

*We commend our sister N.*

Wash *her* in the living water of eternal life, and clothe *her* in *her* heavenly wedding garment.

*We commend our sister N.*

May *she* hear your words of invitation, "Come, you blessed of my Father."

*We commend our sister N.*

May *she* look upon you, face to face, and know the blessings of *her* eternal home.

*We commend our sister N.*

May angels surround *her* and saints welcome *her* in peace.

*We commend our sister N.*

*The Officiant concludes*

Gracious God, all who die in Christ live with you in eternity: receive N. into your heavenly dwelling. Let *her* heart and soul now sing out to you, God of the living and the dead. This we ask through Jesus Christ our redeemer, in the power of the Holy Spirit. *Amen.*

*Here may be sung or said Nunc dimittis (BCP, p. 93) or some other appropriate hymn, canticle, or song.*

*Participants may be encouraged to share memories of the departed.*

*The Officiant may continue with appropriate prayers from the section of Additional Prayers (pp. xx).*

*Officiant*

Let us pray.

God our Creator and Redeemer, in your power Christ conquered death and entered into glory. Confident of that victory and claiming our Savior's promises, we entrust N. to your mercy in the name of Jesus, who died and is alive, and reigns with you and the Holy Spirit, now and for ever. *Amen.*

*The Officiant then says*

May God give you comfort and peace, light and joy, in this world and the next; and the blessing of the eternal Trinity be with you now, and always. *Amen.*

## A Vigil of the Resurrection

*If the body of a departed member is brought into the church the night before the funeral, it is desirable that members keep watch with the body. These prayers may be used, beginning with the closing of the coffin and recitation of Compline.*

*At each hour*

Opening                    Christ is risen from the dead, trampling down death by death,  
and giving life to those in the tomb.

Antiphon

Psalms – with antiphons as desired

Reading

The Lord's Prayer

Collect                    O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that your servant N., being raised with him, may know the strength of his presence, and rejoice in his eternal glory; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

*Other devotions and meditations may follow.*

*According to local custom, the body may be censed and/or sprinkled at the start of each hour.*

### Suggested hourly psalms and readings

|        |                 |   |
|--------|-----------------|---|
| Hour 1 | <i>Antiphon</i> | Jesus came and stood among them and said, "Peace be with you." Alleluia.                        |
|        | <i>Psalms</i>   | 1-18  |
|        | <i>Reading</i>  | Isaiah 25:6-9   |
| Hour 2 | <i>Antiphon</i> | God led the people forth with gladness;<br>God's chosen ones with shouts of joy. Alleluia.      |
|        | <i>Psalms</i>   | 19-32   |
|        | <i>Reading</i>  | Isaiah 61:1-3   |
| Hour 3 | <i>Antiphon</i> | I know that my Redeemer lives,<br>and shall stand at the last day upon the earth. Alleluia.     |
|        | <i>Psalms</i>   | 33-43   |
|        | <i>Reading</i>  | Lamentations 3:22-26, 31-33   |
| Hour 4 | <i>Antiphon</i> | This Jesus, God raised up, and of that we are witnesses. Alleluia.                              |
|        | <i>Psalms</i>   | 44-56   |
|        | <i>Reading</i>  | Wisdom 3:1-5, 9   |
| Hour 5 | <i>Antiphon</i> | Thanks be to God,<br>who gives us the victory through our Savior Jesus Christ. Alleluia.        |
|        | <i>Psalms</i>   | 57-70   |
|        | <i>Reading</i>  | Job 19:21-27a   |
| Hour 6 | <i>Antiphon</i> | When Christ, who is our life appears,<br>then you also will appear with him in glory. Alleluia. |
|        | <i>Psalms</i>   | 71-80   |
|        | <i>Reading</i>  | Romans 8:14-19, 34-35, 37-39  |

|         |                 |   |
|---------|-----------------|---|
| Hour 7  | <i>Antiphon</i> | Fear not, I am the first and the last, and the living one; I died and behold, I am alive for evermore. Alleluia.      |
|         | <i>Psalms</i>   | 81-94   |
|         | <i>Reading</i>  | 1 Corinthians 15:20-26, 35-38, 42-44, 53-58   |
| Hour 8  | <i>Antiphon</i> | The Lamb in the midst of the throne will be their shepherd, and will guide them to springs of living water. Alleluia. |
|         | <i>Psalms</i>   | 95-105  |
|         | <i>Reading</i>  | 2 Corinthians 4:16 – 5:9  |
| Hour 9  | <i>Antiphon</i> | My sheep hear my voice, and I give them eternal life. Alleluia.   |
|         | <i>Psalms</i>   | 106-118   |
|         | <i>Reading</i>  | 1 John 3:1-2  |
| Hour 10 | <i>Antiphon</i> | Blessed are those who are invited to the marriage supper of the Lamb. Alleluia.                                       |
|         | <i>Psalms</i>   | 119   |
|         | <i>Reading</i>  | Revelation 7:9-17   |
| Hour 11 | <i>Antiphon</i> | Jesus said, if you loved me, you would have rejoiced, because I go to the Father. Alleluia.                           |
|         | <i>Psalms</i>   | 120-139   |
|         | <i>Reading</i>  | Revelation 21:2-7   |
| Hour 12 | <i>Antiphon</i> | The Spirit and the Bride say, “Come.” Alleluia.   |
|         | <i>Psalms</i>   | 140-150   |
|         | <i>Reading</i>  | John 6:37-40  |

## Reception of the Body

BCP Liturgy, revised

*This rite may be used when the body is brought into the church. The Officiant meets the body saying*

In the name of Jesus Christ, we receive the body of *N.* for burial. Let us pray with confidence to God, the giver of life, that *N.* will be raised to *her* place in the company of the saints.

*Silence may be kept, after which the Officiant says*

Deliver *N.*, our Savior Jesus Christ, from all evil, and set *her* free from every bond, that *she* may feast with all your saints in light, where with the Father and the Holy Spirit, you live and reign, one God, for ever and ever. *Amen.*

Let us also pray for all who mourn, that they may cast all their care on our loving God, know the faithfulness of their Redeemer, and find solace in the divine compassion.

*Silence may be kept, after which the Officiant says*

Holy One, look with pity on the sorrows of your people for whom we pray. Remember them in mercy; comfort them with your loving kindness; lift up your countenance upon them, and give them your peace; through Jesus Christ our Savior. *Amen.*

## Reception of the Body

From *Common Worship*

We receive the body of our *sister N.*, with confidence in God, the giver of life, who raised Jesus from the dead.

Merciful God, may we who are baptized into the death of our Savior Jesus Christ be buried with him; that through the grave and gate of death we may pass to our joyful resurrection; through the One who died, was buried, and rose again for us, Jesus Christ our Redeemer. *Amen.*

*As the coffin is covered with a pall, the Officiant may say*

We are already God's children, but what we shall be has not yet been revealed.

Yet we know that when Christ appears we shall be like him, for we shall be like him as he is.

## Reception of the Body

From *Renewing Worship*

*The ministers meet the body at the entrance of the church. A pall may be placed on the coffin by family members, pall bearers, or other assisting ministers.*

*Officiant*

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with Jesus by baptism into death so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with Christ in a like death, we will certainly be united in a resurrection like his.

*Water may be sprinkled on the coffin as a remembrance of Baptism.*

*Officiant*

Eternal God, maker of heaven and earth,  
 who formed us from the dust of the earth,  
 who by your breath gave us life,  
 we glorify you.

Jesus Christ, the resurrection and the life,  
 who suffered death for all humanity,

who rose from the grave to open the way to eternal life,  
we praise you.

Holy Spirit, author and give of life,  
the comforter of all who sorrow,  
our sure confidence and everlasting hope,  
we worship you.

To you, O Blessed Trinity, be glory and honor for ever and ever. *Amen.*

## The Burial of the Dead

*Those who are able shall stand while one or more of the following anthems are sung or said. A hymn, psalm, or other suitable anthem may be sung or said before or instead of the following*

I am resurrection and I am life says the Lord. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.

For I know that my Redeemer lives, and at the last will stand upon the earth; and though worms destroy this body, yet in my flesh shall I see God, whom I shall see and my eyes behold, who is my friend and not a stranger. *Job 19:25-27*

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 die, we belong to the Lord. Happy from now on are those who die in the Lord! So it is, says the Spirit, for they rest from their labor.

*or this*

Blessed are those who mourn, for they will be comforted. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day. *Matthew 5:4, John 6:40*

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. *John 3:16*

Since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. So we will be with the Lord for ever. Therefore encourage one another with these words. *1 Thessalonians 4:14, 17b, 18* (Common Worship, p. 275-293)

*or this*

In the midst of life we are in death;  
from whom can we seek help?  
From you alone, O Lord,  
who by our sins are justly angered.

Lord, you know the secrets of our hearts;  
shut not your ears to our prayers,  
but spare us, O Lord.

O worthy and eternal Judge,  
do not let the pains of death  
turn us away from you at our last hour.

Holy God,  
Holy and mighty,  
Holy Immortal One  
have mercy upon us.

*The Trisagion, above, may be repeated interspersed between verses. (Anthem, BCP, p. 492)*

*The Officiant may address the congregation, using these or other words, acknowledging the purpose of the gathering, and bidding their prayers for the deceased and the bereaved.*

*Officiant*

We have come here today to remember before God our *sister N.*, to give thanks for *her* life; to commend *her* to God our merciful redeemer and judge; to commit *her* body to be *buried/cremated*, and to comfort one another in our grief.

Collects

*Officiant*

May God be with you.

*And also with you.*

Let us pray

*A silence may be kept, followed by one of these collects*

Eternal God, your mercy is without end, and your steadfast love never ceases: accept our prayers for *N.* and receive *her* into the land of light and joy, into the company of your saints; for the sake of Jesus Christ, our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

*or this*

God our Creator

your grace gives life to all;

receive *N.* into your keeping

and give *her* the new life

promised through Jesus Christ our Savior,

who once was dead and now lives

with you and the Holy Spirit,

for ever and ever. *Amen.*

*or this*

God the maker and Redeemer of all,

grant us with *N.* and all the faithful departed,

the sure benefits of Jesus' saving passion and glorious resurrection,

that in the last day, when you gather all into Christ,

we may enjoy the fullness of your promises;

through Jesus Christ, our Savior,

who lives and reigns with you in the unity of the Holy Spirit,

one God in glory everlasting. *Amen.*

*or this*

O God who brought us to birth,

and in whose arms we die,

comfort us in our grief and shock at the death of *N.*;

embrace us with your love,

give us hope in our confusion

and grace to let go into new life;

through Jesus Christ, our Savior. *Amen.*

*or this*

Hear us, Creator of all the living;  
 as *N.* is buried with Jesus the new Adam,  
 raise *her* from the dead in his resurrection  
 to dwell with you in eternity.  
 We grieve for *N.* with whom we shared our lives.  
 Reunite us with *her* on that day when we too shall pass  
 from death into the radiance of your eternal Easter,  
 and all stand rejoicing in your everlasting love. *Amen.*

*or this*

O God of grace and glory,  
 we remember *N.* before you  
 and thank you for giving *her* to us to know and to love  
 as a companion in our pilgrimage on earth.  
 In your compassion, console those who mourn.  
 Give us faith to see that death has been swallowed up  
 in the victory of Christ  
 so that we may live in confidence and hope  
 until, by your call, we are gathered  
 into the company of all your saints;  
 by the power of your Holy Spirit we pray. *Amen.*

*The people sit.*

## The Liturgy of the Word

*One or more of the following passages from Holy Scripture is read. If there is to be a Eucharist, a passage from the Gospel always concludes the Readings.*

*From the Old Testament  
 to the BCP lections, add these*

Isaiah 25: (6-7) 8-9 (the Lord will wipe away the tears)  
 Daniel 12:1-3 (those who sleep in the dust shall awake)  
 Wisdom of Solomon 1:13-15 (God did not make death)  
 Job 14:7-9 [10-12] (mortals die, and are laid low)

*A suitable psalm, hymn, or canticle may follow. These psalms are appropriate.*

*Along with a psalm this antiphon may be used.*

O deathless One: to those in darkness you appeared, raising the fallen.  
 O redeemer and our light: all glory be yours forever.

Add Psalm 118:14-29 [I shall not die, but live]

*From the New Testament*

Romans 6:3-9 (10-11) (so we too might walk in newness of life)  
 Romans 8:14-19 (34-35, 37-39) (all who are led by the Spirit of God are children of God)  
 Romans 14:7-9 (and if we die, we die to the Lord)  
 1 Corinthians 15:20-26 (the last enemy . . . is death)  
 1 Corinthians 15: 51-58 (Death has been swallowed up in victory)  
 2 Corinthians 5:1-9 (we walk by faith, not by sight)  
 1 Peter 1:1-9 (he has given us a new birth into a living hope)

*A suitable psalm may follow.*

## The Gospel

*Then, all standing, the Deacon or Minister appointed reads the Gospel, first saying*

The Holy Gospel of our Savior Jesus Christ according to \_\_\_\_\_

*Glory to you, Jesus Christ.*

Matthew 11:25-30 (Come to me, all you that are weary)

Luke 24:13-16 (17-35) (The road to Emmaus)

John 20:11-18 (Mary encounters the risen Christ)

The Holy Gospel of our Redeemer.

*Praise to you, Jesus Christ.*

## The Sermon

*The Apostles' Creed may be said, all standing. The Officiant may introduce the Creed with these or similar words*

In the assurance of eternal life given at Baptism, let us proclaim the faith and say

## The Prayers

*(for proposed forms see page xx)*

*The service continues with the Prayers of the People. If the Eucharist is not celebrated, the Officiant concludes the Prayers by leading the Lord's Prayer. If the Committal follows immediately, the Lord's Prayer may be omitted here and included in the Committal.*

*When the Eucharist is not celebrated, the service continues with the Commendation or with the Committal. In memorial services, with no remains present, the Officiant ends the service with selections from Additional prayers [pp.xx} or other sources, and a final blessing.*

## At the Eucharist

*The service continues with a Confession of Sin and Absolution, if desired, or the Peace and the Offertory. When the Eucharist is celebrated, all baptized persons present are welcome to receive Communion.*

Preface of the Commemoration of the Dead [BCP, p. 382]

*or one of these prefaces*

through Jesus Christ, our Savior, who has become for us the bridge and way into your perpetual life and light; and who is our hope, our strength and our joy even through the valley of the shadow of death, delivering us from fear and calling us to our eternal inheritance.

through Jesus Christ the pure brightness of the Everliving One whose glory enfolds us in this world and the next, and who leads us into that place where every tear is wiped away, and we shall see you face to face.

*In place of the usual postcommunion prayer, the following is said*

Loving God,

we thank you that you have fed us

with the Body and Blood of our Savior Jesus Christ,

giving us a foretaste of your heavenly banquet.

We pray that this Sacrament

may be for us a comfort in affliction,

and a sign of our inheritance

in that place where there is no death,

neither sorrow nor crying,

but the joy of true homecoming

through Jesus Christ our Redeemer. Amen

*If the body is not present, the service concludes with the [blessing and] dismissal.*

*Unless the Committal follows immediately in the church, the following Commendation is used.*

## The Commendation

*The Officiant and other ministers take their places at the body. Family members may join them.*

*This anthem or some other suitable anthem, or hymn, may be sung or said*

Give rest, O Christ, to your servants with your saints,  
*where sorrow and pain are no more,  
 neither sighing, but life everlasting.*

You only are immortal, the creator and maker of all; and we are mortal, formed of the earth, and to earth shall we return. For so you ordained when you created us, saying, "You are dust, and to dust you shall return." All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Give rest, O Christ, to your servants with your saints,  
*where sorrow and pain are no more,  
 neither sighing, but life everlasting.*

*or this*

*Officiant*

Let us commend N. to the mercy of God.

*Silence may be kept.*

God our Creator and Redeemer:

by your power Christ conquered death and entered into glory.

Confident of his victory and claiming his promises,

we entrust N. to your mercy

in the name of Jesus, who died and is alive

and reigns with you and the Holy Spirit,

now and for ever. Amen

*Facing the body, the Officiant says*

Merciful Savior, we commend N. to you. Receive *her* as a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Accept *her* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of your saints. *Amen.*

*If the Committal does not follow immediately, the following prayer is said*

Blessed Jesus, Son of the Living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living, pardon and peace to the dead; to your holy church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

*The Officiant, or the Bishop, if present, may then bless the people, and a deacon or other minister may dismiss them, saying*

Let us go forth in the name of Christ.

*Thanks be to God.*

*As the body is carried from the church, a hymn, or one or more of these anthems may be said or sung.*

Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb.

The Sun of Righteousness is gloriously risen, giving light to those who sat in darkness and in the shadow of death.

The Lord will guide our feet into the way of peace, having taken away the sin of the world.

Christ will open the kingdom to all who believe in his Name, saying, Come, O blessed of my Father; inherit the kingdom prepared for you.

Into paradise may the angels lead you. At your coming may the martyrs receive you, and bring you into the holy city, Jerusalem.

*or one of these canticles*

The Song of Zechariah, *Benedictus*

The Song of Simeon, *Nunc Dimittis*

Christ our Passover, *Pascha nostrum*

## The Committal

*It is customary that the coffin is lowered into the grave, or placed in its resting place. The following anthem or one of those on pp. xx is said or sung.*

Everyone the Father gives to me will come to me;  
I will never turn away anyone who believes in me.

The One who raised Jesus Christ from the dead  
will also give life to our mortal bodies  
through the indwelling Spirit.

My heart therefore, is glad, and my spirit rejoices;  
my body also shall rest in hope.

You will show me the path of life;  
in your presence there is fullness of joy,  
and in your right hand are the pleasures for evermore.

In sure and certain hope of the resurrection to eternal life through Jesus Christ our Savior, we commend *N.* to *her* loving God, and we commit *her* body/remains to the [ground, the deep, the elements, its resting place] earth to earth, ashes to ashes, dust to dust. The Lord bless *her* and keep *her*, the Lord make his face to shine upon *her* and be gracious to *her*, the Lord lift up his countenance upon *her* and give *her* peace. Amen.

*or this*

We have entrusted *N.* to God's mercy, and we commit *her* body to the ground [or, to be cremated], earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, who will transform our bodies so that they may be conformed to his glorious body, who died, was buried, and rose again for us. To Christ be glory for ever and ever. Amen.

*or this*

Holy God, Holy and Powerful, Holy Immortal one,  
by the death and burial of Jesus your anointed,  
you have destroyed the power of death  
and awakened the dead into your true and eternal life.  
Keep *N.* whose *body* we now lay to rest in the company of your saints.  
And at the last raise *her* up to share with all the faithful  
the endless joy and peace won through the victory of Christ our Savior,  
who lives and reigns with you and the Holy Spirit, to the ages of ages. *Amen.*

*When the Committal immediately follows the Eucharist, the Lord's Prayer may be omitted here.*

May God be with you.

*And also with you.*

Let us pray.

## The Lord's Prayer

*Other prayers may be added.*

*Then may be said*

Rest eternal grant to *her* O God;

*And let light perpetual shine upon her.*

May *her* soul, and the souls of all the departed,  
through the mercy of God, rest in peace. *Amen.*

*The Officiant or some other person may lead the congregation in this prayer*  
Jesus, Savior of the world,

*be gracious to us.*

By your incarnation and nativity,

*be gracious to us.*

By your prayers and tears,

*be gracious to us.*

By your grief and anguish,

*be gracious to us.*

By your cross and suffering,

*be gracious to us.*

By your atoning death,

*be gracious to us.*

By your rest in the grave,

*be gracious to us.*

By your triumphant resurrection,

*be gracious to us.*

By your presence with your people,

*Be gracious to us.*

By your promise of your coming at the end of the ages.

*be gracious to us.*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Go in peace. The souls of all the faithful departed are in the hands of God. Alleluia.

*Thanks be to God. Alleluia.*

*or this*

Alleluia, Christ is risen.

*The Lord is risen indeed. Alleluia.*

## Committal under Special Circumstances

*On some occasions, a Committal rite needs to be more substantial – or to allow for particular circumstances such as the transfer of a body from a burial liturgy previously held elsewhere, or at one of the many veteran’s cemeteries that do not permit graveside rites.*

*The Officiant may begin with this or other suitable anthems.*

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have everlasting life.

*or this*

Grace and peace to you from our Savior Jesus Christ.

Let us pray

Gracious God, you alone are the source of all life,  
 may your life-giving Spirit flow through us,  
 so that we may be ministers of your compassion to one another;  
 in our sorrow give us the calm of your peace,  
 kindle our hope,  
 and in your good time,  
 let our grief give way to joy,  
 through Jesus Christ our Deliverer. *Amen.*

*A portion of scripture from the burial rite may be read.*

*A homily or hymn may follow.*

*When the burial liturgy has taken place elsewhere, the Officiant may say these or similar words*

From the hands and prayers of our sisters and brothers in Christ in \_\_\_\_\_, we receive the body/remains of N. for burial. May God comfort all who mourn and strengthen our bonds of love in the body of Christ.

*At locations where graveside services are prohibited, the following may be said*

In sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, we commend N. to her merciful God. Grant that her body/remains may rest in peace, awaiting her last call to service; and that we and all who worship here may offer our humble thanks for those who have fought the good fight [and faithfully lived in service of their country], and who now wear the crown given us by the Victor over death, Jesus our Redeemer. *Amen.*

*If the body is being committed to the earth immediately, standing before the grave, columbarium, or crematory door, the Officiant says*

In sure and certain hope of the resurrection to eternal life through Jesus Christ our Savior, we commend N. to her loving God, and we commit her body/remains to the [ground, the deep, the elements, its resting place] earth to earth, ashes to ashes, dust to dust. The Lord bless her and keep her, the Lord make his face to shine upon her and be gracious to her, the Lord lift up his countenance upon her and give her peace. *Amen.*

*or this*

We have entrusted N. to God’s mercy, and we commit her body to the ground [or, to be cremated], earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, who will transform our bodies so that they may be conformed to his glorious body, who dies, was buried, and rose again for us. To Christ be glory for ever and ever. *Amen.*

*or this*

Holy God, Holy and Mighty, Holy Immortal One,  
 by the death and burial of Jesus your anointed,  
 you have destroyed the power of death  
 and awakened the dead into your true and eternal life.

Keep *N.* whose *body* we now lay to rest in the company of your saints.  
 And at the last raise *her* up to share with all the faithful  
 the endless joy and peace won through the victory of Christ our Savior;  
 who lives and reigns with you and the Holy Spirit, one God,  
 unto ages of ages. *Amen*

*The Committal continues with the Salutation and Lord's Prayer on page xxx*

## The Consecration of a Grave

*If the grave is in a place not previously set apart for Christian burial, the priest may use the following prayer, either before the service of Committal, or at some other convenient time.*

God of time and eternity,  
 whose hands have shaped the universe in love  
 and who makes all ground holy:  
 bless this *ground* to be for us a place of sacred memory  
 where the bodies of those we love are laid  
 in hope of your resurrecting call  
 and in confidence of your unfailing love and mercy  
 shown to us in Jesus Christ the risen Savior. *Amen.*

*or this*

God of the living and the dead, the body of Jesus was laid in a tomb in a garden; bless this grave, and grant that *N.* whose body/remains *is* [to be] buried here, may be with Christ in paradise, in whose Name we pray. *Amen.*

*or this*

Bless this grave  
 as the place where the body of *N.* may rest in peace,  
 through Christ, who is the resurrection and the life;  
 who died and is alive,  
 and reigns with you and the Holy Spirit  
 now and for ever. *Amen.*

## Burial of one who does not profess the Christian Faith

*When, for pastoral consideration, none of the Church's usual burial rites is appropriate, the following may be used.*

*The service begins with one or more of the following anthems*

Blessed are they who mourn; for they shall be comforted.

God is our refuge and strength, a very present help in trouble.

The eternal God is your refuge and underneath are the everlasting arms.

Peace I leave with you, my peace I give to you; not as the world gives, give I to you.

Let not your hearts be troubled, neither let them be afraid.

*Officiant*

May God be with you.

*And also with you.*

Let us pray.

Merciful God, our only help in time of need:

be with your people in their trouble.

Give them hope,

and nourish them with your loving-kindness;  
 receive *N.* in *her* death  
 and take *her* into your holy keeping,  
 for your mercy's sake. *Amen.*

## Liturgy of the Word

### *From the Old Testament*

Ecclesiastes 3:1-8 (for everything there is a season)  
 Lamentations 3:22-26 [31-33] (the Lord is good to those who wait for him)  
 Wisdom of Solomon 3:1-5 (the souls of the righteous...)

*One or more of the following psalms may be sung or said*

*Psalms* 39: 91:1-12, 103, 116

### *From the New Testament*

2 Corinthians 5:1-9 (we have a building from God)  
 Revelation 21:2-7 (Behold, I make all things new)

*Psalms* 23, 27, 106, 130, 139

### *From the Gospels*

Matthew 5:1-10 (The Beatitudes)  
 John 14: 1-4 (In my Father's house are many rooms)  
 John 14: 25-29 (peace I leave with you)

*A homily follows.*

*A hymn or anthem may be sung.*

*One of the forms of the Prayers of the People, pp.xx may follow, concluding with a suitable prayer such as this:*

Gracious God,  
 to whom no prayer is offered without hope of mercy:  
 give us your consolation  
 as we come to you under the shadow of our affliction.  
 Strengthen our faith  
 in your unfailing compassion;  
 deliver us from bitterness and despair,  
 and help us to know your peace,  
 which passes all understanding. *Amen.*

*Other prayers may be offered.*

## Commendation

Into your hands, Immortal One, we commend *N.*  
 Of your infinite goodness, wisdom and power,  
 work in *her* the wonderful purpose of your perfect will,  
 for your mercy's sake. *Amen.*

*The officiant may conclude the service with this or another blessing*  
 Now unto the One who is able to keep you from falling,  
 and to present you faultless before the Divine Presence,  
 to the only wise God our refuge and our rock,  
 be glory, dominion, and power,  
 now and for ever. *Amen.*

## Committal

*At the grave, or place of final prayers, the service may begin with the following*

In the midst of life we are in death; to whom may we turn for help but to you most merciful God.

*Then may follow this, or some other committal prayer.*

You only are immortal, the creator and maker of all,  
and we are mortal, formed of the earth, and to earth shall we return.  
For so you ordained when you created me, saying,  
You are dust and to dust you shall return.  
All of us go down to the dust,  
yet even at the grave we make our song: Alleluia, alleluia, alleluia.

## Additional Prayers

Eternal God, redeemer of those who have died in Christ and with whom the souls of the faithful are in joy and felicity: we give you thanks for the good examples of all who have gone before us, who, having finished their course in faith, now find rest and refreshment. May we, with all who have died in the faith of your holy Name, find fulfillment and bliss in your eternal and everlasting glory; through Jesus Christ who has won the victory. *Amen.*

Eternal God, whose days are without end, and whose mercies cannot be numbered: help us to be conscious of the brevity and uncertainty of all human life. May your Holy Spirit lead us all our days; so that when we shall have served you in our time, we may be gathered to our ancestors having a good conscience, in the communion of the Catholic Church, in the confidence of a sure faith, in the comfort of a holy hope, in favor with you, our God, and at peace with the world. This we ask in the name of Jesus Christ our Savior. *Amen.*

God of the saints, we bless your holy name for all who have finished their course in faith: for the Blessed Virgin Mary, for \_\_\_\_\_, patriarchs, prophets and martyrs; and for all your people, known and unknown; and we pray that, encouraged by their example, upheld by their prayers, and strengthened by their companionship on the way, we may also share in the inheritance of your saints, through Jesus Christ our Redeemer. *Amen.*

Jesus our Savior, by your death you took away the sting of death: Grant that we may follow in faith where you have led the way, so that we may fall asleep peacefully in you and awake in your likeness, for your tender mercies' sake. *Amen.*

Creator of all, we pray for those we love, but see no longer: grant them your peace; let light perpetual shine upon them; and, in your loving wisdom and gracious power, work in them the divine purpose of your perfect will; through Jesus Christ, who rose from the dead that we might share your life. *Amen.*

Merciful God, Father of our Savior Jesus Christ who is the Resurrection and the Life: Raise us from the death of sin to the life of righteousness, that when we die we may rest in our Redeemer, and at the Last Day may receive the blessing that your well-beloved shall then proclaim: "Come, you blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this for the sake of Jesus Christ, our mediator and advocate. *Amen.*

Gracious God, grant to all who are bereaved the spirit of faith and courage, that they may have strength to face the future with assurance and patience, not as those who are without hope, but in thankful remembrance of your loving-kindness, and in the joyful expectation of eternal life in your presence, with those they love. This we ask in the name of Jesus Christ, risen in glory. *Amen.*

Eternal God, fountain of mercies and giver of comfort: deal graciously with all who mourn; that casting their care on you, they may know the power of your love; through Jesus Christ, our Hope and our Peace. *Amen.*

Remember N., Holy God, with the favor you have shown to your people in ages past, that *she* may increase in the knowledge and love of you and go from strength to strength in a new life of perfect service in your eternal reign; through Jesus Christ, the Servant and Savior of all. *Amen.*

## Additional Prayers from other sources

*For the deceased*

Gracious God,  
 nothing in death or life,  
 in the world as it is or the world as it shall be,  
 nothing in all creation can separate us from your love.  
 We commend *N.* into your loving care.  
 Enfold *her* in the arms of your mercy.  
 Bless *her* in *her* dying and in *her* rising again in you.  
 Bless those whose hearts are filled with sadness,  
 that they too may know the hope of resurrection;  
 for the sake of our Savior Jesus Christ. *Amen.*

Most loving God,  
 the death and resurrection of Jesus  
 have opened for us a new and living way.  
 Give us hope to overcome our fear;  
 help us to surrender *N.* to your keeping  
 and let our sorrow find comfort in your care,  
 through Jesus Christ, our Redeemer. *Amen.*

Gentle God,  
*N.* has come by a hard and painful road  
 to the valley of death.  
 Lead *her* now to the place where there is no pain.  
 For the sake of Jesus, who suffered for us. *Amen.*

*N.* may Christ give you rest in the land of the living  
 and open the gates of Paradise for you;  
 may God receive you as a citizen of the Kingdom,  
 and grant you forgiveness of your sins:  
 for you were Christ's friend. *Amen.*

*For those who mourn*

Gracious God, you alone are the source of all life,  
 may your life-giving Spirit flow through us,  
 so that we may be ministers of your compassion to one another;  
 in our sorrow give us the calm of your peace,  
 and kindle our hope,  
 and in your good time,  
 let our grief give way to joy,  
 through Jesus Christ our Deliverer. *Amen.*

*A Commendation*

Merciful God,  
 into whose hands Jesus committed his Spirit  
 at the last hour,  
 into your hands we now commend *N.*,  
 that death may be for *her* the gate  
 to life and peace with you;  
 through Jesus Christ, our Savior. *Amen.*

God of all consolation,  
 in your unending love and mercy  
 you turn the darkness of death  
 into the dawn of new life.  
 Jesus, by dying for us, conquered death  
 and by rising again, restored us to eternal life:  
 let us go forward to meet our Redeemer  
 so that after our life on earth,  
 we may be united with *N.*, and all our brothers and sisters  
 where every tear is wiped away and all things are made new;  
 through Jesus Christ our Savior. *Amen.*

*For All Present*

God's eternal Word, the Father's only-begotten,  
 for love of us was born from Mary's womb.  
 A child of flesh and blood, he grew with us,  
 labored beside us, feeling our joy and pain,  
 and preached the kingdom of God come near.  
 All living things must return to earth, so Jesus died.  
 The Holy One of God gave himself up to death.  
 Yet the grave could not hold him.  
 Christ broke death's bonds and rose on the third day:  
 "Why do you look for the living among the dead?  
 Christ is not in the tomb. Christ is risen as he told us."  
 So we shall be raised in Christ, incorruptible.  
 Do not look for the risen among graves.  
 Their stones are a reminder  
 that those who followed Christ on earth now worship God for ever.  
 Others will learn the same of us  
 when we who stand here now will join with those  
 who entered glory before us, and sing  
 praise to the holy Trinity, one God,  
 alive through all the ages. *Amen.*

*For one who has died in Military or Public Safety service*

Holy God, in your creating power  
 you renew the whole face of the earth  
 and call those who sleep in death to awake  
 to new life with you.  
 Wake this sleeper, *N.*  
 who has died [in time of conflict]  
 after giving *her* dedicated service  
 for us, and [*her* country, state, city].  
 Keep *her* in that place of light and safety  
 where fear and dread are banished  
 and where your beloved children enjoy your full Presence  
 until that time when they are united again  
 with all those whom they love.  
 We ask this in your holy and life-giving Name. *Amen.*

God the King of Glory, in whose hands are the living and the dead: we give you thanks for [N. and] all those who have laid down their lives in the service of our country. Grant them your mercy and the light of your presence; and give us a sense of your will and purpose, that we may understand that the work you have begun in them will be perfected through Jesus Christ, the Prince of Peace, in whom all strife is resolved. *Amen.*

*At the Reception of a body of one who has died in Military or Public Safety service*

Have mercy, Lord, have mercy,  
on our honored dead whom we receive in your name.  
We praise you for *his* life,  
for the gift of *his* courage and service,  
for *his* companionship in the company of [soldiers, fellow officers, etc.]  
and for *his* unique presence in the world.  
We mourn *his* passing.  
We salute *his* sacrifice.  
We pray for those who will grieve for *him*.  
Strong Savior, raise *him* up in strength,  
in wholeness and beauty,  
to share with you the eternal life that you have promised  
to all who put their trust in you.  
In your holy Name we pray. *Amen.*

*For One of another or unknown Faith*

God of power and mercy, you hold the universe in your hands  
and all that breathes has life from you.  
We commend to you this person  
whose faith is known to you  
and whose heart's prayers you have heard in life.  
We give honor to *his* body  
which was marvelously made,  
to all the relationships that held *him*,  
and to those who will mourn *him*.  
We trust that all those whom you have created  
will never be lost to you.  
God whose names are many,  
whose mystery is vast,  
and whose love endures for ever. *Amen.*

*For the Burial of an Unbeliever*

Merciful God, you draw us to yourself  
and we are never distant from your love.  
You alone know us through and through,  
judge our sin, and take the measure of our faith;  
only you know the goodness that is in us,  
our doubt, our hope.  
We commend to you our companion N.  
whom you love,  
whom you made to explore your mystery  
and to come home to you,  
where *she* may rejoice to see you face to face  
and know as *she* is known. *Amen.*

Merciful God,

whose hand holds us fast in the uttermost parts of the sea  
 and in the highest corners of heaven:  
 hear our prayers for *N.*  
 whose life was a gift and a treasure to those who love *him*;  
 we entrust *him* to your untiring care –  
 you who read the hidden depths of our hearts –  
 knowing your power to do better things for all of us  
 than we can hope or imagine,  
 through Jesus Christ  
 who descended to the dead to raise to new life those who had been lost,  
 and whose love for us is unceasing. *Amen.*

*For temporary winter committal*  
 Eternal God, our time is in your hands.  
 We commend the body of *N.* to you  
 to rest until Spring and the greening of the earth allows burial.  
 Through the winter frost,  
 help us to cherish our memories of *N.*  
 remembering that all of us await with hope  
 our resurrection life,  
 in Jesus Christ our Redeemer. *Amen.*

*For the funeral of a member of an Inter-Faith family*  
 Welcoming God:  
 you call your Church to love and serve all people  
 and to honor the image of you, our Creator, in them:  
 In our several faiths,  
 we gather to give thanks for the life of [your child] *N.*  
 whose departure we grieve,  
 whose good works and heritage we celebrate,  
 whose memories are woven into our hearts.  
 Holding the future in hope,  
 and the past in compassion and gratitude,  
 we join our various prayers  
 with those of God's people of every time and every place  
 through Jesus Christ and your Holy Spirit. *Amen.*

*A prayer of St. Anselm*  
 Jesus, sweet Lord,  
 are you not also a mother?  
 Truly, you are a mother,  
 the mother of all mothers,  
 who tasted death  
 in your longing to give life to your children. *Amen.*

*Ancient Mozarabic prayer*  
 Hear us, O never-failing Light,  
 Lord our God, our only Light, the Fountain of Light,  
 the Light of your angels, thrones, dominions,  
 principalities, powers, and of all the beings of this world;  
 you have created the light of your saints,  
 the bright cloud of witnesses around us.

May our souls be your lamps, kindled and illumined by you.  
May they shine and burn with your truth,  
and never go out in darkness and ashes.  
May we be your dwelling, shining from you, shining in you;  
may we shine and our light never fail;  
may we worship you always.  
May we be kindled brightly and never extinguished.  
Being filled with Christ's splendor,  
may we shine within, so that the gloom of sin is cleared away,  
and the light of everlasting life abides within us. *Amen.*

## Forms for Prayers of the People for the Burial Rite

### A.

Let us pray to God our Creator saying, Holy One, hear us. [or Lord, have mercy.]

Loving God, you have called your people together in the mystical body of Jesus Christ our Savior. Give to your whole Church in heaven and on earth your light and your peace.

*Holy One, hear us.*

Grant that all who have been baptized into Christ's death and resurrection may die daily to sin and rise to newness of life, and that we, with our Redeemer, may pass through the grave and gate of death to our joyful resurrection.

*Holy One, hear us.*

Grant to us who are still on our earthly pilgrimage, and who walk as yet by faith, that your Spirit may lead us in holiness and righteousness all our days.

*Holy One, hear us.*

Grant to your faithful people pardon and peace, that we may be cleansed from all our sin and serve you with a quiet mind.

*Holy One, hear us.*

Grant that N. increasing in the knowledge and love of you, may go from strength to strength in a new life of perfect service.

*Holy One, hear us.*

Grant to [N., N., and] all who mourn, a sure confidence in your tender mercy, that, casting all their sorrow on you, they may know the consolation of your love.

*Holy One, hear us.*

Give courage to all who are bereaved, that in the days ahead they may hold fast to the comfort of a holy hope, and joyful expectation of eternal life with those they love.

*Holy One, hear us.*

Help us entrust N. to your never-failing care and love. Receive *her* into the arms of your mercy, and remember *her* according to the favor you bear for your people.

*Holy One, hear us.*

*Silence may be kept.*

*The Officiant concludes with one of the prayers, pp.*

### B.

For N. [*our sister*], let us pray to our Savior Jesus Christ who said: "I am Resurrection and I am Life."

*Hear us, O Christ.*

Jesus, you consoled Martha and Mary in their distress; be with us and all who mourn for N., and dry the tears of those who weep.

*Hear us, O Christ.*

Jesus, you wept at the grave of Lazarus, your friend. Comfort us in our sorrow.

*Hear us, O Christ.*

Jesus, you raised the dead to life. Give to [*our sister*] N. eternal life.

*Hear us, O Christ.*

Jesus, you promised paradise to the thief who repented. Bring [*our sister*] N. to the joys of heaven.

*Hear us, O Christ.*

N. was washed in the waters of Baptism and anointed with the Holy Spirit; give *her* a place in the company of your saints.

*Hear us, O Christ.*

N. was nourished with your Body and Blood in the Eucharist; grant *her* a place at the table at the banquet you have promised to your people at the close of the age.

*Hear us, O Christ.*

Comfort us in our sorrow at the death of N.; let our faith be our consolation, and eternal life our hope.

*Hear us, O Christ.*

*Silence may be kept.*

*The officiant concludes with prayer, pp.*

## C.

### Kaddish

*This is especially appropriate in some services, or at the Committal, where members of the family or congregation are Jewish. It may be led by an appointed member of the family.*

Magnified and sanctified be the great name of God in the world that the Holy One created.

*Blessed be God for ever.*

May God establish the Kingdom in your life and in your days, and in the lifetime of all people; quickly and speedily may it come; and let us say Amen!

*Blessed be God for ever.*

Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the name of the Holy One.

*Blessed be God for ever.*

Though God be high above all blessings and hymns, praises and consolations which are uttered in the world.

*Blessed be God for ever.*

May there be abundant peace from heaven and life for us and for all people, and let us say Amen!

*Blessed be God for ever.*

## D.

God, your will for us is abundant life; receive N. now into the fullness of life in your presence.

*Hear our prayer.*

You know the thoughts of our hearts and our search for faith; shed the brightness of your light on N., who also sought understanding.

*Hear our prayer.*

You are greater than all our ideas and images of you; draw N. into the mystery of your being.

*Hear our prayer.*

We know you as perfect Mercy and Love; welcome N. in the grace of that love and mercy.

*Hear our prayer.*

We praise you as the giver of life; gather all who mourn into the hope of renewed life.

*Hear our prayer.*

The Church commends all who die to the care of Christ, the love of God, and the communion of the Holy Spirit; and so we commend N. to you, giving thanks for the gift of *her* life.

*Hear our prayer.*

*Officiant:*

May the Holy One to whom all the desires of our hearts are known before we ask, hear our prayers for N., and for all who mourn, and grant us newness of life, and peace. *Amen.*

## Prayers for the Committal of a Body at a Crematory

*The officiant may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.*

### Readings

Hear the words of Scripture to those who mourn:

Because of the Lord's great love, we are not consumed, for God's compassions never fail. They are new every morning. Great is your faithfulness! I say to myself, "The Lord is your portion; therefore I will wait for God." The Lord is good to those whose hope is in God, to the one who seeks God. It is good to wait quietly for the salvation of the Lord. *Lamentations 3:22 ff*

The souls of the righteous ones are in the hand of God, and no torment will ever touch them. In the eyes of those without understanding they seem to have died, and their departure was thought to be mistreatment, and their going from us a violent fracture; but they are at peace. For though in the sight of others they were chastised; their hope is full of immortality. Having been corrected a little, they will receive great good, because God tested them and found them worthy of Godself; like gold in a crucible, God tried them, and like a sacrificial burnt offering accepted them. In the time of their examination, they will shine brightly, and will run like sparks through the field of stubble...the faithful will abide with God in love.

*Wisdom 3: 1-7, 9b Septuagint trans. JM Phillips*

*Any of the readings from the burial office may be used in addition to or instead of the above.*

*Officiant*                    Let us pray

Eternal God, in whose love nothing is lost: Into your hands we commit your servant *N.* whom you have known from before *she* was born and held in your watchful care.

As *her* body is changed back to the energies and elements of the earth from which it came, may *she* return to you to be clothed in a shining resurrection body and joined in the joyful company of all the saints in light. Bless us who hold *her* in memory and cherish the good love and labor of *her* life. When morning comes, turn our separation into reunion and transform our grieving into joy, through Jesus Christ our Redeemer and your Holy Spirit who is breath and fire of love, who dwell with you, one God, now and forever. *Amen.*

*As the fire is lit, and the body is committed to the fire, silence is kept. Then the following is said*

We have entrusted *N.* to God's mercy,  
and now in preparation for burial,  
we give *her* body to the fire,  
We look for the fullness of the resurrection  
when Christ shall gather all the saints  
to reign in glory. *Amen.*

*People*

*Into your hands we commend her spirit,  
for you have redeemed her O Lord, O God of truth.*

*Keep her as the apple of your eye.*

*Hide her under the shadow of your wings.*

*Lord, have mercy;*

*Christ have mercy;*

*Lord have mercy.*

*Then the Officiant may say one or more of these anthems*

Into paradise may the angels lead you.  
At your coming, may the martyrs receive you,  
and bring you into the holy city Jerusalem.

Lord, you now have set your servant free\*  
to go in peace as you have promised;  
For these eyes of mine have seen the Savior,\*  
Whom you have prepared for all the world to see:  
A light to enlighten the nations,\*

and the glory of your people Israel.

The Spirit and the bride say “Come.” And let everyone who hears say, “Come.” And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift.

The ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isaiah 35:10*

My heart is glad and my spirit rejoices; my body also rests secure. For you do not give me up to Sheol, or let your faithful one see the Pit. You show me the path of life and in your presence there is fullness of joy; in your right hand are pleasures forevermore *Psalms 16:9-11*

*The service concludes as follows:*

*People*

*In you, God our Hope,  
life is changed, not ended.*

*To you we entrust our beloved one, N.*

*Receive her into your arms of mercy.*

*May she dwell in your presence for ever  
and rejoice to see you face to face.*

*Officiant* Go in peace, putting your trust in God. Alleluia.

*People* Thanks be to God. Alleluia.

## A Service of Remembrance

*For the forty day or yearly commemoration of a death, the following rite is adapted from the Orthodox service, and is traditionally used at home. It may be used in church at the conclusion of a Eucharist or the Daily Office.*

*Officiant* Blessed is our God, always, now and for ever and to the ages of ages.

*People* Amen.

*The Trisagion is sung or said three times. (Hymnal S 102)*

*Officiant and People*

God of Grace, we pray to you for N., whom we love and see no longer. Grant to *her* eternal rest. Let light perpetual shine upon *her*. May *her* soul and souls of all the departed, through the mercy of God, rest in peace. Amen.

Anthem: Give rest, O Christ (Hymnal S 383)

*Officiant* The Lord be with you.

*People* And also with you.

*Officiant* Let us pray.

O God of the living and the dead, you have trampled upon death and abolished the power of evil, giving life to your world. Give to your departed servant N. rest in a place of light, in a place of tranquility, in a place of refreshment, where there is no pain, nor sorrow, nor suffering. For you, Christ our God, are the resurrection, the life, and the repose of your servant N., and to you we give glory, with your eternal Father and your all-holy, good, and life-giving Spirit, now and for ever. *Amen.*

*Officiant*

May Christ, who rose from the dead and has authority over the living and the dead, have mercy on us and save us. May the prayers of the Blessed Virgin Mary, and all the saints in glory, strengthen us all and welcome N. in the heavenly places. *Amen.*

Anthem Christ is risen from the dead, trampling down death by death and giving life to those in the tomb.

[See also, *Rites of Passage*, page xx “Remembering a Departed Soul”]

## Songs for Burial Rites

| Hymn                                  | Tune/Lyricist/Composer                    | Source                                   |
|---------------------------------------|---|--|
| Amazing Grace                         | <i>New Britain</i>                        | LEVAS II - 181                           |
| Be Still My Soul                      | <i>Finlandia</i> , Jean Sibelius          | <i>Lead Me, Guide Me</i> - 163           |
| Blessed Assurance                     | Fanny J. Crosby & Pheobe P. Knapp         | LEVAS II - 184                           |
| Breathe on me, Breath of God          | <i>Nova Vita</i>                          | <i>The Hymnal 1982</i> - 508             |
| Christ the Victorious                 | <i>Russia</i> , Alexis Lvov               | <i>The Hymnal 1982</i> - 358             |
| Come and Go to that Land              | Spiritual, arr. Pamela Warrick Smith      | GIA Publications                         |
| Come to Me                            | Spiritual, arr. R. Nathaniel Dett         | LEVAS II - 156                           |
| Deep River                            | Spiritual                                 | LEVAS II - 8                             |
| For All the Saints                    | <i>Sine Nomine</i> Ralph Vaughn Williams  | <i>The Hymnal 1982</i> - 287             |
| God be in my Head                     | <i>Lytlington</i> , Sydney Hugo Nicholson | <i>The Hymnal 1982</i> - 694             |
| Going up Yonder                       | Walter Hawkins                            | <i>Songs of Zion</i> - 181               |
| Guide Me, O My Great Redeemer         | <i>Zion</i>                               | <i>The New Century Hymnal</i> - 19       |
| His Eye is on the Sparrow             | Civilla Martin & Charles H. Gabriel       | LEVAS II - 191                           |
| I'll Fly Away                         | Albert Brumley                            | <i>Lead Me, Guide Me</i> - 149           |
| If I Can Help                         | Somebody Alma B. Androzso                 |  |
| It is Well with my Soul               | Haratio Spafford & Philip P. Bliss        | LEVAS II - 188                           |
| It's a Highway to Heaven              | Mary Gardner & Thomas A. Dorsey           | <i>African American Heritage Hymn</i>    |
| Just a Closer Walk with Thee          | American Folk Song                        | LEVAS II - 72                            |
| Kum Bah Yah                           | Spiritual                                 | LEVAS II - 162                           |
| The Last Mile of the Way              | Johnson Oatman, Jr., William Edie Marks   | <i>New National Baptist Hymnal</i> - 235 |
| May choirs of angels lead you         | <i>Christus, der ist mein Leben</i>       | <i>The Hymnal 1982</i> - 356             |
| My Heavenly Father Watches Over Me    | Charles H. Gabriel                        | LEVAS II - 59                            |
| O Father, on your Love we call        | <i>Melita</i> / Jean Holloway, lyrics     | Unknown                                  |
| On Jordan's Stormy Banks I Stand      | American Melody                           | LEVAS II - 9                             |
| Only a Look                           | Anna Shepherd                             | <i>Songs of Zion</i> - 197               |
| Only What You Do for Christ Will Last | Raymond Rasberry                          | <i>Lead Me, Guide Me</i> - 286           |
| Over My Head                          | Spiritual                                 | <i>Songs of Zion</i> - 167               |
| Shine on Me                           | Spiritual                                 | <i>Lead Me, Guide Me</i> - 160           |
| Soon and Very Soon                    | Andrae Crouch                             | LEVAS II - 14                            |
| Soon-a Will Be Done                   | Spiritual                                 | <i>Songs of Zion</i> - 158               |
| Steal Away                            | Spiritual                                 | LEVAS II - 103                           |
| There's a Wideness in God's Mercy     | <i>St. Helena</i> Calvin Hampton          | <i>Hymnal 1982</i> - 469                 |
| Want to Go to Heaven When I Die       | Spiritual                                 | <i>Lead me Guide me</i> - 315            |
| We Shall Behold Him                   | Dotty Rambo                               | <i>African American Hymnal</i> - 583     |
| We'll Understand It Better By and By  | Charles A. Tindley                        | LEVAS II - 207                           |
| We're Marching to Zion                | Isaac Watts / Robert S. Lowry             | LEVAS II - 12                            |
| When We All Get to Heaven             | Eliza Hewitt & Emily Wilson               | LEVAS II - 20                            |

### Notes for Burial Rites:

**Introduction:** [p. xx] Modeled on lengthier introductions to be found in the *Alternative Services Book* [1980], the *Book of Alternative Services* [1985], and *Common Worship* [2000], this piece illustrates the ritual process that has become customary in the Church's burial rites. It also provides a short 'teaching piece' for congregations that wish to reproduce something about the nature of the service in parish funeral bulletins.

**Outline of the Rites:** [p. xx] This provides a practical companion to the Introduction. It traces the ritual process noted there, listing useful sequences and options. It was inspired by the schematic included in an early version of the ELCA's *Renewing Worship* [2005].

**Prayers for a Vigil:** [p. xx] The first alternative augments the form of the rite found in BCP 1979, p. 465. The second comes from the Church of St. John the Evangelist, Boston, with antiphons from the *Proper of the Seasons* of the Society of St. Margaret.

**Reception of the Body:** [p. xx] The first alternative is a redaction of the rite found in BCP 1979, p. 466. The second alternative is a slight revision of the rite found in *Common Worship*. The third alternative is taken from *Renewing Worship*.

**The Burial of the Dead:** [p. xx]

Anthems, [p. xx] The first set of anthems are from the BCP 1979, p. 491, with quotations from the Revised Standard Version of the Bible replaced by material from the New Revised Standard Version. The second set of anthems is based on material in *Common Worship*. The third set has been revised from the BCP 1979, p. 492. The optional introductory sentence comes from *Common Worship*.

Collects: [pp. xx]

- #1. A revision of collect #2, BCP 1979, p. 493
- #2. from *Burial Services*, 1987, the Episcopal Church of Scotland
- #3. from the *Book of Alternative Services*
- #4. from *Common Worship*
- #5. an original composition
- #6. from *Renewing Worship*

Lectionary: [p. xx] The entire lectionary from BCP, 1979 is retained, with additions from the *Alternative Services Book* and the *Book of Alternative Services*. These additions offer the congregation and the preacher texts that address pastoral situations not necessarily covered in the BCP lectionary. The familiar readings from Romans and 1Corinthians suggest useful cuts that make those readings more compact.

Proper prefaces: [p. xx] The two additional proper prefaces are original compositions.

Postcommunion prayer: [p. xx] This is an original revision of the BCP text.

**The Commendation:** [p. xx] The substitution of the first person plural in the *kontokian* follows a suggestion by Marion Hatchett. The prayer “God our creator...” comes from *Common Worship*. The alternative final prayer for use when the Committal does not follow immediately is the concluding prayer from the BCP Good Friday Rite.

**The Committal:** [pp. xx] The new alternative prayer “We have entrusted...” comes from *Common Worship*, while “Holy God...” comes from *Renewing Worship*. The optional litany, p. 110, is from *Renewing Worship*.

**Committal under Special Circumstances:** [pp. xx ] This provides for situations not covered by the texts in BCP, 1979, including the transfer of bodies from a major burial rite held in one place to a committal held elsewhere, as well as the reality that there are a growing number of cemeteries that do not permit graveside rites. The new alternative committal prayers come from *Renewing Worship*.

**Consecration of a Grave:** [p. xx] The first alternative is from *Renewing Worship*. The second is adapted from BCP 1979. The third comes from *Common Worship*.

**Burial of one who does not profess the Christian Faith** [pp. xx] Sometimes, there are pastoral reasons for a burial office that acknowledges a non-believing member of an otherwise churching family. In the case of an interfaith marriage, the deceased may have family and friends who continue to embrace another tradition, although he or she attended church with their spouse. The design of the rite follows the pattern in Bernardin’s *Burial Services*, although most of the prayers are original.

**Additional Prayers:**

- #1 through #9 [pp. xx] These are revisions of material from BCP, 1979.
- #10 [p. xx] From *A New Zealand Prayer Book*, Collins, 1989
- #11 [p. xx] From *Burial Services*, 1987, The Episcopal Church of Scotland
- #12 [p. xx] From *Burial Services*, 1987, The Episcopal Church of Scotland
- #13 [p. xx] From the Greek Orthodox Burial Service
- #14 [p. xx] From *Burial Services*, The Episcopal Church of Scotland
- #15 [p. xx] From *Celebrating Common Prayer*, Mowbray’s, 1992

- #16 [p. xx] From *Celebrating Common Prayer*, Mowbray's, 1992
- #17 [p. xx] An original composition
- #18 [p. xx] An original composition
- #19 [p. xx] An original composition
- #20 [p. xx] Adapted from BCP, 1979
- #21 [p. xx] An original composition
- #22 [p. xx] An original composition
- #23 [p. xx] An original composition
- #24 [p. xx] An original composition
- #25 [p. xx] An original composition
- #26 [p. xx] A prayer of St. Anselm – see *Enriching Our Worship 2*, p.57, and note on p. 148.
- #27 [p. xx] From the Mozarabic tradition

**Prayers for a Committal of a body at a Crematory** [p.127]

Readings: [p. xx] The version of Lamentations 3: 22 and Wisdom 3: 1-7, 9b represent an original translation by the Rev. Dr. J.M. Phillips.

**Prayers:** “Eternal God...” [p. xx] and “We have entrusted...” [p. xx] are original compositions. “In you, God our hope...” [p. xx] is an original composition.

**A Service of Remembrance;** [p. xx] As noted in the introductory rubric, this is adapted from the Orthodox tradition – an original composition.

## ADDITIONAL RESOLUTIONS

### Resolution A077 Revised Common Lectionary

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 75<sup>th</sup> General Convention direct that the Revised Common
- 2 Lectionary shall be the Lectionary of this Church, effective the First Sunday of Advent, 2007; with the provision
- 3 for continued use of the previous Lectionary for purposes of orderly transition, with the permission of the
- 4 Ecclesiastical Authority, until the First Sunday of Advent.

#### 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 67<sup>th</sup> and 68<sup>th</sup> 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 A088 of the 70<sup>th</sup> General Convention directing the Standing Liturgical Commission to study revision of the Sunday lectionary of the Book of Common Prayer. The Lectionary was again authorized for trial use by the 71<sup>st</sup>, 72<sup>nd</sup>, 74<sup>th</sup> 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 A078 Liturgical Development and Episcopal Authority

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Office of Liturgy and
- 2 Music to invite bishops and the larger church into dialogue about the relations between local liturgical initiatives
- 3 and ordered authority; and be it further
- 4 *Resolved*, That the SCLM be directed to develop frameworks for resolving the theological, pastoral, canonical
- 5 and liturgical issues involved in the creation of new rites, and to provide facilitated conversations at the meetings
- 6 of Provincial Synods in which bishops and the larger church enter into dialogue about the relation between
- 7 liturgical initiative and ordered authority; and be it further
- 8 *Resolved*, That the SCLM in consultation with the Standing Commission on Constitution and Canons examine
- 9 canons and rubrics that govern the development and use of liturgical materials and propose amendments
- 10 authorizing appropriate local and regional liturgical initiatives; and be it further
- 11 *Resolved*, That the SCLM report its findings with recommendations to the 76<sup>th</sup> General Convention.

#### EXPLANATION

The multiplication of liturgical and musical materials intended for occasional use at the direction of the Diocesan bishop (BCP, *Enriching our Worship 1 and 2*, The Hymnal 1982, *LEVAS II*, *El Himnario*, *Wonder, Love and Praise*, *Voices Found*, *My Heart Sings Out*, *Enriching our Music 1 and 2*) has rendered the meanings of prayer book phrases like *forms set for by authority with this Church* and *subject to the direction of the bishop* (BCP p. 13) and *hymns...authorized by this Church* (BCP p. 14) difficult to interpret. Certainly, the library of resources commended and/or recommended by the General Convention will continue to grow in years to come. It is time to give serious to consideration to a structure in which these resources can be understood and evaluated, in order to honor the spirit of prayer book rubrics (which addressed a circumstance with one prayer book, one hymnal, and a small collection of resources for special occasions) in a church which is becoming ever more diverse.

### Resolution A079 Leadership Program for Musicians Serving Small Congregations

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention endorse the continuation of the
- 2 Leadership Program for Musicians Serving Small Congregations (LPM), which provides musicians who serve
- 3 small congregations with continuing education for musical leadership in liturgy; and be it further

- 1 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 2 consider a budget allocation of \$75,000 for the implementation of this resolution and that this appropriation
- 3 be administered by the Office for Liturgy and Music.

EXPLANATION

The Leadership Program for Musicians Serving Small Congregations (LPM) is committed to preparing capable and confident musical leaders, who, working with clergy and educators, can create worship that is vibrant, participatory and transformational. The program consists of seven 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 (ELCA), joint partners in LPM. A parallel enrichment track for continuing education is also offered at the annual summer music conference.

The effectiveness of LPM has been confirmed by participating musicians, their clergy and parishes, and by bishops who have observed the positive changes in worship that result when musicians experience professional formation and growth.

To date almost 500 musicians and clergy throughout the country have received the Presiding Bishop's Certificate in Church Music after completing the two-year LPM program; approximately 177 others have audited individual courses. 46 states have sent coordinators for training, and presently there are nearly 20 dioceses operating local training programs, which are self-supporting. We are anticipating that 24 new programs will begin during this next year.

The LPM is at a critical moment in its journey. The LPM national board met in September 2005 to re-envision the project in order to develop creative ways to reach those musicians and clergy serving in the smallest and most remote congregations and to make it attractive across denominational boundaries. Experience with the ELCA as partners has made it clear that LPM is potentially attractive to a broad range of denominations in the United States and Canada. The Presbyterian Church, through the Presbyterian Association of Musicians (PAM), joined in the project the Fall of 2005. LPM received non-profit status as a 501c3 Corporation in 2004. With this new status achieved and as more denominations participate in the program, strategies for funding will change. However, at this moment, the continued support of the Episcopal Church, as developer of this valuable and popular program, is essential to the future of LPM.

**Resolution A080 Revise the Catechumenal Materials in the *Book of Occasional Services***

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Liturgy and Music be directed to
- 2 review the rites of the catechumenate and its parallel rites contained in the *Book of Occasional Services* and propose
- 3 revisions of those rites to the 76<sup>th</sup> Convention of the Episcopal Church; and be it further
- 4 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$25,000 for the implementation of this resolution.

EXPLANATION

The catechumenal materials in the *Book of Occasional Services* were last revised in 1988. Much has changed in the culture in which the rites are used, the racial and cultural constituency of the church and principles and strategies of Christian Educators. It is time to re-examine the rites, their use, and adaptations that have already been implemented at the regional and local level, in order to create renewed rites and guidelines to address current needs.

**Resolution A081 International Anglican Liturgical Consultation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention appropriate the necessary funds
- 2 for the Church's participation in the International Anglican Liturgical Consultation; and be it further
- 3 *Resolved*, That the General Convention request the Joint Standing Committee of Program Budget and Finance
- 4 to consider a budget allocation of \$10,000 for the implementation of this resolution.

EXPLANATION

The International Anglican Liturgical Consultation meets officially every four years, with the goal of gathering liturgists from every province of the Anglican Communion. It is an opportunity for Anglicans world-wide to engage in dialogue about important issues in the worship life of the global church. This funding helps to assure participation in the gathering from provinces not otherwise able to afford the travel.

**REPORT OF THE CUSTODIAN OF THE STANDARD BOOK OF COMMON PRAYER TO THE 75<sup>TH</sup> GENERAL CONVENTION**

Once again, I wish to thank the Presiding Bishop for the opportunity to serve him and the Church as Custodian of the Book of Common Prayer. During the last triennium I have attended all meetings of the Standing Commission on Liturgy and Music as an *ex officio* member, and have assisted the Commission's work, as directed. Just before the 74<sup>th</sup> General Convention I granted Certificates to "Oracion Comun" and "Priere Commune," the English/Spanish and English/French Selections from the Book of Common Prayer, published for the Convocation of American Churches in Europe by St. James Church, Florence, Italy. During the previous triennium I granted a Certificate to "Ausgewahlte Liturgien," the English/German Selections from the Book of Common Prayer, with invaluable assistance from the Rev. Michael G. Mayer. I also consulted with Morehouse Publishing on several matters and granted a Certificate to a Baptismal presentation booklet published by them. The Church owes a major debt of gratitude to the Rt. Rev. Jeffery Rowthorn and the Rt. Rev. Pierre Whalon, for their vision and determination in giving us four excellent bi-lingual service books. Particular gratitude is due to Ms. Christina N. Caughlan and her team at St. James Church, Florence, Italy. They not only produced four very attractive books, they also did some notable layout work which should be of interest to the designers of the next edition of the Book of Common Prayer. Finally, some readers may not realize that two of those volumes moved well beyond their original intended purpose. Bishop Whalon presented a copy of "Ausgewahlte Liturgien" to Pope Benedict at the audience on the day after the Pope's installation. Shortly thereafter, Bishop Whalon presented a copy of "Priere Commune" to the Patriarch of the Chaldean Church in Iraq while His Beatitude Emmanuel III Delly, was visiting Paris. In November 2005, I granted a Certificate to the Oxford University Press for a new, reset pocket edition of their Book of Common Prayer/NRSV Bible combination. I hope that the next Presiding Bishop will appoint a new Custodian of the Book of Common Prayer to continue this ministry.

Respectfully submitted,

The Rev. Canon Gregory Michael Howe

Custodian of the Standard Book of Common Prayer

**BUDGET REPORT**

**Meeting Expenses for the SCLM**

The Standing Commission on Liturgy and Music will meet approximately six times during the next triennium. This will require \$35,000 for 2007, \$50,000 for 2008, and \$15,000 for 2009 for a total of \$100,000 for the triennium.

**Project Expenses for the work of the SCLM**

The work projected by this report will require an implementation budget of \$315,000.00 to be distributed among these projects. These monies are included in the appropriate resolutions.

- Revision of *Lesser Feasts and Fasts* \$5,000.00
- Revision of the catechumenal materials in *The Book of Occasional Services* \$20,000.00
- Preparation of revised *Book of Occasional Services* text for distribution to General Convention \$5,000.00
- Development of Resources for Multi-sensory Worship \$60,000.00
- Continue the development of the *Enriching our Worship* Series
  - Daily Office \$20,000.00
  - Eucharistic Prayers \$20,000.00
  - Rites in the Context of Adoption \$20,000.00
  - Burial/Reconciliation Rites \$20,000.00
- Continued work on New Music
  - Praise and World Music \$25,000.00

|   |             |
|---|-------------|
| Ethnic Music  | \$35,000.00 |
| • Support of the International Anglican Liturgical Consultation | \$10,000.00 |
| • Leadership Program for Musicians in Small Congregations       | \$75,000.00 |

## STANDING COMMISSION ON MINISTRY DEVELOPMENT

### MEMBERSHIP

|  |                             |
|--|-----------------------------|
| The Rt. Rev. John P. Croneberger, <i>Chair</i> | Newark II, 2006             |
| Ms. Ellen Bruckner, <i>Vice-Chair</i>          | Iowa VI, 2006               |
| The Rev. Jen Adams                             | Western Michigan V, 2006    |
| Mr. Aldin Barnes                               | Montana VI, 2009            |
| Ms. Heidi Clark                                | Missouri V, 2006            |
| The Rev. Warren Frelund                        | Iowa VI, 2006               |
| Dr. Rosemary Gooden                            | Chicago V, 2009             |
| The Ven. Joyce Hardy                           | Arkansas VII, 2009          |
| The Rt. Rev. James A. Kelsey                   | Northern Michigan V, 2006   |
| Dr. Donn F. Morgan                             | California VIII, 2009       |
| Mr. Bruce T. Swan                              | Connecticut I, 2009         |
| Ms. Eve Van Sice                               | Missouri V, 2006            |
| The Rev. Winnie S. Varghese                    | New York II, 2009           |
| Mr. Timothy D. Wittlinger, Esq.                | Michigan V, <i>resigned</i> |
| The Rt. Rev. Keith B. Whitmore                 | Eau Claire V, 2009          |

### Provincial Representatives

|                                 |               |
|---------------------------------|---------------|
| The Rev. Ellen Tillotson        | Province I    |
| Ms. Janet B. Farnsworth         | Province II   |
| The Rev. David Lovelace         | Province III  |
| Ms. Stephanie Cheney            | Province IV   |
| The Rev. Canon John Keydel, Jr. | Province V    |
| The Rev. Roy Walworth           | Province VI   |
| Ms. Thurma Hilton               | Province VII  |
| The Rev. Canon Jenny Vervynck   | Province VIII |
| The Rev. Canon Emily Morales    | Province IX   |

### Invited Participants

|                                |  |
|--------------------------------|--|
| The Rev. Brian Prior           | Executive Council liaison                        |
| The Rev. Patricia Collier      | Church Pension Fund                              |
| The Rev. Gay Jennings          | CREDO  |
| The Rev. Ken Beason            | National Network of Episcopal Clergy Association |
| The Rev. Rebecca McClain       | Church Deployment Office                         |
| Mr. Howard Ross                | National Network of Lay Professionals            |
| The Very Rev. Ward Ewing       | Council of Deans, 2003-2005                      |
| The Very Rev. William Stafford | Council of Deans, 2005-2006                      |
| The Rev. Dr. Ann Hallisey      | Episcopal Church Foundation                      |

### Office for Ministry Development Staff

|                                 |
|---------------------------------|
| The Rev. Dr. Melford E. Holland |
| The Rev. Lynne Griffo           |
| Ms. Margaret Stevens, 2003–2005 |
| Mr. Martin Tsien, 2005–2006     |

### COMMISSION STRUCTURE

The Commission structure of the Standing Commission on Ministry Development (SCMD) was created at the 72nd General Convention by combining the Council for the Development of Ministry (CDM) and the Board for

Theological Education (BTE). From its inception, this Standing Commission has included two major foci—the development of the ministry of all the baptized and theological education. The Commission retained the CDM practice of including provincial representatives in its membership, recognizing the necessity of being tied to the Church through the provinces and dioceses. SCMD invites representatives from various Church organizations so that it can include as many voices as possible in its discussions.

Appointed members are appointed by the Presiding Officers for six years. Provincial Representatives are appointed by the president of each province for six years. Invited participants are invited by the SCMD as a whole and pay their own expenses to attend SCMD meetings. The SCMD is grateful to the organizations that have accepted its invitation to send participants and thereby increased the number voices at its table. Office for Ministry Development staff is invaluable in maintaining continuity and supporting the work of the Commission.

## **SUMMARY OF WORK**

The SCMD invigorates and equips the baptized for living out the Baptismal Covenant. In the 2004-2006 triennium, the SCMD organized into work groups which produced the reports that follow this summary of its work:

- Complete Title III revisions;
- Articulate and support the Church's understanding of "Ministry in Daily Life;"
- Continue its systemic study at leadership development in the Church;
- Strengthen and support the network of Commissions on Ministry (COM) in the Church;
- Implement and facilitate an in-depth study of Theological Education in the Church.

The SCMD also responded to these resolutions referred by the 74th General Convention:

2003–A060: Recommended Multilingual and Cross-cultural Competency for Those Preparing for Ordination

2003–A063: Encouraged Diversity in Diocesan Leadership

2003–A064: Convened a Partnership to Address the Issue of Seminarian Debt

2003–A110: Complete Title III Revisions

2003–A119: Continued Study on the Role of Deacons in the Church

2003–A120: Convened a Strategic Planning Committee for Theological Education

2003–A121: Developed a Continuing Education Plan for Clergy and Lay Professionals in All Dioceses

2003–D060: Developed Resources on Ordained and Licensed Ministries

### **Work Group: Title III Revisions**

A SCMD work group focused on completing the revision of the Title III ministry canons which was started by the 73rd General Convention in 2000. Using information gathered from provincial gatherings of Commissions on Ministry, and an interactive survey of dioceses, the SCMD concludes its work on Title III by proposing the canonical revisions that are attached to this report and summarized below.

### **Summary of the Title III Revisions**

#### **Title III Canon 5 Of General Provisions Respecting Ordination**

- A Bishop of another Church in full communion with the Episcopal Church may exercise canonical authority with regard to the ordination process when requested to do so by an ordinand's Bishop.

#### **Title III Canons 6 and 8 Of the Ordination of Deacons and Priests**

- Significant editing has been done to bring more symmetry to the parallel processes for nomination, postulancy, candidacy, and ordination of Priests and Deacons.
- Clarifies: "Preparation" for ordination involves education, study and formation experiences. "Formation" is understood to engage the whole person including but not limited to intellectual study.
- Bishops and Standing Committees will establish criteria for background checks.
- Training is mandated regarding legal requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- "Doctrinal" is removed from the criteria considered by the Standing Committees in making recommendations about ordination

### **Title III Canon 6 Of the Ordination of Deacons**

- Nominee personal information rather than the nominating congregation.
- Meeting of nominee with Bishop or designee and COM or designated committee happens before rather than during Postulancy.

### **Title III Canon 7 Of the Life and Work of Deacons**

- Letters of Agreement for Deacons to be renegotiated with the Vestry or Bishop's Committee after the resignation of a Rector or a Priest-in-Charge.
- For two years following ordination, new Deacons shall pursue a process of ongoing formation authorized by the Bishop.
- Each new Deacon will be assigned a Mentor Deacon—as it is for Priests and Bishops—who will meet regularly with the new Deacon for at least one year.
- New section, III.7.4(e): “Deacons may participate in the governance of the Church.” This change was made after receiving and discussing position papers regarding the role of deacons in the Councils of the Church, collected pursuant to GC Resolution 2003–A119.
- Replace the term, “resignation” with “retirement” because clergy do not retire from their Order, but resign from active service at age 72, with mechanisms in place for a Bishop to assign continued responsibilities on an annual basis.
- Renunciation Canons added (from existing III.13)

### **Title III Canon 8 Of the Ordination of Priests**

- Nomination process now parallels the process in the Canons pertaining to Deacons.
- Removed the provision for the Bishop to consult with nominees regarding financial planning.
- Postulancy: no time requirements for length of Postulancy; parallels canon pertaining to Deacons.
- Candidacy: One year minimum instead of six months; parallels canon pertaining to Deacons.
- COM certifies “proficiency in the required areas of study” prior to ordination as a Priest.

### **Title III Canon 9 Of the Life and Work of Priests**

- Removes phrase, “shall serve at the pleasure of the Rector,” with regard to an Assistant Priest—recognizing that the canons state that Assistants serve “under the authority and direction of the Rector.”
- Replace the term, “retirement” with the term, “resignation;” mandatory age remains at age 72.
- Renunciation Canons added from existing III.13.
- New section: “Any priest who is offered a position in another Church may accept the position, with the permission of the Ecclesiastical Authority of the Diocese in which the priest is canonically resident.”
- Existing Canons III.14 and III.15 (Of the Reconciliation of Disagreements Affecting the Pastoral Relation, and Of the Dissolution of the Pastoral Relation) are unchanged, but are moved to become sections of this Canon.

### **Title III Canon 10 Of Reception of Clergy from Other Churches**

- Former Canons III.10, III.11, and III.12 are folded into a single canon which includes: clarification of requirements for background checks, sexual misconduct prevention training, Title IV training, anti-racism training, and medical and psychological examinations; same requirements as for all other ordinands.
- Six-month waiting period is removed for Clergy being received from Churches in the Historic Succession but Not in Communion with This Church.
- Five-year requirement for a track record in another denomination is now removed for clergy being received from Churches not in Communion or Historic Succession and from Churches not in Communion, but in Historic Succession.
- Age 24 is the minimum age for receiving all clergy; presently it is age 21 for Deacons and age 24 for Priests.
- Reading of prescribed preface before a liturgy is now required.

### **Title III Canon 11 Of the Ordination of Bishops**

- Canons pertaining to Bishops are to be organized into two canons: “Of the Ordination of Bishops” and “Of the Life and Work of Bishops;” will parallel the canons pertaining to Deacons and Priests.
- Proposed for consideration: All Consents to Episcopal Elections are to be made by Standing Committees and Bishops with Jurisdiction; the General Convention will no longer be required to give consent to Episcopal elections, even if an election occurs within 120 days of a General Convention. This proposal will require amendments to the Constitution and to the Canons.
- The Election and Ordination of Bishops Diocesan, Bishops Coadjutor, Bishops Suffragan and Missionary Bishops are to be covered in the Ordination Canon (III.11).
- Appointment of Assistant Bishops is covered in Canon III.12: “Life and Work of Bishops.”
- Appointment of Assisting Bishops is covered in Canon III.13: “Of Dioceses Without Bishops.”

### **Title III Canon 12 Of the Life and Work of Bishops**

- Formation to be required for all new Bishops; will parallel the canons pertaining to Deacons and Priests. Proposed text:
- “Following election and continuing for three years following ordination, new Bishops shall pursue the process of formation authorized by the House of Bishops. This process of formation shall provide a mentor for each newly ordained Bishop.”
- Continuing Education to be required for all Bishops; will parallel the canons pertaining to Deacons and Priests. Proposed text:
- “Thereafter, the House of Bishops shall require and provide for the continuing education of Bishops and shall keep a record of the same.”
- Replace the term, “retirement” with the term, “resignation” throughout; mandatory age stays at 72.
- Resigned bishops over age 72 may accept appointments for up to a twelve-month term which may be renewed on an annual basis.
- Section added concerning Missionary Bishops.
- Renunciation Canons added from existing III.13.

**Title III Canon 13 Of Dioceses without Bishops**

- Bishops serving as Assisting Bishops in Dioceses without Bishops may have a letter of agreement, including a stated time frame.

**Resolution A082 Amend Canons III.5–III.23<sup>1</sup>**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canons III.5 through III.23 be deleted and be replaced by the  
 2 following proposed Canons III.5 through III.13:

3

**4 CANON 5: Of General Provisions Respecting Ordination**

5 **Sec. 1. (a)** The canonical authority assigned to the Bishop Diocesan by this Title may be exercised by a Bishop  
 6 Coadjutor, when so empowered under Canon III.19, and at the request of the Bishop Diocesan, by a Bishop  
 7 Suffragan, or by any other Bishop of a Church in full communion with this Church who was ordained in the  
 8 historic succession, at the request of the ordinand's Bishop.

9 **(b)** The Council of Advice of the Convocation of American Churches in Europe, and the board appointed  
 10 by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2(c), shall,  
 11 for the purpose of this and other Canons of Title III, have the same powers as the Standing Committee of a  
 12 Diocese.

13 **(c)** In case of a vacancy in the episcopate in a Diocese, the Ecclesiastical Authority may authorize and request  
 14 the President of the House of Bishops of the Province to take order for an ordination.

15 **Sec. 2. (a)** No Nominee, Applicant, Postulant, or Candidate for ordination shall sign any of the certificates  
 16 required by this Title.

17 **(b)** Testimonials required of the Standing Committee by this Title must be signed by a majority of the whole  
 18 Committee, at a meeting duly convened, except that testimonials may be executed in counterparts, each of  
 19 which shall be deemed an original.

20 **(c)** Whenever the letter of support of a Vestry is required, the letter must be signed and dated by at least  
 21 two-thirds of all of the members of the Vestry, at a meeting duly convened, and by the Rector or Priest-in-Charge  
 22 of the Parish, and attested by the Clerk of the Vestry. Should there be no Rector or Priest-in-Charge, the letter  
 23 shall be signed by a Priest of the Diocese acquainted with the nominee and the Parish, the reason for the  
 24 substitution being stated in the attesting clause.

25 **(d)** If the congregation or other discernment community of which the nominee is a member is not a Parish,  
 26 the letter of support required by Canon III.6 or Canon III.8 shall be signed and dated by the Member of the  
 27 Clergy and the council of the congregation or other community of faith, and shall be attested by the secretary  
 28 of the meeting at which the letter was approved. Should there be no Member of the Clergy, the letter shall be  
 29 signed and dated by a Priest of the Diocese acquainted with the nominee and the congregation or other  
 30 community of faith, the reason for the substitution being stated in the attesting clause.

31 **(e)** If the applicant is a member of a Religious Order or Christian Community recognized by Canon III.24,  
 32 the letters of support referred to in Canon III.5 or Canon III.6 and any other requirements imposed on a  
 33 congregation or Member of the Clergy may be given by the Superior or person in charge, and Chapter, or  
 34 other comparable body of the Order or Community.

35 **Sec. 3.** An application for any dispensation permitted by this Title from any of the requirements for ordination  
 36 must first be made to the Bishop, and if approved, referred to the Standing Committee for its advice and  
 37 consent.

38

**39 CANON 6: Of the Ordination of Deacons**

40 **Sec. 1.** Selection

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<sup>1</sup>This proposed canonical change would replace in its entirety Canon III.5–23. Please refer to the 2003 *Constitution and Canons* for the original text that this resolution proposes to replace (p.61–101).

1 The Bishop, in consultation with the Commission, shall establish procedures to identify and select persons  
 2 with evident gifts and fitness for ordination to the Diaconate.

3 **Sec. 2. Nomination**

4 A confirmed adult communicant in good standing, may be nominated for ordination to the diaconate by the  
 5 person's congregation or other community of faith.

6 **(a)** The Nomination shall be in writing and shall include a letter of support by the nominee's congregation or  
 7 other community of faith committing the community to involve itself in the nominee's preparation for  
 8 ordination to the Diaconate. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or  
 9 comparable body, and by the Member of the Clergy or leader exercising oversight.

10 **(b)** The nominee, if agreeing, shall accept the nomination in writing and provide to the Bishop the following:

- 11 (1) Full name and date of birth.
- 12 (2) The length of time resident in the Diocese.
- 13 (3) Evidence of Baptism and Confirmation.
- 14 (4) Whether an application has been made previously for Postulancy or the person has been nominated in  
 15 any diocese.
- 16 (5) A description of the process of discernment by which the nominee has been identified for ordination  
 17 to the Diaconate.
- 18 (6) The level of education attained and, if any, the degrees earned, official transcripts, and areas of  
 19 specialization.

20 **Sec. 3. Postulancy**

21 Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination.

22 Postulancy involves continued exploration of and decision about the Postulant's call to the Diaconate.

23 **(a)** Before granting admission as a Postulant, the Bishop shall

- 24 (1) determine that the nominee is a confirmed adult communicant in good standing, and
- 25 (2) confer in person with the nominee,

26 **(b)** If the Bishop approves proceeding, the Commission, or a committee of the Commission, shall meet with  
 27 the nominee to review the application and prepare an evaluation of the nominee's qualifications to pursue a  
 28 course of preparation for ordination to the Diaconate. The Commission shall present its evaluation and  
 29 recommendations to the Bishop.

30 **(c)** No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate  
 31 for ordination to the Diaconate in any other Diocese, or who, having been admitted, has afterwards ceased  
 32 to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the  
 33 person has been a Candidate, declaring the cause of refusal or of cessation.

34 **(d)** The Bishop may admit the nominee as a Postulant for ordination to the Diaconate. The Bishop shall  
 35 record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform  
 36 the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation  
 37 or other community of faith, the Commission, the Standing Committee, and the director of the Postulant's  
 38 program of preparation, of the fact and date of such admission.

39 **(e)** Each Postulant for ordination to the Diaconate shall communicate with the Bishop in person or by letter,  
 40 four times a year, in the Ember Weeks, reflecting on the Postulant's academic, diaconal, human, spiritual, and  
 41 practical development.

42 **(f)** Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give  
 43 written notice of the removal to the Postulant and the Member of the Clergy or other leader exercising oversight  
 44 of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and  
 45 the director of the program of preparation.

46 **Sec. 4. Candidacy**

47 Candidacy is a time of education and formation, no less than one year in length, in preparation for ordination  
 48 to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission, and  
 49 the congregation or other community of faith.

1 (a) Upon compliance with Section 3 of this Canon, the Bishop may admit the Postulant as a Candidate,  
 2 informing the Candidate and the Member of the Clergy or other leader of the Candidate's discernment  
 3 community in writing.

4 (b) Any Candidate may be removed as a Candidate, at the sole discretion of the Bishop. The Bishop shall give  
 5 written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising  
 6 oversight of the Candidate's congregation or other community of faith, the Commission, the Standing  
 7 Committee, and the director of the program of preparation..

8 **Sec. 5. Preparation for Ordination**

9 (a) The Bishop and the Commission shall work with the Candidate to develop and monitor a program of  
 10 preparation for ordination to the Diaconate in accordance with this canon to ensure that pastoral guidance is  
 11 provided throughout the period of preparation.

12 (b) The Bishop may assign the Candidate to any congregation of the diocese or other community of faith  
 13 after consultation with the Member of the Clergy or other leader exercising oversight.

14 (c) Formation shall take into account the local culture and each Candidate's background, age, occupation, and  
 15 ministry.

16 (d) Prior education and learning from life experience may be considered as part of the formation required for  
 17 ordination.

18 (e) Wherever possible, formation for the Diaconate shall take place in community, including other persons  
 19 in preparation for the diaconate, or others preparing for ministry.

20 (f) Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general  
 21 areas:

- 22 (1) Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
- 23 (2) Diakonia and the diaconate.
- 24 (3) Human awareness and understanding.
- 25 (4) Spiritual development and discipline.
- 26 (5) Practical training and experience.

27 (g) Preparation for ordination shall include training regarding

- 28 (1) prevention of sexual misconduct.
- 29 (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- 30 (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
- 31 (4) the Church's teaching on racism.

32 (h) Each Candidate for ordination to the Diaconate shall communicate with the Bishop in person or by letter,  
 33 four times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and  
 34 practical development.

35 (i) During Candidacy each Candidate's progress shall be evaluated from time to time, and there shall be a  
 36 written report of the evaluation by those authorized by the Commission to be in charge of the evaluation  
 37 program. Upon certification by those in charge of the Candidate's program of preparation that the Candidate  
 38 has successfully completed preparation and is ready for ordination, a final written assessment of readiness for  
 39 ordination to the Diaconate shall be prepared as determined by the Bishop in consultation with the Commission.  
 40 This report shall include a recommendation from the Commission regarding the readiness of the Candidate  
 41 for ordination. Records shall be kept of all evaluations, assessments, and the recommendation, and shall be  
 42 made available to the Standing Committee.

43 (j) Within thirty-six months prior to ordination as a Deacon, the following must be accomplished

- 44 (1) a background check, according to criteria established by the Bishop and Standing Committee.
- 45 (2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared  
 46 for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.

47 (k) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain  
 48 a part of the permanent diocesan record.

49 **Sec. 6. Ordination to the Diaconate**

- 1 (a) Before ordination each Candidate must have reached the age of twenty-four, and made application for  
 2 ordination.  
 3 (b) Upon certification in writing by the Standing Committee that all Canonical requirements have been met  
 4 and that there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they  
 5 recommend ordination, the Bishop may ordain the Candidate a Deacon.

6  
 7 **CANON 7: Of the Life and Work of Deacons**

8  
 9 **Sec. 1.** Deacons serve directly under the authority of and are accountable to the Bishop, or in the absence of  
 10 the Bishop, the Ecclesiastical Authority of the Diocese.

11 **Sec. 2.** Deacons canonically resident in each Diocese constitute a Community of Deacons, which shall meet  
 12 from time to time. The Bishop may appoint one or more of such Deacons as Archdeacon(s) to assist the  
 13 Bishop in the formation, deployment, supervision, and support of the Deacons or those in preparation to be  
 14 Deacons, and in the implementation of this canon.

15 **Sec. 3.** The Bishop may establish a Council on Deacons to oversee, study, and promote the Diaconate.

16 **Sec. 4.** The Bishop, after consultation with the Deacon and the Member of the Clergy or other leader exercising  
 17 oversight, may assign a Deacon to one or more congregations, other communities of faith or non-parochial  
 18 ministries. Deacons assigned to a congregation or other community of faith act under the authority of the  
 19 Member of the Clergy or other leader exercising oversight in all matters concerning the congregation.

20 (a) Subject to the Bishop's approval, deacons may have a letter of agreement setting forth mutual responsibilities  
 21 in the assignment, and, if such a letter exists, it is subject to renegotiation with the Vestry/Bishop's Committee  
 22 after the resignation of the Rector or the Priest-in-Charge.

23 (b) Deacons shall report annually to the Bishop or the Bishop's designee on their life and work.

24 (c) Deacons may serve as administrators of congregations or other communities of faith, but no Deacon shall  
 25 be in charge of a congregation or other community of faith.

26 (d) Deacons may accept chaplaincies in any hospital, prison, or other institution.

27 (e) Deacons may participate in the governance of the Church.

28 (f) For two years following ordination, new Deacons shall continue a process of formation authorized by the  
 29 Bishop.

30 (g) The Bishop or the Bishop's designee, in consultation with the Commission, shall assign each newly ordained  
 31 deacon a mentor Deacon where a suitable mentor Deacon is available. The mentor and Deacon shall meet  
 32 regularly for at least one year to provide guidance, information, and a sustained dialogue about diaconal ministry.

33 **Sec. 5.** The Bishop and Commission shall require and provide for the continuing education of Deacons and  
 34 keep a record of such education.

35 **Sec. 6 (a).** A Deacon may not serve as Deacon for more than two months in any Diocese other than the  
 36 Diocese in which the Deacon is canonically resident unless the Bishop of the other Diocese shall have granted  
 37 a license to the Deacon to serve in that Diocese.

38 (b)  
 39 (1) A Deacon desiring to become canonically resident within a Diocese shall request a testimonial from  
 40 the Ecclesiastical Authority of the Diocese in which the Deacon is canonically resident to present to the  
 41 receiving Diocese, which testimonial, if granted, shall be given by the Ecclesiastical Authority to the  
 42 applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese to which  
 43 transfer is proposed. The testimonial shall be in the following words:

44 **I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical**  
 45 **Authority of \_\_\_\_\_, is a Deacon of \_\_\_\_\_ in good standing, and has not, so far as I know**  
 46 **or believe, been justly liable to evil report for error in religion or for viciousness of life, for the last**  
 47 **three years.**

48 **(Date) \_\_\_\_\_ (Signed) \_\_\_\_\_**

49 (2) Such testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters  
 50 Dimissory, the canonical residence of the Deacon so transferred shall date from the acceptance of the

1 Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical  
 2 Authority from which it came.

3 (3) Letters Dimissory not presented within six months from the date of transmission to the applicant shall  
 4 become void.

5 (4) A statement of the record of payments to The Church Pension Fund by or on behalf of the Deacon  
 6 concerned shall accompany Letters Dimissory.

7 **Sec. 7.** On reaching the age of seventy-two years, a Deacon shall resign from all positions of active service in  
 8 this church, and the resignation shall be accepted. A Deacon may resign for reasons of infirmity with the  
 9 consent of the Bishop at any time and shall resign for reasons of infirmity at the request of the Bishop. The  
 10 Bishop may, with the consent of the Deacon, assign a resigned Deacon to any congregation, other community  
 11 of faith or ministry in another setting, for a term not to exceed twelve months, and this term may be renewed.

12 **Sec. 8.** If any Deacon of this Church not subject to the provisions of Canon IV.8 shall declare, in writing, to  
 13 the Bishop of the Diocese in which such Deacon is canonically resident, a renunciation of the ordained Ministry  
 14 of this Church, and a desire to be removed therefrom, it shall be the duty of the Bishop to record the declaration  
 15 and request so made. The Bishop, being satisfied that the person so declaring is not subject to the provision  
 16 of Canon IV.8 but is acting voluntarily and for causes, assigned or known, which do not affect the Deacon's  
 17 moral character, shall lay the matter before the clerical members of the Standing Committee, and with the  
 18 advice and consent of a majority of such members the Bishop may pronounce that such renunciation is  
 19 accepted, and that the Deacon is released from the obligations of the Ministerial office, and is deprived of the  
 20 right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in  
 21 Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes  
 22 which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the  
 23 person so removed from the ordained Ministry.

24 **Sec. 9.** If a Deacon making the aforesaid declaration of renunciation of the ordained Ministry be under  
 25 Presentment for any Offense, or shall have been placed on Trial for the same, the Ecclesiastical Authority to  
 26 whom such declaration is made shall not consider or act upon such declaration until after the said Presentment  
 27 shall have been dismissed or the said Trial shall have been concluded and the Deacon judged not to have  
 28 committed an Offense.

29 **Sec. 10.** In the case of the renunciation of the ordained Ministry by a Deacon as provided in this Canon, a  
 30 declaration of removal shall be pronounced by the Bishop in the presence of two or more Members of the  
 31 Clergy, and shall be entered in the official records of the Diocese in which the Deacon being removed is  
 32 canonically resident. The Bishop who pronounces the declaration of removal as provided in this Canon shall  
 33 give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention  
 34 and the Standing Committee of the Diocese in which the Deacon was canonically resident; and to all Bishops  
 35 of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder  
 36 of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Church  
 37 Pension Fund, and the Board for Church Deployment.

38

39 **CANON 8: Of the Ordination of Priests**

40

41 **Sec. 1.** Selection.  
 42 The Bishop, in consultation with the Commission, shall establish procedures to identify and select persons  
 43 with evident gifts and fitness for ordination to the Priesthood.

44 **Sec. 2.** Nomination.  
 45 A confirmed adult communicant in good standing may be nominated for ordination to the priesthood by the  
 46 person's congregation or other community of faith.

47 (a) The Nomination shall be in writing and shall include a letter of support by the nominee's congregation or  
 48 other community of faith committing the community to involve itself in the nominee's preparation for  
 49 ordination to the Priesthood. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or  
 50 comparable body, and by the Member of the Clergy or leader exercising oversight.

- 1 **(b)** The nominee, if agreeing, shall accept the nomination in writing, and provide to the Bishop the following:  
 2 (1) Full name and date of birth.  
 3 (2) The length of time resident in the Diocese.  
 4 (3) Evidence of Baptism and Confirmation.  
 5 (4) Whether an application has been made previously for Postulancy or the person has been nominated  
 6 in any diocese.  
 7 (5) A description of the process of discernment by which the nominee has been identified for ordination  
 8 to the Priesthood.  
 9 (6) The level of education attained and, if any, the degrees earned, official transcripts, and areas of  
 10 specialization.

11 **Sec. 3. Postulancy**

12 Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination.  
 13 Postulancy involves continued exploration of and decision about the Postulant's call to the Priesthood.

14 **(a)** Before granting admission as a Postulant, the Bishop shall

- 15 (1) determine that the person is a confirmed adult communicant in good standing.  
 16 (2) confer in person with the nominee.

17 **(b)** If the Bishop approves proceeding, the Commission, or a committee of the Commission, shall meet with  
 18 the nominee to review the application and prepare an evaluation of the nominee's qualifications to pursue a  
 19 course of preparation for ordination to the Priesthood. The Commission shall present its evaluation and  
 20 recommendations to the Bishop.

21 **(c)** No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate  
 22 for ordination to the Priesthood in any other Diocese, or who, having been admitted, has afterwards ceased  
 23 to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the  
 24 person has been a Candidate, declaring the cause of refusal or of cessation.

25 **(d)** The Bishop may admit the nominee as a Postulant for ordination to the Priesthood. The Bishop shall  
 26 record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform  
 27 the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation  
 28 or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the  
 29 Postulant may be attending or proposes to attend, or the director of Postulant's program of preparation, of  
 30 the fact and date of such admission.

31 **(e)** Each Postulant for ordination to the Priesthood shall communicate with the Bishop in person or by letter,  
 32 four times a year, in the Ember Weeks, reflecting on the Postulant's academic experience and personal and  
 33 spiritual development.

34 **(f)** Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give  
 35 written notice of the removal to the Postulant and the Member of the Clergy or other leader exercising oversight  
 36 of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and  
 37 the director of the program of preparation.

38 **Sec. 4. Candidacy**

39 Candidacy is a time of education and formation no less than one year in length in preparation for ordination  
 40 to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Commission and  
 41 the congregation or other community of faith.

42 **(a)** A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the  
 43 Bishop. Such application shall include the following:

- 44 (1) the Postulant's date of admission to Postulancy, and  
 45 (2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation  
 46 the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the  
 47 Member of the Clergy or other leader exercising oversight.

48 **(b)** Upon compliance with these requirements, and receipt of a statement from the Commission attesting to  
 49 the continuing formation of the Postulant, the Bishop may admit the applicant as a Candidate for ordination  
 50 to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a Register kept for

1 that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or leader exercising oversight  
 2 of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and  
 3 the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the  
 4 Candidate's program of preparation, of the fact and date of such admission.

5 **(c)** A Candidate must remain in canonical relationship with the Diocese in which admission has been granted  
 6 until ordination to the Diaconate under this canon, except, for reasons acceptable to the Bishop, the Candidate  
 7 may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is  
 8 willing to accept the Candidate.

9 **(d)** Any Candidate may be removed as a Candidate at the sole discretion of the Bishop. The Bishop shall give  
 10 written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising  
 11 oversight of the Candidate's congregation or other community of faith, the Commission, the Standing  
 12 Committee, and the Dean of the seminary the Candidate may be attending or the director of the program of  
 13 preparation.

14 **(e)** If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the  
 15 Candidate's application for ordination has been rejected, no other Bishop may ordain the person without  
 16 readmission to Candidacy for a period of at least twelve months.

17 **Sec. 5. Preparation for Ordination**

18 **(a)** The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a  
 19 program of preparation for ordination to the Priesthood and to ensure that pastoral guidance is provided  
 20 throughout the period of preparation.

21 **(b)** If the Postulant has not previously obtained a baccalaureate degree, the Commission, Bishop, and Postulant  
 22 shall design a program of such additional academic work as may be necessary to prepare the Postulant to  
 23 undertake a program of theological education.

24 **(c)** Formation shall take into account the local culture and each Candidate's background, age, occupation, and  
 25 ministry.

26 **(d)** Prior education and learning from life experience may be considered as part of the formation required for  
 27 the Priesthood.

28 **(e)** Whenever possible, formation for the Priesthood shall take place in community, including other persons  
 29 in preparation for the Priesthood, a ministry team, or others preparing for ministry.

30 **(f)** Formation shall include theological training, practical experience, emotional development, and spiritual  
 31 formation.

32 **(g)** Subject areas for study during this program of preparation shall include:

- 33 (1) The Holy Scriptures.
- 34 (2) Church History, including the Ecumenical Movement.
- 35 (3) Christian Theology, including Missionary Theology and Missiology.
- 36 (4) Christian Ethics and Moral Theology.
- 37 (5) Studies in contemporary society, including racial and minority groups.
- 38 (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the  
 39 Book of Common Prayer and the Hymnal, and authorized supplemental texts.
- 40 (7) Theory and practice of ministry.

41 **(h)** Preparation for ordination shall include training regarding

- 42 (1) prevention of sexual misconduct.
- 43 (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- 44 (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
- 45 (4) the Church's teaching on racism.

46 **(i)** Each Candidate for ordination to the Priesthood shall communicate with the Bishop in person or by letter,  
 47 four times a year, in the Ember Weeks, reflecting on the Candidate's academic experience and personal and  
 48 spiritual development.

1 (j) The seminary or other formation program shall provide for, monitor, and report on the academic  
 2 performance and personal qualifications of the Candidate or Postulant for ordination. These reports will be  
 3 made upon request of the Bishop and Commission, but at least once per year.

4 (k) Within thirty-six months prior to ordination as a Deacon under this Canon, the following must be  
 5 accomplished

- 6 (1) a background check, according to criteria established by the Bishop and Standing Committee.
- 7 (2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared  
 8 for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.

9 (l) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain  
 10 a part of the permanent diocesan record.

11 **Sec. 6. Ordination to the Diaconate**

12 (a) A Candidate must first be ordained Deacon before being ordained Priest.

13 (b) To be ordained Deacon under this canon, a person must be at least twenty-four years of age.

14 (c) No one shall be ordained Deacon under this canon within one year of admission as a Candidate.

15 (d) The Bishop shall obtain in writing:

- 16 (1) an application from the Candidate requesting ordination as a Deacon under this canon.
- 17 (2) a letter of support from the Candidate's congregation or other community of faith, signed and dated  
 18 by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.
- 19 (3) a certificate from the seminary or other program of preparation showing the Candidate's scholastic  
 20 record in the subjects required by the canons, and giving an evaluation with recommendation as to the  
 21 Candidate's other personal qualifications for ordination together with a recommendation regarding  
 22 ordination to the Diaconate under this canon.

23 (e) The Standing Committee shall obtain:

- 24 (1) the application for ordination to the Diaconate under this canon specified in Canon III.8.6.(d)(1),  
 25 including the accompanying letter of support by the Candidate's congregation or other community of faith  
 26 specified in Canon III.8.6.(d)(2).
- 27 (2) certificates from the Bishop who admitted the Candidate to Postulancy and Candidacy, giving the dates  
 28 of admission.
- 29 (3) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate  
 30 under this canon.

31 (f) On the receipt of such certificates, the Standing Committee, a majority of all members consenting, shall  
 32 certify that the canonical requirements for ordination to the Diaconate under this canon have been met and  
 33 there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend  
 34 ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting  
 35 members of the Standing Committee.

36 **To the Right Reverend \_\_\_\_\_, Bishop of \_\_\_\_\_ We, the Standing Committee of \_\_\_\_\_,**  
 37 **having been duly convened at \_\_\_\_\_ at \_\_\_\_\_, do testify that A.B., desiring to be ordained**  
 38 **to the Diaconate and Priesthood under Canon III.8 has presented to us the certificates as required**  
 39 **by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.8; and**  
 40 **we certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have**  
 41 **been met; and we find no sufficient objection to ordination. Therefore, we recommend A.B. for**  
 42 **ordination. In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year**  
 43 **of our Lord \_\_\_\_\_.**

44 **(Signed) \_\_\_\_\_**

45 (g) The testimonial having been presented to the Bishop, and there being no sufficient objection on medical,  
 46 psychological, moral, or spiritual grounds, the Bishop may ordain the Candidate to the Diaconate under this  
 47 canon; and at the time of ordination the Candidate shall subscribe publicly and make, in the presence of the  
 48 Bishop, the declaration required in Article VIII of the Constitution.

49 **Sec. 7. Ordination to the Priesthood**

50 (a) A person may be ordained Priest:

- 1 (1) after at least six months since ordination as a Deacon under this canon, and
- 2 (2) upon attainment of at least twenty-four years of age, and
- 3 (3) if the medical examination, psychological examination, and background check have taken place or been
- 4 updated within thirty-six months prior to ordination as a Priest.

5 **(b)** The Bishop shall obtain in writing and provide to the Standing Committee:

- 6 (1) an application from the Deacon requesting ordination as a Priest, including the Deacon's dates of
- 7 admission to Postulancy and Candidacy and ordination as a Deacon under this canon,
- 8 (2) a letter of support from the Deacon's congregation or other community of faith, signed by at least
- 9 two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight,
- 10 (3) evidence of admission to Postulancy and Candidacy, including dates of admission, and ordination to
- 11 the Diaconate,
- 12 (4) a certificate from the seminary or other program of preparation, showing the Deacon's scholastic record
- 13 in the subjects required by the canons, and giving an evaluation with recommendation as to the Deacon's
- 14 other personal qualifications for ordination together with a recommendation regarding ordination to the
- 15 Priesthood, and
- 16 (5) a statement from the Commission attesting to the successful completion of the program of formation
- 17 designed during Postulancy under Canon III.8.5, and proficiency in the required areas of study, and
- 18 recommending the Deacon for ordination to the Priesthood.

19 **(c)** On the receipt of such certificates, the Standing Committee, a majority of all the members consenting,  
 20 shall certify that the canonical requirements for ordination to the Priesthood have been met and there is no  
 21 sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination,  
 22 by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members  
 23 of the Standing Committee.

24 **To the Right Reverend \_\_\_\_\_, Bishop of \_\_\_\_\_ We, the Standing Committee of \_\_\_\_\_**  
 25 **, having been duly convened at \_\_\_\_\_, do testify that A.B., desiring to be ordained to the**  
 26 **Priesthood, has presented to us the certificates as required by the Canons indicating A.B.'s**  
 27 **preparedness for ordination to the Priesthood have been met; and we certify that all canonical**  
 28 **requirements for ordination to the Priesthood have been met, and we find no sufficient objection to**  
 29 **ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set**  
 30 **our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_. (Signed) \_\_\_\_\_**

31 **(d)** The testimonial having been presented to the Bishop, and there being no sufficient objection on medical,  
 32 psychological, moral, or spiritual grounds, the Bishop may ordain the Deacon to the Priesthood; and at the  
 33 time of ordination the Deacon shall subscribe publicly and make, in the presence of the Bishop, the declaration  
 34 required in Article VIII of the Constitution.

35 **(e)** No Deacon shall be ordained to the Priesthood until having been appointed to serve in a Parochial Cure  
 36 within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of a Diocese, or  
 37 as an officer of a Missionary Society recognized by the General Convention, or as a Chaplain of the Armed  
 38 Services of the United States, or as a Chaplain in a recognized hospital or other welfare institution, or as a  
 39 Chaplain or instructor in a school, college, or other seminary, or with other opportunity for the exercise of  
 40 the office of Priest within the Church judged appropriate by the Bishop.

41 **(f)** A person ordained to the Diaconate under Canon III.6 who is subsequently called to the Priesthood shall  
 42 fulfill the Postulancy and Candidacy requirements set forth in this canon. Upon completion of these  
 43 requirements, the Deacon may be ordained to the Priesthood.

44  
 45 **CANON 9: Of the Life and Work of Priests**  
 46

47 **Sec. 1.** The Bishop and Commission shall require and provide for the continuing education of Priests and  
 48 keep a record of such education.

49 **Sec. 2.** Mentoring for Newly Ordained Priests Each newly ordained Priest, whether employed or not, shall  
 50 be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and

1 new Priest shall meet regularly for at least a year to provide guidance, information, and a sustained dialogue  
 2 about priestly ministry.

3 **Sec. 3.** The Appointment of Priests

4 **(a)** Rectors.

5 (1) When a Parish is without a Rector, the Wardens or other officers shall promptly notify the Ecclesiastical  
 6 Authority in writing. If the Parish shall for thirty days fail to provide services of public worship, the  
 7 Ecclesiastical Authority shall make provision for such worship.

8 (2) No Parish may elect a Rector until the names of the proposed nominees have been forwarded to the  
 9 Ecclesiastical Authority and a time, not exceeding sixty days, given to the Ecclesiastical Authority to  
 10 communicate with the Vestry, nor until any such communication has been considered by the Vestry at a  
 11 meeting duly called and held for that purpose.

12 (3) Written notice of the election of a Rector, signed by the Wardens, shall be forwarded to the Ecclesiastical  
 13 Authority. If the Ecclesiastical Authority is satisfied that the person so elected is a duly qualified Priest and  
 14 that such Priest has accepted the office to which elected, the notice shall be sent to the Secretary of the  
 15 Convention, who shall record it. Race, color, ethnic origin, sex, national origin, marital status, sexual  
 16 orientation, disabilities or age, except as otherwise specified by these canons, shall not be a factor in the  
 17 determination of the Ecclesiastical Authority as to whether such person is a duly qualified Priest. The  
 18 recorded notice shall be sufficient evidence of the relationship between the Priest and the Parish.

19 (4) Rectors may have a letter of agreement with the Parish setting forth mutual responsibilities, subject to  
 20 the Bishop's approval.

21 **(b)** Priests-in-Charge.

22 After consultation with the Vestry, the Bishop may appoint a Priest to serve as Priest-in-Charge of any  
 23 congregation in which there is no Rector. In such congregations, the Priest-in-Charge shall exercise the duties  
 24 of Rector outlined in Canon III.9.5 subject to the authority of the Bishop.

25 **(c)** Assistants.

26 A Priest serving as an assistant in a Parish, by whatever title designated, shall be selected by the Rector, and  
 27 when required by the canons of the Diocese, subject to the approval of the Vestry, and shall serve under the  
 28 authority and direction of the Rector. Before the selection of an assistant the name of the Priest proposed for  
 29 selection shall be made known to the Bishop and a time, not exceeding sixty days, given for the Bishop to  
 30 communicate with the Rector and Vestry on the proposed selection. Upon resignation by the Rector, death  
 31 of the Rector, or in the event of the dissolution of a pastoral relationship between the Rector and the Vestry,  
 32 an assistant may continue in the service of the Parish if requested to do so by the Vestry under such conditions  
 33 as the Bishop and Vestry shall determine. An assistant may continue to serve at the request of a new Rector.  
 34 Assistants may have a letter of agreement with the Rector and the Vestry setting forth mutual responsibilities  
 35 and containing a clearly articulated dissolution clause, subject to the Bishop's approval.

36 **(d)** Chaplains.

37 (1) A Priest may be given ecclesiastical endorsement for service as a Chaplain in the Armed Services of the  
 38 United States of America or as a Chaplain for the Veterans' Administration, or in any Federal Correctional  
 39 Institution, by the Office of the Bishop Suffragan for the Armed Forces subject to the approval of the  
 40 Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

41 (2) Any Priest serving on active duty with the Armed Services shall retain the Priest's canonical residence  
 42 and shall be subject to the ecclesiastical supervision of the Bishop of the Diocese of which the Priest is  
 43 canonically resident, even though the Priest's work as a Chaplain shall be subject to the general supervision  
 44 of the Office of the Bishop Suffragan for the Armed Forces, or such other Bishop as the Presiding Bishop  
 45 may designate.

46 (3) Any Priest serving on a military installation or at a Veterans' Administration facility or Federal Correctional  
 47 Institution shall not be subject to Canons III.9.3.(e)(1) or III.9.4.(a). When serving other than on a military  
 48 installation or at a Veterans' Administration facility, or Federal Correctional Institution, a Chaplain shall be  
 49 subject to these Sections.

50 **(e)** Employment of Priests in Other Settings

1 Any Priest who has left a position in this Church without having received a call to a new ecclesiastical position  
 2 and who desires to continue the exercise of the office of Priest shall notify the Ecclesiastical Authority of the  
 3 Diocese in which the Priest is canonically resident and shall advise the Bishop that reasonable opportunities  
 4 for the exercise of the office of Priest exist and that use will be made of such opportunities. After having  
 5 determined that the person will have and use opportunities for the exercise of the office of Priest, the Bishop,  
 6 with the advice and consent of the Standing Committee, may approve the Priest's continued exercise of the  
 7 office on condition that the Priest report annually in writing, in a manner prescribed by the Bishop, as provided  
 8 in Canon I.6.2.

9 (2)

10 (i) A Priest not in parochial employment moving to another jurisdiction shall report to the Bishop of  
 11 that jurisdiction within sixty days of such move.

12 (ii) The Priest:

13 (a) May officiate or preach in that jurisdiction only under the terms of Canon III.9.5.(a).

14 (b) Shall provide notice of such move, in writing and within sixty days, to the Ecclesiastical Authority  
 15 of the Diocese in which the Priest is canonically resident.

16 (c) Shall forward a copy of the report required by Canon I.6.2 to the Ecclesiastical Authority to whose  
 17 jurisdiction the Priest has moved.

18 (iii) Upon receipt of the notice required by Canon III.9.3.(e)(3)(ii)(b), the Ecclesiastical Authority shall  
 19 provide written notice thereof to the Ecclesiastical Authority into whose jurisdiction the person has  
 20 moved.

21 (2) If the Priest fails to comply with the provisions of this canon, the Bishop of the Diocese in which the  
 22 Priest is canonically resident may proceed in accordance with Canon IV.11.

23 **Sec. 4. Letters Dimissory**

24 (a) A Priest desiring to become canonically resident within a Diocese shall present to the Ecclesiastical Authority  
 25 a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial  
 26 shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the  
 27 Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be accompanied  
 28 by a statement of the record of payments to The Church Pension Fund by or on behalf of the Priest concerned  
 29 and may include a portfolio of training, continuing education and exercise of ministries. The testimonial shall  
 30 be in the following words:

31 **I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical**  
 32 **Authority of , is a Priest of in good standing, and has not, so far as I know or believe, been justly**  
 33 **liable to evil report, for error in religion or for viciousness of life, for the last three years.**

34 **(Date) \_\_\_\_\_(Signed) \_\_\_\_\_**

35 (b) Such a testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters  
 36 Dimissory, the canonical residence of the Priest transferred shall date from such acceptance, and prompt  
 37 notice of acceptance shall be given to the applicant and to the Ecclesiastical Authority issuing the Letters  
 38 Dimissory.

39 (c) Letters Dimissory not presented within six months of their date of receipt by the applicant shall become  
 40 void.

41 (d) If a Priest has been called to a Cure in a congregation in another Diocese, the Priest shall present Letters  
 42 Dimissory. The Ecclesiastical Authority of the Diocese shall accept Letters Dimissory within three months  
 43 of their receipt unless the Bishop or Standing Committee has received credible information concerning the  
 44 character or behavior of the Priest concerned which would form grounds for canonical inquiry and presentment.  
 45 In such a case, the Ecclesiastical Authority shall notify the Ecclesiastical Authority of the Diocese in which  
 46 the Priest is canonically resident and need not accept the Letters Dimissory unless and until the Priest shall  
 47 be exculpated. The Ecclesiastical Authority shall not refuse to accept Letters Dimissory based on the applicant's  
 48 race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, or age.

49 (e) A Priest shall not be in charge of any congregation in the Diocese to which the person moves until obtaining  
 50 from the Ecclesiastical Authority of that Diocese a certificate in the following words:

1 I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good  
 2 standing.

3 (Date) \_\_\_\_\_ (Signed) \_\_\_\_\_

4 (f) No person who has been refused ordination or reception as a Candidate in any Diocese, and is thereafter  
 5 ordained in another Diocese, shall be transferred to the Diocese in which such refusal has occurred without  
 6 the consent of its Ecclesiastical Authority.

7 **Sec. 5. Rectors and Priests-in-Charge and Their Duties**

8 (a)

9 (1) The Rector or Priest-in-Charge shall have full authority and responsibility for the conduct of the worship  
 10 and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the  
 11 Constitution and Canons of this Church, and the pastoral direction of the Bishop.

12 (2) For the purposes of the office and for the full and free discharge of all functions and duties pertaining  
 13 thereto, the Rector or Priest-in-Charge shall at all times be entitled to the use and control of the Church  
 14 and Parish buildings together with all appurtenances and furniture, and to access to all records and registers  
 15 maintained by or on behalf of the congregation.

16 (b)

17 (1) It shall be the duty of the Rector or Priest-in-Charge to ensure all persons in their charge receive  
 18 Instruction in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called  
 19 the Catechism; in the doctrine, discipline, and worship of this Church; and in the exercise of their ministry  
 20 as baptized persons.

21 (2) It shall be the duty of Rectors or Priests-in-Charge to ensure that all persons in their charge are instructed  
 22 concerning Christian stewardship, including:

- 23 (i) reverence for the creation and the right use of God's gifts;
- 24 (ii) generous and consistent offering of time, talent, and treasure for the mission and ministry of the  
 25 Church at home and abroad;
- 26 (iii) the biblical standard of the tithe for financial stewardship; and
- 27 (iv) the responsibility of all persons to make a will as prescribed in the Book of Common Prayer.

28 (3) It shall be the duty of Rectors or Priests-in-Charge to ensure that persons be prepared for Baptism.  
 29 Before baptizing infants or children, Rectors or Priests-in-Charge shall ensure that sponsors be prepared  
 30 by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the  
 31 responsibilities of parents and Godparents for the Christian training of the baptized child, and how these  
 32 obligations may properly be discharged.

33 (4) It shall be the duty of Rectors or Priests-in-Charge to encourage and ensure the preparation of persons  
 34 for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them  
 35 to the Bishop with a list of their names.

36 (5) On notice being received of the Bishop's intention to visit any congregation, the Rector or Priest-in-Charge  
 37 shall announce the fact to the congregation. At every visitation it shall be the duty of the Rector or  
 38 Priest-in-Charge and the Wardens, Vestry or other officers, to exhibit to the Bishop the Parish Register and  
 39 to give information as to the state of the congregation, spiritual and temporal, in such categories as the  
 40 Bishop shall have previously requested in writing.

41 (6) The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy  
 42 Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited  
 43 with the Rector or Priest-in-Charge or with such Church officer as the Rector or Priest-in-Charge shall  
 44 appoint to be applied to such pious and charitable uses as the Rector or Priest-in-Charge shall determine.  
 45 When a Parish is without a Rector or Priest-in-Charge, the Vestry shall designate a member of the Parish  
 46 to fulfill this function.

47 (7) Whenever the House of Bishops shall publish a Pastoral Letter, it shall be the duty of the Rector or  
 48 Priest-in-Charge to read it to the congregation on some occasion of public worship on a Lord's Day, or to  
 49 cause copies of the same to be distributed to the members of the congregation, not later than thirty days  
 50 after receipt.

1 (8) Whenever the House of Bishops shall adopt a Position Paper, and require communication of the content  
 2 of the Paper to the membership of the Church, the Rector or Priest-in-Charge shall so communicate the  
 3 Paper in the manner set forth in the preceding section of this canon.

4 **(c)**

5 (1) It shall be the duty of the Rector or Priest-in-Charge to record in the Parish Register all Baptisms,  
 6 Confirmations (including the canonical equivalents in Canon I.17.1(d)), Marriages and Burials.

7 (2) The registry of each Baptism shall be signed by the officiating Member of the Clergy.

8 (3) The Rector or Priest-in-Charge shall record in the Parish Register all persons who have received Holy  
 9 Baptism, all communicants, all persons who have received Confirmation (including the canonical equivalents  
 10 in Canon I.17.1(d)), all persons who have died, and all persons who have been received or removed by letter  
 11 of transfer. The Rector or Priest-in-Charge shall also designate in the Parish Register the names of (1) those  
 12 persons whose domicile is unknown, (2) those persons whose domicile is known but are inactive, and (3)  
 13 those families and persons who are active within the congregation. The Parish Register shall remain with  
 14 the congregation at all times.

15 **Sec. 6. Licenses**

16 **(a)** No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any Diocese  
 17 other than the Diocese in which the Priest is canonically resident for more than two months without a license  
 18 from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest shall be  
 19 denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital status,  
 20 sexual orientation, disabilities, or age, except as otherwise provided in these canons. Upon expiration or  
 21 withdrawal of a license, a priest shall cease immediately to officiate.

22 **(b)** No Priest shall preach, read prayers in public worship, or perform any similar function, in a congregation  
 23 without the consent of the Rector or Priest-in-Charge of that congregation, except as follows:

24 (1) In the absence or impairment of the Rector or Priest-in-Charge, and if provision has not been made for  
 25 the stated services of the congregation or other community of faith, a Warden may give such consent.

26 (2) If there be two or more congregations or Churches in one Cure, as provided by Canon I.13.3(b), consent  
 27 may be given by the majority of the Priests-in-Charge of such congregations, or by the Bishop; *Provided*,  
 28 that nothing in this Section shall prevent any Member of the Clergy of this Church from officiating, with  
 29 the consent of the Rector or Priest-in-Charge, in the Church or place of public worship used by the  
 30 congregation of the consenting Rector or Priest-in-Charge, or in private for members of the congregation;  
 31 or in the absence of the Rector or Priest-in-Charge, with the consent of the Wardens or Trustees of the  
 32 congregation; *Provided* further, that the license of the Ecclesiastical Authority provided in Canon III.9.5(a),  
 33 if required, be obtained.

34 (3) This canon shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an  
 35 incorporated institution created by legislative authority, *Provided* that such place of worship is designated  
 36 and set apart for the convenience and use of such institution, and not as a place for public or parochial  
 37 worship.

38 **(c)** No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens,  
 39 Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation  
 40 without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church;  
 41 *Provided*, nothing in these canons shall prevent:

42 (1) The General Convention, by canon or otherwise, from authorizing persons to officiate in congregations  
 43 in accordance with such terms as it deems appropriate; or

44 (2) The Bishop of any Diocese from giving permission

45 (i) To a Member of the Clergy of this Church, to invite Clergy of another Church to assist in the Book  
 46 of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or  
 47 Evening Prayer, in the manner specified in Canon III.9.5; or

48 (ii) To Clergy of any other Church to preach the Gospel, or in ecumenical settings to assist in the  
 49 administration of the sacraments; or

50 (iii) To godly persons who are not Clergy of this Church to address the Church on special occasions.

1 (iv) To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the  
 2 Wardens, to invite Clergy ordained in another Church in communion with this Church to officiate on  
 3 an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with  
 4 the Doctrine, Discipline, and Worship of this Church.

5 (d) If any Member of the Clergy or Priest-in-Charge, as a result of impairment or any other cause, shall neglect  
 6 to perform regular services in the congregation, and refuse, without good cause, to consent to any other duly  
 7 qualified Member of the Clergy to perform such services, the Wardens, Vestry, or Trustees of the congregation  
 8 shall, upon providing evidence to the Ecclesiastical Authority of the Diocese of such neglect or refusal and  
 9 with the written consent of the Ecclesiastical Authority, have the authority to permit any duly qualified Member  
 10 of the Clergy to officiate.

11 (e) Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a Church in  
 12 communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the  
 13 person is canonically resident, a testimonial which shall set forth the person's official standing, and which may  
 14 be in the following words:

15 **I hereby certify that A.B., who has signified to me the desire to be permitted to officiate temporarily**  
 16 **in churches not under the jurisdiction of The Episcopal Church, yet in communion with this Church,**  
 17 **is a Priest of \_\_\_\_\_ in good standing, and as such is entitled to the rights and privileges of that**  
 18 **Order.**

19 (Date) \_\_\_\_\_ (Signed) \_\_\_\_\_

20 Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of  
 21 that period. The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the  
 22 Priest to whom issued, its date and the date of its return.

23 (f) Any priest who is offered a position in another Church may accept the position, with the permission of  
 24 the Ecclesiastical Authority of the Diocese in which the priest is canonically resident.

25 **Sec. 7. Resignation**

26 On reaching the age of seventy-two years, a Priest shall resign from all positions of in this Church, and the  
 27 resignation shall be accepted. A Priest may resign for reasons of impairment with the consent of the Bishop  
 28 at any time and shall resign for reasons of impairment at the request of the Bishop and, in the case of a Rector,  
 29 with the consent of the Vestry. Thereafter, the Priest may accept any position in this Church, including, with  
 30 the permission of the Ecclesiastical Authority, the position or positions from which resignation pursuant to  
 31 this Section has occurred; *Provided,*

32 (a) tenure in the position shall be for a term of not more than twelve months, which term may be renewed  
 33 from time to time,

34 (b) service in the position shall have the express approval of the Bishop of the Diocese in which the service  
 35 is to be performed, acting in consultation with the Ecclesiastical Authority of the Diocese in which the Priest  
 36 is canonically resident.

37 (c) Anything in this canon to the contrary notwithstanding, a Priest who has served in a non-stipendiary  
 38 capacity in a position before resignation may, at the Bishop's request, serve in the same position for a term  
 39 not to exceed twelve months thereafter, and this term may be renewed.

40 **Of the Renunciation of the Ordained Ministry**

41 **Sec. 8.** If any Priest of this Church not subject to the provisions of Canon IV.8 shall declare, in writing, to  
 42 the Bishop of the Diocese in which such Priest is canonically resident, a renunciation of the ordained Ministry  
 43 of this Church, and a desire to be removed therefrom, it shall be the duty of the Bishop to record the declaration  
 44 and request so made. The Bishop, being satisfied that the person so declaring is not subject to the provision  
 45 of Canon IV.8 but is acting voluntarily and for causes, assigned or known, which do not affect the Priests  
 46 moral character, shall lay the matter before the clerical members of the Standing Committee, and with the  
 47 advice and consent of a majority of such members the Bishop may pronounce that such renunciation is  
 48 accepted, and that the Priest is released from the obligations of the Ministerial office, and is deprived of the  
 49 right to exercise the gifts and spiritual authority as a Minister of Gods Word and Sacraments conferred in  
 50 Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes

1 which do not affect the persons moral character, and shall, if desired, give a certificate to this effect to the  
 2 person so removed from the ordained Ministry.

3 **Sec. 9.** A Priest who would be permitted under this Canon to renounce the exercise of ordained office, who  
 4 desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority  
 5 of the Diocese in which the Priest is canonically resident a desire to be released from the obligations of the  
 6 office and a desire to be released from the exercise of the office of Priest. Upon receipt of such declaration,  
 7 the Ecclesiastical Authority shall proceed in the same manner as if the declaration was one of renunciation of  
 8 the ordained Priesthood under this Canon.

9 **Sec. 10.** If a Priest making the aforesaid declaration of renunciation of the ordained Ministry be under  
 10 Presentment for any Offense, or shall have been placed on Trial for the same, the Ecclesiastical Authority to  
 11 whom such declaration is made shall not consider or act upon such declaration until after the said Presentment  
 12 shall have been dismissed or the said Trial shall have been concluded and the Priest judged not to have  
 13 committed an Offense.

14 **Sec. 11.** In the case of the renunciation of the ordained Ministry by a Priest as provided in this Canon, a  
 15 declaration of removal shall be pronounced by the Bishop in the presence of two or more Priests, and shall  
 16 be entered in the official records of the Diocese in which the Priest being removed is canonically resident.  
 17 The Bishop who pronounces the declaration of removal as provided in this Canon shall give notice thereof  
 18 in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing  
 19 Committee of the Diocese in which the Priest was canonically resident; and to all Bishops of this Church, the  
 20 Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations,  
 21 the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Church Pension Fund,  
 22 and the Board for Church Deployment.

23 **Sec. 12. The Reconciliation of Disagreements Affecting the Pastoral Relation**

24 When the pastoral relationship in a parish between a Rector and the Vestry or Congregation is imperiled by  
 25 disagreement or dissension, and the issues are deemed serious by a majority vote of the Vestry or the Rector,  
 26 either party may petition the Ecclesiastical Authority, in writing, to intervene and assist the parties in their  
 27 efforts to resolve the disagreement. The Ecclesiastical Authority shall initiate such proceedings as are deemed  
 28 appropriate under the circumstances for that purpose by the Ecclesiastical Authority, which may include the  
 29 appointment of a consultant. The parties to the disagreement, following the recommendations of the  
 30 Ecclesiastical Authority, shall labor in good faith that the parties may be reconciled. Whenever the Standing  
 31 Committee is the Ecclesiastical Authority, it shall request the Bishop of a neighboring Diocese to perform the  
 32 duties of the Ecclesiastical Authority under this Canon.

33 **Of the Dissolution of the Pastoral Relation**

34 **Sec. 13.** Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a parish  
 35 without the consent of its Vestry, nor may any Rector canonically or lawfully elected and in charge of a Parish  
 36 be removed therefrom by the Vestry against the Rector's will, except as hereinafter provided.

37 **Sec. 14.** If for any urgent reason a Rector or Vestry desires a dissolution of the pastoral relation, and the parties  
 38 cannot agree, either party may give notice in writing to the Ecclesiastical Authority of the Diocese. Whenever  
 39 the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall request the Bishop of another  
 40 Diocese to perform the duties of the Bishop under this Canon.

41 **Sec. 15.** Within sixty days of receipt of the written notice the Bishop, as chief pastor of the Diocese, shall  
 42 mediate the differences between Rector and Vestry in every informal way which the Bishop deems proper  
 43 and may appoint a committee of at least one Presbyter and one Lay Person, none of whom may be members  
 44 of the Parish involved, to make a report to the Bishop.

45 **Sec. 16.** If the differences between the parties are not resolved after completion of the mediation, the Bishop  
 46 shall proceed as follows:

47 **(a)** The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter  
 48 after consultation with the Standing Committee and that either party has the right within ten days to request  
 49 in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.

- 1 (b) If a timely request is made, the President of the Standing Committee shall set a date for the conference,  
2 which shall be held within thirty days.
- 3 (c) At the conference each party shall be entitled to representation and to present its position fully.
- 4 (d) Within thirty days after the conference or after the Bishop's notice if no conference is requested, the  
5 Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop,  
6 as final arbiter and judge, shall render a godly judgment.
- 7 (e) Upon the request of either party the Bishop shall explain the reasons for the judgment. If the explanation  
8 is in writing, copies shall be delivered to both parties.
- 9 (f) If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of  
10 responsibility and accountability for the Rector and the Vestry.
- 11 (g) If the relation is to be dissolved:
- 12 (1) The Bishop shall direct the Secretary of the Convention to record the dissolution.
- 13 (2) The judgment shall include such terms and conditions including financial settlements as shall seem to  
14 the Bishop just and compassionate.
- 15 **Sec. 17.** In either event the Bishop shall offer appropriate supportive services to the Priest and the Parish.
- 16 **Sec. 18.** In the event of the failure or refusal of either party to comply with the terms of the judgment, the  
17 Bishop may impose such penalties as may be set forth in the Constitution and Canons of the Diocese; and in  
18 default of any provisions for such penalties therein, the Bishop may act as follows:
- 19 (a) In the case of a Rector, suspend the Rector from the exercise of the priestly office until the Priest shall  
20 comply with the judgment.
- 21 (b) In the case of a Vestry, invoke any available sanctions including recommending to the Convention of the  
22 Diocese that the Parish be placed under the supervision of the Bishop as a Mission until it has complied with  
23 the judgment.
- 24 **Sec. 19.** For cause, the Bishop may extend the time periods specified in this Canon, provided that all be done  
25 to expedite these proceedings. All parties shall be notified in writing of the length of any extension.
- 26 **Sec. 20.**
- 27 (a) Statements made during the course of proceedings under this Canon are not discoverable nor admissible  
28 in any proceedings under Title IV provided that this does not require the exclusion of evidence in any proceeding  
29 under the Canons which is otherwise discoverable and admissible.
- 30 (b) In the course of proceedings under this Canon, if a charge is made by the Vestry against the Rector that  
31 could give rise to a disciplinary proceeding under Canon IV.1, all proceedings under this Canon with respect  
32 to such charge shall be suspended until the charge has been resolved or withdrawn.
- 33 **Sec. 21.** Sections 13-20 of this Canon shall not apply in any Diocese which has made a provision on this  
34 subject in its Canons which is consistent with this Canon.

35

36 **Canon 10: Of Reception of Clergy from other Churches**

37

38 **Sec. 1.** Prior to reception or ordination, the following must be provided

- 39 (a) a background check, according to criteria established by the Bishop and Standing Committee, and
- 40 (b) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for  
41 the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral. If the medical  
42 examination, psychological examination, or background check have taken place more than thirty-six months  
43 prior to reception or ordination they must be updated.
- 44 (c) evidence of training regarding
- 45 (1) prevention of sexual misconduct.
- 46 (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- 47 (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
- 48 (4) training regarding the Church's teaching on racism.
- 49 (d) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain  
50 a part of the permanent diocesan record.

**1 Sec. 2. Clergy Ordained by Bishops of Churches in Communion with This Church****2 (a)**

3 (1) A Member of the Clergy, ordained by a Bishop of another Church in communion with this Church, or  
 4 by a Bishop consecrated for a foreign land by Bishops of this Church under Article III of the Constitution,  
 5 shall, before being permitted to officiate in any Congregation of this Church, exhibit to the Member of the  
 6 Clergy in charge, or, if there be no Member of the Clergy in charge, to the Vestry thereof, a certificate of  
 7 recent date, signed by the Ecclesiastical Authority of the Diocese that the person's letters of Holy Orders  
 8 and other credentials are valid and authentic, and given by a Bishop in communion with this Church, and  
 9 whose authority is acknowledged by this Church; and also that the person has exhibited to the Ecclesiastical  
 10 Authority satisfactory evidence of (i) moral and godly character and of (ii) theological qualifications.

11 (2) Before being permitted to take charge of any Congregation, or being received into any Diocese of this  
 12 Church as a Member of its Clergy, the Ecclesiastical Authority shall receive Letters Dimissory or equivalent  
 13 credentials under the hand and seal of the Bishop with whose Diocese the person has been last connected,  
 14 which letters or credentials shall be delivered within six months from the date thereof. Before receiving the  
 15 Member of the Clergy the Bishop shall require a promise in writing to submit in all things to the Discipline  
 16 of this Church, without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require  
 17 the person to subscribe and make in the Bishop's presence, and in the presence of two or more Presbyters,  
 18 the declaration required in Article VIII of the Constitution. The Bishop and at least one Presbyter shall  
 19 examine the person as to knowledge of the history of this Church, its worship and government. The Bishop  
 20 also being satisfied of the person's theological qualifications, may then receive the person into the Diocese  
 21 as a Member of the Clergy of this Church.

22 (3) A Member of the Clergy ordained by a Bishop of another Church in communion with this Church, or  
 23 by a Bishop consecrated for a foreign land by Bishops of this Church, under Article III of the Constitution,  
 24 shall not be accepted nor shall the Member of the Clergy be placed on the clergy list of this Church until  
 25 having submitted to, and satisfactorily passed, a thorough examination, covering both medical and  
 26 psychological condition by professionals appointed by the Bishop. The forms for medical and psychological  
 27 and psychiatric reports prepared by The Church Pension Fund shall be used for these purposes.

28 (3) The provisions of this Section shall be fully applicable to all Members of the Clergy identified in Canon  
 29 I.20.

30 **(b)** A Member of the Clergy who is a Deacon shall not be ordered Priest until having resided within the  
 31 jurisdiction of this Church at least one year and all the requirements for ordination to the Priesthood as required  
 32 by Canon III.8 have been satisfied.

**33 Sec. 3. Clergy Ordained by Bishops in Churches in the Historic Succession but Not in Communion**  
**34 with This Church**

35 **(a)** When a Priest or Deacon ordained in a Church by a Bishop in the Historic Succession but not in communion  
 36 with this Church, the regularity of whose ordination is approved by the Presiding Bishop as permitted by  
 37 I.16.3, desires to be received as a Member of the Clergy in this Church, the person shall apply in writing to a  
 38 Bishop, attaching the following:

39 (1) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this  
 40 Church.

41 (2) Evidence of previous Ministry and that all other credentials are valid and authentic.

42 (3) Evidence of moral and godly character; and that the person is free from any vows or other engagements  
 43 inconsistent with the exercise of Holy Orders in this Church.

44 (4) Transcripts of all academic and theological studies.

45 (5) A certificate from at least two Presbyters of this Church stating that, from personal examination or from  
 46 satisfactory evidence presented to them, they believe that the departure of the person from the Communion  
 47 to which the person has belonged has not arisen from any circumstance unfavorable to moral or religious  
 48 character, or on account of which it may not be expedient to admit the person to Holy Orders in this  
 49 Church.

- 1 (6) Certificates in the forms provided in Canon III.8.6 and III.8.7 from the Rector or Member of the Clergy  
2 in charge and Vestry of a Parish of this Church.
- 3 (7) A statement of the reasons for seeking to enter Holy Orders in this Church.
- 4 **(b)** The provisions of Canon III.8.5(a) shall be applicable.
- 5 **(c)** If the person has exercised a ministry in the previous Church with good repute and success and if the  
6 person furnishes evidence of satisfactory theological training in the previous Church, then the applicant shall  
7 be examined by the Commission and show proficiency in the following subjects:
- 8 (1) Church History: the history of the Anglican Communion and the Episcopal Church.  
9 (2) Doctrine: the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly  
10 called the Catechism.  
11 (3) Liturgics: the principles and history of Anglican worship; the contents of the Book of Common Prayer.  
12 (4) Practical Theology:  
13 (i). The office and work of a Deacon and Priest in this Church.  
14 (ii). The conduct of public worship.  
15 (iii). The Constitution and Canons of the Episcopal Church and of the Diocese in which the applicant  
16 is resident.  
17 (iv). The use of voice in reading and speaking.  
18 (5) The points of Doctrine, Discipline, Polity, and Worship in which the Church from which the applicant  
19 has come differ from this Church. This portion of the examinations shall be conducted, in part at least, by  
20 written questions and answers, and the replies kept on file for at least three years.
- 21 **(d)** The Commission may, with the consent of the Bishop, and with notice to the applicant, examine the latter  
22 in any other subject required by Canon III.6.3 or III.8.4.
- 23 **(e)** Prior to being examined pursuant to Sec. 3(c) of this canon, the applicant shall have received certificates  
24 from the Bishop and from the Standing Committee that the applicant is acceptable as a Member of the Clergy  
25 of this Church, subject to the successful completion of the examination;
- 26 **(f)** Before the person may be ordained or received into Holy Orders in this Church, the Bishop shall require  
27 a promise in writing to submit in all things, to the Discipline of this Church without recourse to any other  
28 ecclesiastical jurisdiction or foreign civil jurisdiction, and shall further require the person to subscribe and  
29 make in the presence of the Bishop and two or more Presbyters the declaration required in Article VIII of  
30 the Constitution.
- 31 **(g)** Thereafter the Bishop, being satisfied of the person's theological qualifications and successful completion  
32 of the examination specified in Sec.3(c) of this Canon and soundness in the faith, shall:
- 33 (1) Receive, with the advice and consent of the Standing Committee, the person into this Church in the  
34 Orders to which already ordained by a Bishop in the historic succession; or  
35 (2) Confirm and make the person a Deacon and, no sooner than four months thereafter, ordain as Priest,  
36 if the person has not received such ordination; or  
37 (3) Ordain as a Deacon and (no sooner than six months thereafter, ordain the person a Priest conditionally  
38 (having baptized and confirmed the person conditionally if necessary) if ordained by a Bishop whose  
39 authority to convey such orders has not been recognized by this Church.
- 40 **(h)** In the case of an ordination under this Canon, the Bishop shall, at the time of such ordination, read this  
41 preface to the Service:
- 42 **The Ecclesiastical Authority of this Diocese is satisfied that A.B. accepts the Doctrine, Discipline,**  
43 **and Worship of this Church and now desires to be ordained a Deacon (or ordained a Priest) in this**  
44 **Church. We are about to confer upon A.B. the grace and authority of Holy Orders as this Church**  
45 **has received them and requires them for the exercise of the ministry of a Deacon (or a Priest).**
- 46 The certificates of ordination in such cases shall contain the words:
- 47 **Acknowledging the ministry which A.B. has already received and hereby adding to that commission**  
48 **the grace and authority of Holy Orders as understood and required by this Church for the exercise**  
49 **of the ministry of a Deacon (or a Priest).**

1 (i) In the case of a conditional ordination pursuant to this Canon, the Bishop shall at the time of such ordination,  
2 read this preface to the service:

3 **The Ecclesiastical Authority of this Diocese has been satisfied that A.B., who has been ordained**  
4 **by a Bishop whose authority has not been recognized by this Church, accepts the Doctrine,**  
5 **Discipline, and Worship of this Church, and now desires conditional ordination. By this service of**  
6 **ordination, we propose to establish that A.B. is qualified to exercise the ministry of a Deacon (or**  
7 **a Priest).**

8 (j) No one shall be ordained or received as a Deacon or Priest until age twenty-four.

9 (k) A Deacon received under this Canon, desiring to be ordained to the Priesthood must satisfy all the  
10 requirements for ordination as set forth in Canon III.8.

11 **Sec. 4. Clergy Ordained in Churches Not in the Historic Succession**

12 (a) If a person ordained or licensed by other than a Bishop in the Historic Succession to minister in a Church  
13 not in communion with this Church desires to be ordained,

14 (1) The person must first be a confirmed adult communicant in good standing in a Congregation of this  
15 Church;

16 (2) The Commission shall examine the applicant and report to the Bishop with respect to:

17 (i) Whether the applicant has served in the previous Church with diligence and good reputation and the  
18 causes which have impelled the applicant to leave the body and seek ordination in this Church,

19 (ii) The nature and extent of the applicant's education and theological training,

20 (iii) The preparations necessary for ordination to the Order(s) to which the applicant feels called;

21 (3) The provisions of Canon III.5,6, and 8 shall be followed except that the minimum period of Candidacy  
22 need not apply, if the Bishop and the Standing Committee at the recommendation of the Commission judge  
23 the Candidate to be ready for ordination to the Diaconate earlier than twelve months; the applicant shall  
24 be examined by the Commission and show proficiency in the following subjects:

25 (i) Church History: the history of the Anglican Church and the Episcopal Church in the United States  
26 of America,

27 (ii) Doctrine: the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly  
28 called the Catechism;

29 (iii) Liturgics: the principles and history of Anglican worship; the contents of the Book of Common  
30 Prayer;

31 (iv) Practical Theology:

32 (a) The office and work of a Deacon and Priest in this Church,

33 (b) The conduct of public worship,

34 (c) The Constitution and Canons of the General Convention, and of the Diocese in which the applicant  
35 is resident,

36 (d) The use of voice in reading and speaking;

37 (v) The points of Doctrine, Discipline, Polity, and Worship in which the Church from which the applicant  
38 has come differs from this Church. This portion of the examinations shall be conducted, in part at least,  
39 by written questions and answers, and the replies kept on file for at least three years.

40 (4) Having fulfilled all the requirements of this Canon, the Bishop may ordain the Candidate a Deacon,  
41 and, no sooner than six months, thereafter, a Priest. At the time of such ordination the Bishop shall read  
42 this preface following the signing of the declaration of conformity:

43 **The Ecclesiastical Authority of this Diocese is satisfied that A.B. accepts the Doctrine, Discipline,**  
44 **and Worship of this Church and now desires to be ordained a Deacon (or ordained a Priest) in**  
45 **this Church. We are about to confer upon A.B. the grace and authority of Holy Orders as this**  
46 **Church has received them and requires them for the exercise of the ministry of a Deacon (or a**  
47 **Priest).**

48 In such cases, the ordination certificate shall contain the words:

1 Acknowledging the ministry which A.B. has already received and hereby adding to that  
 2 commission the grace and authority of Holy Orders as understood and required by this Church  
 3 for the exercise of the ministry of a Deacon (or a Priest).

4  
 5 **CANON 11: Of the Ordination of Bishops**

6  
 7 **Sec. 1.**

8 (a) Discernment of vocation to be a bishop occurs through a process of election in accordance with the rules  
 9 prescribed by the Convention of the Diocese and pursuant to the provisions of the Constitution and Canons  
 10 of this Church. With respect to the election of a Bishop Suffragan, the Diocese shall establish a nominating  
 11 process either by Canon or by the adoption of rules and procedure for the election of the Bishop Suffragan  
 12 at a regular or special Diocesan Convention with sufficient time preceding the election of the Bishop Suffragan.

13 (b) The Convention of a Diocese may request that an election be made on its behalf by the House of Bishops  
 14 of the Province of which the Diocese is a part, subject to confirmation by the Provincial Synod, or it may  
 15 request that an election be made on its behalf by the House of Bishops of the Episcopal Church.

16 (1) If either option in Sec. 1(b) is chosen, a special Joint Nominating Committee shall be appointed unless  
 17 the Diocesan Convention has otherwise provided for the nominating process. The Committee shall be  
 18 composed of three persons from the Diocese, appointed by its Standing Committee, and three members  
 19 of the electoral body, appointed by the President of that body. The Joint Nominating Committee shall elect  
 20 its own officers and shall nominate three persons whose names it shall communicate to the Presiding Officer  
 21 of the electoral body. The Presiding Officer shall communicate the names of the nominees to the electoral  
 22 body at least three weeks before the election when the names shall be formally placed in nomination.  
 23 Opportunity for nominations from the floor shall be given.

24 (2) If either option in Sec. 1(b) is chosen, the evidence of the election shall be a certificate signed by the  
 25 Presiding Officer of the electoral body and by its Secretary, with a testimonial signed by a constitutional  
 26 majority of the body, in the form required in Canon III.16.3, which shall be sent to the Standing Committee  
 27 of the Diocese on whose behalf the election was held. The Standing Committee shall thereupon proceed  
 28 as set forth in Canon III.16.3 or 4.

29 (c) The Secretary of the body electing a Bishop Diocesan, Bishop Coadjutor, or Bishop Suffragan, shall inform  
 30 the Presiding Bishop promptly of the name of the person elected. It shall be the duty of the Bishop-elect to  
 31 notify the Presiding Bishop of acceptance or declination of the election, at the same time as the Bishop-elect  
 32 notifies the electing Diocese.

33 (d) No Diocese shall elect a Bishop within thirty days before a meeting of the General Convention.

34 **Sec. 2.** It shall be lawful, within six months prior to the effective date of the resignation of a Diocesan Bishop,  
 35 for the Bishop, with the advice and consent of the Standing Committee, to call a special meeting of the  
 36 Convention of the Diocese to elect a successor; *Provided*, that if the Convention is to meet in regular session  
 37 meanwhile, it may hold the election during the regular session. The proceedings incident to reparation for the  
 38 ordination of the successor shall be as provided in this Canon; but the Presiding Bishop shall not take order  
 39 for the ordination to be on any date prior to that upon which the resignation is to become effective.

40 **Sec. 3.**

41 (a) When a Diocese desires the ordination of a Bishop-elect, if the date of the election occurs within ninety  
 42 days before a meeting of the General Convention, the Standing Committee of the Diocese shall, by its President,  
 43 or by some person or persons specially appointed, forward to the Secretary of the House of Deputies evidence  
 44 of the election of the Bishop elect by the Convention of the Diocese, together with evidence that the  
 45 Bishop-elect has been duly ordered Deacon and Priest, evidence of acceptance of election, and a testimonial  
 46 signed by a constitutional majority of the Convention, and a summary of biographical information relating to  
 47 the Bishop-elect; in the following words:

48 **We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order**  
 49 **and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty**  
 50 **to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God,**

1 testify that we know of no impediment on account of which the Reverend A.B. ought not to be  
 2 ordained to that Holy Office. We do, moreover, jointly and severally declare that we believe the  
 3 Reverend A.B. to have been duly and lawfully elected and to be of such sufficiency in learning, of  
 4 such soundness in the Faith, and of such godly character as to be able to exercise the Office of a  
 5 Bishop to the honor of God and the edifying of the Church, and to be a wholesome example to the  
 6 flock of Christ.

7 (Date) \_\_\_\_\_ (Signed) \_\_\_\_\_

8 The Secretary of the Convention shall certify upon this testimonial that it has been signed by a constitutional  
 9 majority of the Convention.

10 (b) The Standing Committee shall also forward to the Secretary of the General Convention, with the testimonial  
 11 and other documents, certificates from a licensed medical doctor and licensed psychiatrist, appointed by the  
 12 Ecclesiastical Authority with the approval of the Presiding Bishop, that they have thoroughly examined the  
 13 Bishop-elect as to that person's medical, psychological and psychiatric condition and have not discovered any  
 14 reason why the person would not be fit to undertake the work for which the person has been chosen. Forms  
 15 and procedures agreed to by the Presiding Bishop and the Church Pension Fund shall be used for this purpose.

16 (c) The Secretary of the House of Deputies shall present the testimonials to the House, and if the House  
 17 consents to the ordination of the Bishop-elect, notice of its consent, certified by the President and the Secretary  
 18 of the House, together with the testimonials, shall be sent to the House of Bishops.

19 (d) If a majority of the Bishops of this Church exercising jurisdiction consent to the ordination, the Presiding  
 20 Bishop shall, without delay, notify the Standing Committee of the Diocese electing and the Bishop-elect of  
 21 the consent.

22 **Sec. 4.**

23 (a) If the date of the election of a Bishop occurs more than one hundred and twenty days before the meeting  
 24 of the General Convention, The Standing Committee of the Diocese for which the Bishop has been elected  
 25 shall by its President, or by some person or persons specially appointed, immediately send to the Presiding  
 26 Bishop and to the Standing Committees of the several Dioceses a certificate of the election by the Secretary  
 27 of Convention of the Diocese, bearing a statement that evidence of the Bishop-elect's having been duly ordered  
 28 Deacon and Priest as to the Bishop-elect's medical, psychological and psychiatric examination required in Sec.  
 29 3(b) of this Canon have been received and that a testimonial signed by a constitutional majority of the  
 30 Convention must also be delivered in the following form:

31 **We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order**  
 32 **and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty**  
 33 **to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God,**  
 34 **testify that we know of no impediment on account of which the Reverend A.B. ought not to be**  
 35 **ordained to that Holy Office. We do, moreover, jointly and severally declare that we believe the**  
 36 **Reverend A.B. to have been duly and lawfully elected and to be of such sufficiency in learning, of**  
 37 **such soundness in the Faith, and of such godly character as to be able to exercise the Office of a**  
 38 **Bishop to the honor of God and the edifying of the Church, and to be a wholesome example to the**  
 39 **flock of Christ.**

40 (Date) \_\_\_\_\_ (Signed) \_\_\_\_\_

41 The Presiding Bishop, without delay, shall notify every Bishop of this Church exercising jurisdiction of the  
 42 Presiding Bishop's receipt of the certificates mentioned in this Section and request a statement of consent or  
 43 withholding of consent. Each Standing Committee, in not more than one hundred and twenty days after the  
 44 sending by the electing body of the certificate of the election, shall respond by sending the Standing Committee  
 45 of the Diocese for which the Bishop is elected either the testimonial of consent in the form set out in paragraph  
 46 (b) of this Section or written notice of its refusal to give consent. If a majority of the Standing Committees of  
 47 all the Dioceses consents to the ordination of the Bishop-elect, the Standing Committee of the Diocese for  
 48 which the Bishop is elected shall then forward the evidence of the consent, with the other necessary documents  
 49 described in Sec. 3(a) of this Canon, to the Presiding Bishop. If the Presiding Bishop receives sufficient  
 50 statements to indicate a majority of those Bishops consents to the ordination, the Presiding Bishop shall,

1 without delay, notify the Standing Committee of the Diocese for which the Bishop is elected and the  
 2 Bishop-elect of the consent.

3 **(b)** Evidence of the consent of each Standing Committee shall be a testimonial in the following words, signed  
 4 by a majority of all the members of the Committee:

5 **We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having**  
 6 **been duly convened at \_\_\_\_\_, fully sensible how important it is that the Sacred Order**  
 7 **and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty**  
 8 **to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God,**  
 9 **testify that we know of no impediment on account of which the Reverend A.B. ought not to be**  
 10 **ordained to that Holy Order. In witness whereof, we have hereunto set our hands this \_\_\_\_ day**  
 11 **of \_\_\_\_\_ in the year of our Lord \_\_\_\_\_.**

12 **(Signed)** \_\_\_\_\_

13 **Sec. 5.** In case a majority of all the Standing Committees of the Dioceses do not consent to the ordination of  
 14 the Bishop-elect within one hundred and twenty days from the date of the notification of the election by the  
 15 Standing Committee of the Diocese for which the Bishop was elected, or in case a majority of all the Bishops  
 16 exercising jurisdiction do not consent within one hundred and twenty days from the date of notification to  
 17 them by the Presiding Bishop of the election, the Presiding Bishop shall declare the election null and void and  
 18 shall give notice to the Standing Committee of the Diocese for which the Bishop was elected and to the  
 19 Bishop-elect. The Convention of the Diocese may then proceed to a new election.

20 **Sec. 6.** Upon receipt of the consents and assurance of the acceptance of the election by the Bishop-elect, the  
 21 Presiding Bishop shall take order for the ordination of the Bishop-elect either by the Presiding Bishop or the  
 22 President of the House of Bishops of the Province of which the Diocese for which the Bishop was elected is  
 23 part, and two other Bishops of this Church, or by any three Bishops to whom the Presiding Bishop may  
 24 communicate the testimonials.

25 **Sec. 7.** In all particulars the service at the ordination of a Bishop shall be under the direction of the Bishop  
 26 presiding at the ordination.

27 **Sec. 8.** No person shall be ordained Bishop unless the person shall at the time, and in the presence of the  
 28 ordaining Bishops and congregation, subscribe to and make the declaration required in Article VIII of the  
 29 Constitution.

30 **Sec. 9.**

31 **(a)** Within ten days after the election of a Bishop Diocesan, a Bishop Coadjutor, or a Bishop Suffragan by a  
 32 Diocesan Convention, delegates constituting no less than 10% of the number of delegates casting votes on  
 33 the final ballot may file with the Secretary of the Convention written objections to the election process, setting  
 34 forth in detail all alleged irregularities. Within ten days after receipt thereof, the Secretary of the Convention  
 35 shall forward copies of the same to the Bishop Diocesan, the Chancellor and Standing Committee of the  
 36 Diocese, and to the Presiding Bishop, who shall request the Court of Review of the Province in which the  
 37 Diocese is located to investigate the complaint. The Court of Review may invite response by the Bishop  
 38 Diocesan, the Chancellor, the Standing Committee and any other persons within the Diocese for which the  
 39 Bishop was elected. Within thirty days after receipt of the request, the Court of Review shall send a written  
 40 report of its findings to the Presiding Bishop, a copy of which report the Presiding Bishop, within fifteen days,  
 41 shall cause to be sent to the Bishop Diocesan, the Chancellor, the Standing Committee and the Secretary of  
 42 the Convention of the electing Diocese. The Secretary shall send a copy of the report to each of the delegates  
 43 who filed objection to the election process.

44 **(b)** If the election has taken place within one hundred and twenty days before a meeting of the General  
 45 Convention, the report shall be sent with the evidence of election and testimonials as provided in Section 3(a)  
 46 of this Canon.

47 **(c)** If the election has taken place more than one hundred and twenty days before the meeting of the General  
 48 Convention, the report of the Court of Review shall be sent to the Standing Committees of the several Dioceses,  
 49 with the Certificate of the Secretary of the electing Convention relating to consent to ordain. Likewise, the  
 50 Presiding Bishop shall include the report in the communication to the Bishops exercising jurisdiction.

**1 Sec. 10. Other Bishops****2 Bishops Coadjutor**

3 (1) If a diocese discerns a need for another Bishop in order to provide for orderly transition, the diocese  
4 may elect a Bishop Coadjutor who shall have the right of succession. The consent of a majority of the  
5 Bishops exercising jurisdiction and of the several Standing Committees must be obtained. The election will  
6 be in accordance with this canon.

7 (2) Before an election of a Bishop Coadjutor, the Bishop Diocesan shall read, or cause to be read, to the  
8 Convention the Bishop's written consent to the election. The consent shall state the duties to be assigned  
9 to the Bishop Coadjutor when ordained. The consent shall form part of the proceedings of the Convention.  
10 The duties assigned by the Diocesan Bishop to the Bishop Coadjutor may be enlarged by mutual consent.

11 (3) In the case of the inability of the Bishop Diocesan to issue the required consent, the Standing Committee  
12 of the Diocese may request the Convention to act without the consent. The request shall be accompanied  
13 by a certificate by at least two licensed medical doctors, psychologists or psychiatrists as to the inability of  
14 the Diocesan Bishop to issue the written consent.

15 (4) When a Diocese desires the ordination of a Bishop Coadjutor, the Standing Committee shall forward to  
16 the Presiding Bishop, in addition to the evidence and testimonials required by Canon III.10, a certificate of  
17 the Presiding Officer and Secretary of the Convention that every requirement of this Section has been  
18 complied with.

19 (5) There shall be only one Bishop Coadjutor in any Diocese.

**20 (b) Bishops Suffragan**

21 (1) If a diocese discerns a need for another Bishop due to the extent of diocesan work, the Diocese may  
22 elect a Bishop Suffragan in accordance with this canon.

23 (2) Before the election of a Bishop Suffragan in a Diocese, the consent of a majority of the Bishops exercising  
24 jurisdiction and of the several Standing Committees must be obtained.

25 (3)

26 (i) A Bishop Suffragan shall act as an assistant to and under the direction of the Bishop Diocesan.

27 (ii) Before the election of Bishop Suffragan in a Diocese, the Bishop Diocesan shall submit a consent  
28 with a description of the role and the duties of the Bishop Suffragan to the Convention of the Diocese.

29 (4) The tenure of office of a Bishop Suffragan shall not be determined by the tenure of office of the Bishop  
30 Diocesan.

31 (5) No Bishop Suffragan, while acting as such, shall be Rector or Member of the Clergy in charge of a Parish  
32 or Congregation.

**33 (c) Missionary Bishops**

34 (1) The election of a person to be a Bishop in a Missionary Diocese shall be held in accordance with the  
35 procedures set forth in the Constitution and Canons of Canon III.11.

36 (2) The Convention of a Missionary Diocese may, in lieu of electing a Bishop, request that such election  
37 be made on its behalf by the Synod of the Province, or the House of Bishops of the Province subject to  
38 confirmation of the Provincial Council, or the Regional Council of Churches in communion with this  
39 Church of which the Diocese is a member. A Certificate of the Election, signed by the presiding officer  
40 and the Secretary of the Synod or Provincial House of Bishops, or Regional Council, and a testimonial in  
41 the form required in Canon III.11 signed by a constitutional majority of the Synod, Provincial House of  
42 Bishops or Regional council, shall be transmitted by its presiding officer to the Standing Committee of the  
43 Missionary Diocese on whose behalf such election was made. The Standing Committee shall thereupon  
44 proceed as set forth in Canon III.11, the above Certification of Election and Testimonial serving in lieu of  
45 evidence of election and testimonial therein required.

46 (3) The Convention of a Missionary Diocese may, in lieu of electing a Bishop, request that such election  
47 may be made on its behalf by the House of Bishops. Such choice shall be subject to confirmation by a  
48 majority of the Standing Committees of the several Dioceses. The medical certificate as required in Canon  
49 III.11 shall also be required of Missionary Bishops-elect.

1 (i) When the House of Bishops is to elect a Bishop for a Missionary Diocese within a given Province,  
 2 the President of the Province may convene the Synod of the Province prior to the meeting of the House  
 3 of Bishops at which a Bishop for such Missionary Diocese is to be elected. The Synod of the Province  
 4 may thereupon nominate not exceeding three persons to the House of Bishops for that office. It shall  
 5 be the duty of the President of the Province to transmit such nominations, if any be made, to the Presiding  
 6 Officer of the House of Bishops, communicate the same to the Bishops, along with other nominations  
 7 that have been made, in accordance with the Rules of Order of the House. Each Province containing a  
 8 Missionary Diocese shall, by Ordinance, provide the manner of convening the Synod and making such  
 9 nomination.

10 (ii) The evidence of such choice shall be a certificate signed by the Bishop presiding in the House of  
 11 Bishops and by its Secretary, with a testimonial, or certified copy thereof, signed by a majority of the  
 12 Bishops of the House, in the form required in Canon III.11, which shall be sent to the Presiding Officer  
 13 of the House of Deputies, or the Standing Committees of the several Dioceses.

14 (iii) When the Presiding Bishop shall have received a certificate signed by the Presidents and Secretaries  
 15 of a majority of the Standing Committees, that the election has been approved, and shall have received  
 16 notice of the acceptance by the Bishop-elect of the election, the Presiding Bishop shall take order for  
 17 the consecration of the said Bishop-elect either by the Presiding Bishop and two other Bishops of this  
 18 Church, or by three Bishops of this Church to whom the Presiding Bishop may communicate the  
 19 certificates and testimonial.

20 (4) When a Diocese, entitled to the choice of a Bishop, shall elect as its Bishop Diocesan, or as its Bishop  
 21 Coadjutor, or as a Bishop Suffragan; a Missionary Bishop of this Church, if such election shall have taken  
 22 place within one hundred and twenty days before a meeting of the General Convention, evidence thereof  
 23 shall be laid before each House of the General Convention, and the concurrence of each House, and its  
 24 express consent, shall be necessary to the validity of said election, and shall complete the same, so that the  
 25 Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected such Bishop.

26 (5) If the said election has taken place more than one hundred and twenty days before a meeting of the  
 27 General Convention, the above process may be adopted, or the following instead thereof, viz: When a  
 28 Diocese, entitled to the choice of a Bishop, shall elect as its Bishop Diocesan, or as its Bishop Coadjutor,  
 29 or as a Bishop Suffragan, a Missionary Bishop of this Church the Standing Committee of the Diocese  
 30 electing shall give duly certified evidence of the election to every Bishop of this Church having jurisdiction,  
 31 and to the Standing Committee of every Diocese. On receiving notice of the concurrence of a majority of  
 32 such Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing  
 33 Committee of the diocese electing shall transmit notice thereof to the Ecclesiastical Authority of every  
 34 Diocese within the United States; which notice shall state what Bishops and what Standing Committees  
 35 have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary  
 36 of the House of Bishops the altered status and style of the Bishop so elected.

37 (6) The Standing Committee of such Diocese shall transmit to every Congregation thereof, to be publicly  
 38 read therein, a notice of the election thus completed, and also cause public notice thereof to be given in  
 39 such other way as they may think proper.

40 (7) In the event of a vacancy in the episcopate of a Missionary Diocese, on account of death, resignation,  
 41 or other cause, the Standing Committee shall become the Ecclesiastical Authority thereof until the vacancy  
 42 is filled.

43  
 44 **CANON 12: Of the Life and Work of a Bishop**

45  
 46 **Sec. 1. Formation**

47 Following election and continuing for three years following ordination, new Bishops shall pursue the process  
 48 of formation authorized by the House of Bishops. This process of formation shall provide a mentor for each  
 49 newly ordained Bishop.

50 **Sec. 2. Continuing Education**

1 The House of Bishops shall require and provide for the continuing education of Bishops and shall keep a  
 2 record of such education.

3 **Sec. 3. Duties**

4 (a) Each Bishop Diocesan shall visit the Congregations within the Diocese at least once in three years. Interim  
 5 visits may be delegated to another Bishop of this Church.

6 (1) At every such visitation the visiting Bishop shall preside at the Holy Eucharist and at the Initiatory Rites,  
 7 as required, preach the Word, examine the records of the Congregation required by Canon III.9, and examine  
 8 the life and ministry of the Clergy and Congregation according to Canon III.9.

9 (2) If no visitation has occurred in a congregation for three years, the Bishop Diocesan or the Member of  
 10 the Clergy in charge and Vestry or comparable body may apply to the Presiding Bishop to appoint five  
 11 Bishops Diocesan who live nearest to the Diocese in which such Congregation is situated as a Council of  
 12 Conciliation. The Council shall determine all matters of difference between the parties, and each party shall  
 13 conform to the decision of the Council. *Provided*, that, in case of any subsequent trial of either party for  
 14 failure to conform to the decision, any right of the Accused under the Constitutions and Canons of this  
 15 Church or the Diocese holding the trial may be pleaded and established as a sufficient defense,  
 16 notwithstanding the former decision; and *Provided, further*, that, in any case, the Bishop may at any time apply  
 17 for such Council of Conciliation.

18 (b) The Bishop Diocesan may deliver, from time to time, a Charge to the Clergy of the Diocese and a Pastoral  
 19 Letter to the people of the Diocese on points of doctrine, discipline, or worship. The Bishop may require the  
 20 Clergy to read the Pastoral Letter to their Congregations.

21 (c) Each Bishop shall keep a record of all official acts, which record shall be the property of the Diocese and  
 22 shall be transmitted to the Bishop's successor.

23 (d) At each Annual Meeting of the Diocesan Convention the Bishop Diocesan shall make a report of the  
 24 State of the Diocese since the last Annual Meeting of the Convention; including the names of the Congregations  
 25 visited; the number of persons confirmed and received; the names of those who have been admitted as  
 26 Postulants and Candidates for Holy Orders, of those ordained, and of those suspended or deposed from Holy  
 27 Orders; the changes by death, removal, or otherwise, which have taken place among the Clergy; and other  
 28 matters the Bishop desires to present to the Convention; which statement shall be inserted in the Journal.

29 (e) No Bishop shall perform episcopal acts or officiate by preaching, ministering the Sacraments, or holding  
 30 any public service in a Diocese other than that in which the Bishop is canonically resident, without permission  
 31 or a license to perform occasional public services from the Ecclesiastical Authority of the Diocese in which  
 32 the Bishop desires to officiate or perform episcopal acts.

33 (f) **Residency**

34 (1) Each Bishop serving in a Diocese shall reside in that Diocese.

35 (2) The Bishop Diocesan shall not be absent from the Diocese for a period of more than three consecutive  
 36 months without the consent of the Convention or the Standing Committee of the Diocese.

37 (3) A Bishop Diocesan, whenever leaving the Diocese for six consecutive months, shall authorize in writing,  
 38 under hand and seal, the Bishop Coadjutor, the Bishop Suffragan if the Constitution and Canons of the  
 39 Diocese so provide, or, should there be none, the Standing Committee of the Diocese, to act as the  
 40 Ecclesiastical Authority thereof during the absence. The Bishop Coadjutor, or the Bishop Suffragan if the  
 41 Constitution and Canons of the Diocese so provide, or, should there be none, the Standing Committee  
 42 may at any time become the Ecclesiastical Authority upon the written request of the Bishop and continue  
 43 to act as such until the request is revoked by the Bishop Diocesan in writing.

44 **Sec. 4. Assistant Bishops**

45 (a) When a Diocese, in the opinion of its Bishop, requires additional episcopal services, the Bishop may, with  
 46 the consent of the Standing Committee of the Diocese, ask the Convention of the Diocese to approve the  
 47 creation of the position of Assistant Bishop and to authorize the Bishop to appoint a Bishop for the position,  
 48 with the consent of the Standing Committee of the Diocese, and under such conditions as the Bishop may  
 49 determine.

50 (b) An Assistant Bishop may be appointed from among the following:

- 1 (1) Bishops Diocesan, Bishops Coadjutor, or Bishops Suffragan, who under the Constitution and Canons  
 2 of this Church would be eligible for election in that Diocese; *Provided*, that at the time of accepting any such  
 3 appointment a Bishop Diocesan, Bishop Coadjutor or Bishop Suffragan shall resign that office;  
 4 (2) Bishops of this Church who, having resigned their previous responsibilities, are qualified to perform  
 5 episcopal acts in this Church; and  
 6 (3) Bishops of a Church in communion with this Church, in good standing therein, if they:  
 7 (i) have previously resigned their former responsibilities;  
 8 (ii) have received approval, by a competent authority within the Church of their ordination of their  
 9 appointment to the position of Assistant Bishop;  
 10 (iii) have exhibited satisfactory evidence of moral and godly character and having met theological  
 11 requirements;  
 12 (iv) have promised in a writing submitted to the Bishop making the appointment to submit in all things  
 13 to the Doctrine, Discipline and Worship of this Church; and thorough examination covering their medical,  
 14 (v) have submitted to and satisfactorily passed a psychological and psychiatric condition by recognized  
 15 and licensed professionals appointed by the Ecclesiastical Authority of the Diocese with the approval of  
 16 the Presiding Bishop. The forms for medical, psychological and psychiatric reports prepared by The  
 17 Church Pension Fund shall be used for these purposes.  
 18 (4) Before the appointment of a Bishop who is not otherwise a member of the House of Bishops as an  
 19 Assistant Bishop under the provisions of Secs. 4(b)(2) or 4(b)(3) of this Canon, the consent of the House  
 20 of Bishops or, if the appointment is to be made more than three months prior to a meeting of the House  
 21 of Bishops, the consent of a majority of Bishops exercising jurisdiction must be obtained.  
 22 (c) Before an Assistant Bishop so appointed begins service in this position, the Bishop of the Diocese shall  
 23 give certified evidence of the appointment to the Secretary of the House of Bishops and shall transmit notice  
 24 of the appointment to the Presiding Bishop and to the Ecclesiastical Authority of every Diocese.  
 25 (d) An Assistant Bishop shall serve at the discretion, and under the control and direction of, the Bishop  
 26 Diocesan.  
 27 (e) No person may serve as an Assistant Bishop beyond the termination of the jurisdiction of the appointing  
 28 Bishop or after attaining the age of seventy-two years.

29 **Sec. 5. Missionary Bishops**

- 30 (a) Any Bishop or Bishops elected and consecrated as a Missionary Bishop shall be entitled to a seat, voice  
 31 and vote in the House of Bishops, and shall be eligible for election to the office of Bishop or Bishop Coadjutor  
 32 or Bishop Suffragan in any organized Diocese within the United States; *Provided*, that such Bishop shall not  
 33 be so eligible within five years from the date of consecration, except to the office of Bishop of Diocese formed  
 34 in whole or in part out of such Missionary Diocese.  
 35 (b) In the case of the permanent impairment of the Bishop of a Missionary Diocese, where the said Bishop  
 36 shall not have submitted a resignation of jurisdiction, the Presiding Bishop shall, upon certification of the said  
 37 permanent impairment by at least three reputable physicians, declare the jurisdiction vacant.  
 38 (c) When the Bishop of a Missionary Diocese is unable, by reason of age or other permanent cause of  
 39 impairment, fully to discharge the duties of office, a Bishop Coadjutor may be elected by the said Diocese,  
 40 subject to the provisions of Canon III.11.

41 **Sec. 6. Renunciation of the Ordained Ministry**

- 42 (a) If any Bishop of this Church not subject to the provisions of Canon IV.8 shall declare, in writing, to the  
 43 Presiding Bishop a renunciation of the ordained Ministry of this Church, and a desire to be removed therefrom,  
 44 it shall be the duty of the Presiding Bishop to record the declaration and request so made. The Presiding  
 45 Bishop, being satisfied that the person so declaring is not subject to the provisions of Canon IV.8 but is acting  
 46 voluntarily and for causes, assigned or known, which do not affect the person's moral character, shall lay the  
 47 matter before the Advisory Council to the Presiding Bishop, and with the advice and consent of a majority  
 48 of the members of the Advisory Council the Presiding Bishop may pronounce that such renunciation is  
 49 accepted, and that the Bishop is released from the obligations of all Ministerial offices, and is deprived of the  
 50 right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in

1 Ordinations. The Presiding Bishop shall also declare in pronouncing and recording such action that it was for  
 2 causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to  
 3 the person so removed.

4 (b) If a Bishop making the aforesaid declaration of the renunciation of the ordained Ministry be under  
 5 Presentment for any canonical Offense, or shall have been placed on Trial for the same, the Presiding Bishop  
 6 shall not consider or act upon such declaration until after the Presentment shall have been dismissed or the  
 7 said Trial shall have been concluded and the Bishop judged not to have committed an Offense.

8 (c) In the case of such renunciation by a Bishop as provided in this Canon, a declaration of removal shall be  
 9 pronounced by the Presiding Bishop in the presence of two or more Bishops, and shall be entered in the  
 10 official records of the House of Bishops and of the Diocese in which the Bishop being removed is canonically  
 11 resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the  
 12 Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically  
 13 resident, to all Bishops of this Church, the Ecclesiastical Authority of each diocese of this Church, the Recorder,  
 14 the Secretary of the House of Bishops, the Secretary of the General Convention, the Church Pension Fund,  
 15 and the Church Deployment Board.

16 **Sec. 7. The Resignation or Incapacity of Bishops**

17 (a) Each Bishop, upon attaining the age of seventy-two years, shall resign as required by Article II, Sec. 9 of  
 18 the Constitution. The resignation shall be sent to the Presiding Bishop, who shall immediately communicate  
 19 it to every Bishop of this Church exercising jurisdiction and shall declare the resignation accepted, effective  
 20 at a designated date not later than three months from the date the resignation was tendered.

21 (b) The Presiding Bishop shall communicate to the resigning Bishop the acceptance of the resignation effective  
 22 as of the date fixed. In the case of a Bishop Diocesan or Bishop Coadjutor, the Presiding Bishop shall certify  
 23 the resignation to the Standing Committee of the Diocese concerned, and in the case of other Bishops, to the  
 24 Ecclesiastical Authority of the Diocese concerned. The Presiding Bishop shall also order the Secretary of the  
 25 House of Bishops to record the resignation, effective as of the date fixed, to be incorporated in the Journal  
 26 of the House.

27 (c) If any Bishop, for any reason, fails to resign upon attaining the age of seventy-two years, as provided in  
 28 Sec.6 of this Canon, the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops  
 29 shall then declare the Bishop's position terminated, effective at a date not later than three months from the  
 30 date of declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be  
 31 recorded in its Journal. The Presiding Bishop shall then pronounce the position terminated, effective as of  
 32 the date fixed, and shall communicate the fact to the Bishop Diocesan and Standing Committee of each  
 33 Diocese.

34 (d) Any Bishop who desires to resign shall send the resignation with the reasons therefore in writing to the  
 35 Presiding Bishop at least thirty days before the date set for a meeting of the House of Bishops. The Presiding  
 36 Bishop shall notify without delay every Bishop of this Church, and the Standing Committee of the Diocese  
 37 of the Bishop desiring to resign, in order that the Standing Committee may be heard on behalf of the Diocese,  
 38 either in person or by correspondence, upon the subject. The House during its session shall accept or refuse  
 39 the resignation by a majority of those present.

40 (e) If a resignation has been tendered more than three months before a meeting of the House of Bishops, the  
 41 Presiding Bishop shall communicate it, together with any statement from the Standing Committee of the  
 42 Diocese concerned, to every Bishop of this Church. If a majority of the Bishops consents to the resignation,  
 43 the Presiding Bishop, without delay, shall notify the resigning Bishop and the Standing Committee of the  
 44 Diocese concerned of the acceptance of the resignation, effective as of the date fixed. The Presiding Bishop  
 45 shall also order the Secretary of the House of Bishops to record the resignation, effective as of the date fixed,  
 46 to be incorporated in the Journal of the House.

47 (f) At each meeting of the General Convention, the Presiding Bishop shall communicate to the House of  
 48 Deputies, when in session, a list of the resignations which have been accepted since the preceding meeting of  
 49 the General Convention.

- 1 **(g)** A resigned Bishop shall be subject in all matters to the Constitution and Canons of this Church and to  
 2 the authority of the General Convention.
- 3 **(h)** A resigned Bishop may only perform any episcopal act at the request of or with the permission of the  
 4 Bishop Diocesan within that Bishop's Diocese. A resigned Bishop may, by vote of the Convention of any  
 5 Diocese and with the consent of the Bishop of that Diocese, be given an honorary seat in the Convention,  
 6 with voice but without vote, or be given an honorary seat in the Cathedral of any Diocese, by and subject to  
 7 the authority competent to grant such seat. The resigned Bishop shall report all official acts to the Bishop  
 8 Diocesan and to the Diocese in which the acts are performed. These provisions shall also be applicable to a  
 9 resigned Bishop of another Church in communion with this Church, subject to the approval of competent  
 10 authority within the other Church, where such approval may be required.
- 11 **(i)** A resigned Bishop may, at the discretion of the Bishop of the Diocese in which the resigned Bishop resides,  
 12 and upon presentation of Letters Dimissory from the Ecclesiastical Authority of the Diocese in which the  
 13 resigned Bishop has had canonical residence most recently, be enrolled among the Clergy of the new Diocese,  
 14 and become subject to its Constitution and Canons including being given a seat and vote in the Diocesan  
 15 Convention, in accordance with its canonical provisions for qualification of clergy members.
- 16 **(j)** When a resigned Bishop accepts a pastoral charge or other ministerial post within a Diocese, the Bishop  
 17 Diocesan shall process the Letters Dimissory, and the resigned Bishop shall be enrolled among the Clergy of  
 18 the Diocese and be given seat and vote in the Diocesan Convention in accordance with the canonical provisions  
 19 of the Diocese for qualification of clergy members, and subject to the provisions of paragraph (o) of this  
 20 section.
- 21 **(k)** A resigned Bishop may, with the approval of the Bishop of the Diocese in which the resigned Bishop  
 22 resides, accept a pastoral charge in that Diocese, and, subject to the Diocese's canonical provisions for the  
 23 filling of vacancies, may accept election as the Rector of a Parish therein.
- 24 **(l)** A resigned Bishop may, with the approval of the Bishop of the Diocese in which the resigned Bishop  
 25 resides, accept any position created under the authority of the Diocesan Convention, including that of Assistant  
 26 Bishop and may, at the same time, occupy a pastoral charge.
- 27 **(m)** A resigned bishop over the age of seventy-two may accept an appointment by a Bishop Diocesan for a  
 28 term not to exceed twelve months, and this term may be renewed.
- 29 **(n)** Enrollment among the Clergy of, or acceptance of any position within, a Diocese shall not deprive a  
 30 resigned Bishop of the seat and vote in the House of Bishops to which the Bishop may be entitled under  
 31 Article I, Sec. 2 of the Constitution.
- 32 **(o)** The provisions of this section shall be applicable to a resigned Bishop who continues to reside within the  
 33 limits of the resigned Bishop's former Diocese, except that the resigned Bishop shall not have the right to  
 34 vote in the Diocesan Convention, unless the Canons of the Diocese specifically so provide.
- 35 **(p)** When it is certified to the Presiding Bishop, by at least two licensed medical doctors, psychologists or  
 36 psychiatrists, who have examined the case, that a Bishop Diocesan is incapable of authorizing the Bishop  
 37 Coadjutor, if there is one, or a Bishop Suffragan, if there is one, or the Standing Committee to act as the  
 38 Ecclesiastical Authority, then, upon the advice of five Bishops of neighboring Dioceses selected by the Presiding  
 39 Bishop, the Presiding Bishop shall declare the Bishop Coadjutor, or a Bishop Suffragan, if the Constitution  
 40 and Canons of the Diocese so provide, or the Standing Committee to be the Ecclesiastical Authority for all  
 41 purposes set forth in these Canons and to retain such canonical authority until the Presiding Bishop, acting  
 42 upon a like certificate, declares the Bishop Diocesan competent to resume official duties.
- 43 **(q)** If it is certified to the Ecclesiastical Authority of a Diocese by two licensed medical doctors, psychologists  
 44 or psychiatrists, selected by the Ecclesiastical Authority, that the Bishop Coadjutor in the Diocese is permanently  
 45 unable, by reason of medical, psychological or psychiatric condition, to carry out the duties of Bishop Coadjutor,  
 46 the Ecclesiastical Authority, upon the advice of three Bishops of three neighboring Dioceses, may declare that  
 47 the right of succession of the Bishop Coadjutor is terminated and a new Bishop Coadjutor may then be elected  
 48 as provided in Canon III.11.

49

50 **CANON 13: Of Dioceses without Bishops**

- 1  
 2 **Sec. 1.** A Diocese without a Bishop may, by an act of its Convention, and in consultation with the Presiding  
 3 Bishop, be placed under the provisional charge and authority of a Bishop of another Diocese or of a resigned  
 4 Bishop, who shall by that act be authorized to exercise all the duties and offices of the Bishop of the Diocese  
 5 until a Bishop is elected and ordained for that Diocese or until the act of the Convention is revoked.  
 6 **Sec. 2.** Any Bishop may, on the invitation of the Convention or of the Standing Committee of any Diocese  
 7 where there is no Bishop, visit and exercise episcopal offices in that Diocese or any part of it. This invitation  
 8 may include a letter of agreement, shall be for a stated period and may be revoked at any time.  
 9 **Sec. 3.** A Diocese, while under the provisional charge of a Bishop, shall not invite any other Bishop to visit  
 10 and exercise episcopal acts or authority without the consent of the Bishop in charge.

**TITLE III WORK GROUP RESOLUTIONS**

**Resolution A083 Clergy Resignation Age**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention authorize the Office for Ministry  
 2 Development to convene a task force to study the optimum mandatory resignation age for clergy and to make  
 3 its report to the 76<sup>th</sup> General Convention. Members of the Task Force should include, but not be limited to,  
 4 representatives from The Office for Ministry Development, The Church Pension Group, the Standing  
 5 Commission on Ministry Development, the Church Deployment Office and the Task Force on Aging; and  
 6 be it further  
 7 *Resolved*, That the General Convention request the Joint Standing Commission on Budget and Finance to  
 8 consider a budget allocation of \$25,000 to implement this resolution.

**Resolution A084 Amend I.11.2(g)**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon III.17.7 is hereby amended and that the deleted sentence  
 2 be moved to Canon I.11.2:  
 3 Sec. 7. In the event of a vacancy in the episcopate of a Missionary Diocese, on account of death, resignation,  
 4 or other cause, the Standing Committee shall become the Ecclesiastical Authority thereof until the vacancy is  
 5 filled.  
 6 ~~In the event of a vacancy in the office of Bishop assigned jurisdiction in an Area Mission, the charge thereof~~  
 7 ~~shall devolve upon the Presiding Bishop, with the power of appointing some other Bishop as his substitute~~  
 8 ~~in such charge, until the vacancy is filled by the House of Bishops.~~  
 9 And be it further  
 10 *Resolved*, That Canon I.11.2 is hereby amended to add a new subsection:  
 11 *(g) In the event of a vacancy in the office of Bishop assigned jurisdiction in an Area Mission, the charge thereof shall devolve upon*  
 12 *the Presiding Bishop, with the power of appointing some other Bishop as his substitute in such charge, until the vacancy is filled*  
 13 *by the House of Bishops.*

EXPLANATION

This paragraph describes the organization of an Area Mission and its Episcopal oversight not the ordination, life or work of bishops, therefore it is better suited for inclusion in Title I, "Organization and Administration."

**Resolution A085 Amend Constitution II.2 [First Reading]**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Article II.2 of the Constitution be amended to read as follows:  
 2 Sec. 2. No one shall be ordained and consecrated Bishop until the attainment of thirty years of age; nor without  
 3 the consent of a majority of the Standing Committees of all the Dioceses, and the consent of a majority of  
 4 the Bishops of this Church exercising jurisdiction. ~~But if the election shall have taken place within three months~~  
 5 ~~next before the meeting of the General Convention, the consent of the House of Deputies shall be required~~  
 6 ~~in place of that of a majority of the Standing Committees.~~ No one shall be ordained and consecrated Bishop  
 7 by fewer than three Bishops.

EXPLANATION

By the General Convention of 1808, Standing Committees were appointed in all Dioceses of the Episcopal Church. In the canons of the 1820 General Convention it is clear that the Standing Committee consent process is the norm (White and Dykman, Vol. 2, 1981 Edition, pp. 699-722). Given the state of communication in the modern era, it seems unnecessary to deviate from that norm. The mail system has improved since 1798 and is somewhat more reliable and we have many other forms of communication which could make the consent process more timely and efficient. The Standing Committee has functioned from early in our history (at least since 1808) as “canonical custodian” as well as the body which gave consent, along with Diocesan Bishops, to Episcopal election on behalf of the wider Church. It would appear that the conditions of travel and communications that faced the colonial church are no longer barriers to the consent process in the 21st Century. Establishing a single norm of process would be most helpful to the Church, especially in these times of difficulty and instability.

**Resolution A086 Committee for Pastoral Materials**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, the 75th General Convention authorize the Standing Commission
- 2 on Ministry Development to create a committee that will facilitate the development of training materials for
- 3 clergy regarding legal requirements for reporting and pastoral opportunities for responding to evidence of
- 4 abuse; and be it further
- 5 *Resolved*, That members of the committee will include, but not be limited to, representatives from the Church
- 6 Pension Group, the Standing Commission on Ministry Development, the Standing Commission on Constitution
- 7 and Canons, the Executive Council Committee on the Status of Women, the Task Force on Aging, the Nathan
- 8 Network, and the Institutional Wellness and the Prevention of Sexual Misconduct Task Force; and be it further
- 9 *Resolved*, That the Standing Commission on Ministry Development oversee this work and report to the 76th
- 10 General Convention; and be it further
- 11 *Resolved*, That the General Convention request the Joint Standing Commission on Program, Budget and Finance
- 12 to consider a budget allocation of \$60,000 for implementation of this resolution.

**Resolution A087 Committee on Missionary Dioceses**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Domestic Mission and Evangelism to create a committee to explore the possibility of a new definition for
- 3 “Missionary Dioceses.” The ten member committee should include, but not be limited to, representatives of
- 4 the Domestic Missionary Partnership, the Standing Commission on Ministry Development, the Office of
- 5 Ethnic Congregational Development, the Office of Congregational Development, the Standing Commission
- 6 on Domestic Mission and Evangelism, and the Office of the Director of Mission; and be it further
- 7 *Resolved*, That the Standing Commission on Domestic Mission and Evangelism report on this work to the 76th
- 8 General Convention; and be it further
- 9 *Resolved*, That the General Convention request the Joint Standing Commission on Program, Budget and Finance
- 10 to consider a budget allocation of \$10,000 for the implementation of this resolution.

EXPLANATION

The term “Missionary Diocese” as it appears in the Constitution is based on a geographic definition of “diocese.” The requirements of the constitution limit the way in which communities of faith can be formed into larger entities unless certain jurisdictional, Anglican Communion-wide, and property requirements have been met. This committee would explore the possibilities of other definitions of “diocese” that would take into account the changing demographic situation in the world and consider new ways in which the Episcopal Church could carry out its mission.

**Work Group: Ministry in Daily Life**

In early 2005, the Ministry in Daily Life work group surveyed COM chairpersons to learn about the intentional work dioceses are doing on this topic. Of the 25 responses, very few indicated an active focus on discernment or support for ministry beyond the Church. A number of dioceses indicated they were studying the subject and all dioceses are encouraged to take advantage of the publications and the web resources of The Episcopal Church.

The Church must define “ministry” as that which engages Christians beyond the Church and the following resolution is one way to meet this goal. It requests that the Standing Commission on Liturgy and Music to consult with the SCMD and to create liturgies for the *Book of Occasional Services* to recognize and celebrate the ministry of baptized persons beyond the Church. In addition, stories about daily life ministries would be gathered and could be used for teaching in congregations or in seminaries.

### **Resolution A088 Daily Life Liturgies**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music to develop liturgies which recognize and celebrate ministry in daily life for inclusion in
- 3 the next edition of the “Book of Occasional Services;” and be it further
- 4 *Resolved*, That the Standing Commission on Liturgy and Music carry out this work in collaboration with the
- 5 Standing Commission on Ministry Development and report on this work to the 76th General Convention.

### **EXPLANATION**

The ministry of the baptized was affirmed by the 74th General Convention in Canon III.1. The purpose of this liturgy is to equip, support, and affirm the baptized in the world as they live out their baptismal covenant. Including this liturgy in the “Book of Occasional Services” would complement liturgies that are available, for example the resource “Ministry in Daily Life: A Guide to Living the Baptismal Covenant.” This liturgy would more directly enable congregations to support the baptized as they live out their baptismal covenant in their families, their communities, and their work.

### **Work Group: Leadership Development**

The Leadership Development work group responded to General Convention Resolutions, 2003–A060 and 2003–A063, which dealt with diversity in ordained leadership and in the ordination process. The work group developed a survey to analyze cultural diversity experiences in dioceses. The results of the survey and some interpretations are on the Office for Ministry Development website. Thirty-one dioceses responded to the survey. In summary, dioceses could identify minority groups in their diocese and knew that the Episcopal Church will need to reach out to these various groups. More specifically, the survey sought information about the ordination process and access to the process for persons of color. There is movement in some dioceses toward a more inclusive approach to recruiting and forming persons of color for ordained ministry. There is room for growth in this area. The survey asked about factors that support and barriers toward minority people in the ordination process. Generalizations indicate systemic and demographic factors may play important parts in the process of recruitment. The survey also asked about people under the age of 25 being recruited for ordained ministry. Again, there are some programs currently in place in some dioceses. There are a variety of descriptions of the programs that are in place and factors that may relate to increased numbers of persons under age 25 in the ordination process. The issues raised in the survey are whole Church issues. Questions that arise from this survey will need a very wide collaborative effort in order to hear the voices that speak to these issues and all the ways they impact congregations. SCMD will continue to explore the results of the survey in collaborative efforts.

The resource, “Cultural Diversity in the Ordination Process,” is being updated with an accompanying video that will be available to COMs. Province VIII began the resource’s update after some Bishops expressed a need for alternative tracks toward ordination. The Province VIII Inter-Cultural Ministry Council, the Province VIII ethnic ministry networks, the Office of Ethnic Congregational Development, the Office for Ministry Development, and the Jubilee Ministries contributed to this work.

In response to Resolution 2003–D060, the work group sought information on the ways that COMs function in the dioceses. An orientation resource for new COM members that will explain the work of diocesan Commissions on Ministry is being developed. It will have appendices that outline resources developed by COMs.

Additionally, this work group sought to connect leadership development resources with those groups or individuals who want to use these types of resources. An example initiative is Pastoral Leadership Search Effort (PLSE). The

focus of PLSE is to identify and recruit younger people for ordained leadership. The SCMD commends their efforts with the following resolution.

**Resolution A089 Pastoral Leadership Search Effort**

- 1 *Resolved*, the House of \_\_\_\_\_concurring, That the 75th General Convention recognize the importance of the
- 2 intentional presence of the voice and ministry of young adults in the Episcopal Church; and be it further
- 3 *Resolved*, That the 75th General Convention affirm the work of the Pastoral Leadership Search Effort (PLSE)
- 4 and fund the continuation of PLSE as an integral part of the work of leadership and ministry development in
- 5 the Episcopal Church; and be it further
- 6 *Resolved*, That the 75th General Convention request the Joint Standing Committee on Program, Budget and
- 7 Finance to consider a budget allocation of \$385,906 for the implementation of this resolution.

**EXPLANATION**

The 74th General Convention (Resolution 2003–A067) affirmed The Episcopal Church as a full partner in PLSE, which works collaboratively to identify, cultivate, and recruit exceptional young leaders. Today the PLSE database and community of 200+ PLSE Leaders and Congregations is a church-wide resource for creating discernment and ordination processes that welcome young and culturally-diverse applicants. Conclusion of the three-year Lilly Endowment/FTE PLSE pilot grant will terminate the Episcopal PLSE unless it is adopted as an ongoing initiative by The Episcopal Church. The initial three-year Lilly/FTE budget for Episcopal PLSE was \$931,128, to which the Episcopal denomination committed \$300,000 in matching funds. The budget allocation proposed in this Resolution for PLSE programmatic initiatives and operations in the next Triennium will accelerate efforts to decrease the average ordination age and increase the cultural diversity of the next generation of young Episcopal Church leaders.

**Work Group: Theological Education**

This work group concentrated on seven areas during this triennium:

1. The Conant Fund: is a dedicated trust fund held by the Episcopal Church. The fund provides continuing education opportunities to seminary faculty of the eleven seminaries accredited by the Association for Theological Seminaries (ATS). The SCMD’s granting decisions are based in part on the recommendation of a representative screening committee from these seminaries along with a representative from the SCMD. In 2005, the screening committee members were Dr. Rosemary Gooden (Seabury-Western), Ms. Thurma Hilton (SCMD), Dr. Deidre Good (GTS), Dr. Sheryl Kujawa (EDS), and Dr. John Kevern, (Bexley) and \$111,952 were awarded to thirteen faculty members.
2. 1% Plan for Support of Theological Education: The SCMD recommends to the House of Deputies Committee on the State of the Church that congregational contributions to seminaries be included in the Parochial Report, in the hope that it would encourage more congregations towards this goal.
3. The Data-Base project: was created to oversee training mandates, including those for anti-racism training, abuse prevention training, and other Title IV mandates with a goal of creating a website that could host the different training mandates, other resource materials and statistical analysis.
4. Continuing Education for clergy and lay professionals in response to General Convention Resolution 2003–A121: As of December 22, 2005 forty-nine dioceses responded to a survey on continuing education for clergy and lay professionals. The majority of dioceses have an application funding process and a continuing education plan for clergy but most do not have the same for lay professionals. The monitoring of compliance with continuing education plans was minimal. There is a positive movement in many dioceses to advocate for continuing education for both clergy and lay professionals. Several dioceses reported that they were working on new policies that would benefit both clergy and lay professionals. There is a heightened awareness of the need for quality education for leaders in the church.
5. Proclaiming Education for All (PEALL) was in response to General Resolutions 2003–A120 and 2003–B024. PEALL is a task force of educators created by the aforementioned resolutions which called for extensive study and strategic recommendations for theological education and lifelong Christian education and formation. PEALL has a diverse membership and connects with many facets of education in the church. Its goals will be

accomplished by: (1) creating ways for many educational networks, institutions, and individuals to be aware of and in touch with one another; (2) providing suggestions of strategic directions in education to the Executive Council, the General Convention, and stakeholders; and (3) providing a means for the rhetoric and vocabulary of education to be better understood and more common in the life of the church. Additionally, PEALL will share information about education, formation, and lifelong learning with the Episcopal Council of Seminary Deans, other educational networks, and with the wider church during the upcoming triennium. PEALL reports regularly to the Executive Council and the SCMD as well as to the 75th and 76th General Conventions.

6. Seminary Debt, in response to General Convention Resolution 2003-A064: The Society for the Increase of Ministry (SIM) in collaboration with the Episcopal Church Foundation (ECF) has begun work on this issue with their Fund for Future Leaders initiative. SCMD convened a meeting with all the participants mentioned in the resolution, and discussed all the points mentioned in the resolution. The group spent some time identifying as many initiatives as possible that are already happening around this issue of seminary debt. SCMD commends the work of SIM and ECF that seeks to reduce the debt of seminarians, and will continue to do its part to facilitate a many-faceted response to the issue of seminary debt. There are aspects of this issue that need to be more clearly articulated. It is apparent that there needs to be continued conversation about a variety of ways to reduce seminary debt. The approach to working on this issue could be done in several phases. SCMD is in the process of looking at some of the additional suggestions in order to envision a solution to the problem.
7. Seminary Reports: The SCMD includes in its membership a representative from the Council of Deans because the Board for Theological Education is one of its predecessors. The eleven Episcopal seminaries submit a report to SCMD each triennium:

**Berkeley Divinity School at Yale** has the distinction of being the only Episcopal seminary fully a part of a major university. Through its affiliation with Yale Divinity School, Berkeley offers a theological education that may be said to be “the best of both worlds:” the focused formation in Anglican worship, spirituality, theology and history of a denominational seminary, combined with the breadth of perspective of an ecumenical divinity school.

In the past three years, Berkeley’s affiliation with Yale was renewed, making the seminary fully accountable to university standards and expectations. With the Sterling Divinity Quadrangle fully renovated, Berkeley and Yale Divinity School together are expanding their faculty and curricular offerings in pastoral theology; developing significant connections to the worlds of business and politics through the Center for Faith and Culture; offering an intensive summer term together with the Institute of Sacred Music; and expanding opportunities for spiritual formation. In Berkeley’s own Anglican studies curriculum, a new leadership initiative is bringing the resources of the wider university to bear on the training of articulate, skilled clergy and lay leaders capable of responding to the challenges facing today’s church in a contentious and secularized society.

Like many schools, Berkeley has an immediate need of strengthening its financial base to provide additional scholarship support to students, have the means to make full advantage of the resources of the university, and actively participate in recruiting a new generation of young leadership for the church. It therefore anticipates a joint capital campaign with Yale Divinity School, based on a theme taken from its motto, “Going Beyond ...”

**Bexley Hall** was founded in 1824 as a “frontier seminary” and the first seminary west of the Appalachians. The visionary founder, Bishop Philander Chase of Ohio, intended the seminary to minister to the unique conditions prevailing outside the established East. In 1968, for the same visionary reasons, Bexley Hall removed to Rochester, New York to be part of a proposed theological consortium.

Bexley Hall has now reinvigorated its Ohio “roots” by re-establishing an accredited program with a new partner seminary, Trinity Lutheran, in Columbus, Ohio. This program will train students for ordained ministry in the Episcopal Church. Consistent with the “Call to Common Mission” accord between the Episcopal Church and the Evangelical Lutheran Church, which had its beginnings at Trinity, Bexley and Trinity also train ordinands by cross-fertilization, drawing on the respective strengths of each church’s academic and spiritual traditions. The sum is greater than the parts.

Additionally, Bexley maintains a satellite campus in a state-of-the-art facility in Rochester, New York. This venue offers the possibility of the traditional M.Div. degree, but in a radically compact format designed for commuters. Furthermore, the Bexley Institute, based in Rochester, offers continuing education, especially in Spiritual Direction, and creative alliances with diocesan training programs for local ministry formation. The ethos of Bexley Hall is best described as “liberal Anglo-Catholic.” At Bexley, this means a vision of clergy formation that does not force a dichotomy between doctrinal orthodoxy and radical social engagement. The faculty and students of Bexley Hall are committed to a doctrinal orthodoxy, Catholic worship, social progressivism, and the quest for Justice and Spirituality.

**Church Divinity School of the Pacific**, the Episcopal Seminary of the West, is distinguished by our association with the Graduate Theological Union (GTU). Through the combined resources of nine seminaries representing a broad range of Protestant denominations and Roman Catholic orders, and through faculty resources in Jewish, Buddhist, and Orthodox studies, the GTU offers more than 750 courses each year from more than 126 scholars.

In the past three years, we have seen significant growth in our online education programs. The Center for Anglican Learning and Leadership offers twenty-five distinct online classes, as well as short-term seminars and events such as the Epiphany West conference, bringing together international scholars to address critical issues in the church.

CDSP continues to support the work of our faculty, and has funded chairs in Liturgical Leadership, Church Music, and Old Testament, and has completed funding for a chair in Liturgics. We have also funded a significant portion of the St. Margaret’s Chair for Women and Ministry, which will be the first of its kind among seminaries in the Episcopal Church. In addition, we have received a major endowment gift for the work of CALL, allowing for further growth of this innovative program.

We are developing our upper campus as a retreat and conference center— a resource for CDSP, the GTU, and the whole Church. We will continue our faculty development in light of retirements and new visions of theological education, and are committed to remaining a place of dialogue and study for all.

Over the last three years, the **Episcopal Divinity School** has expanded our innovative degree and continuing education programs for clergy and laity committed to justice, compassion, and reconciliation throughout the church and the world. We have experienced marked growth in our lower-residency doctor of ministry program, which allows student the opportunity to study and participate in the life of the seminary during the two-week sessions in January and June. The school has increased its educational reach through online courses and flexible certificate programs. A grant of over \$1.5 million from the Lilly Endowment, Inc. in 2001 has created the Pastoral Excellence Program (PEP), a partnership between the school and the dioceses of northern New England (Maine, Vermont and New Hampshire) to provide services for underserved small congregations in rural areas. During the past year, the PEP program has grown beyond New England and is currently involved in developing online courses with the diocese of Wyoming. A partnership between the school and urban congregations, created through grants from the Barr and Saldiago Foundations in 2005, provides opportunities for urban fellows to organize communities of color around issues related to environmental racism. Resource developing is an important aspect of the school’s ministry and outreach. Recent projects include the “Peace Pins,” and the publication of two booklets by EDS president and dean, Stephen Charleston, *Good News* and the *Middle Way*, and *An Imagined Conversation on the Lambeth Commission*, by Ian T. Douglas. During Fall 2005, the school sponsored a course and lecture series on the Millennium Development Goals. Future plans include additional low-residency degree programs.

The mission of the **Episcopal Theological Seminary of the Southwest** is to prepare lay and ordained leaders who will equip the church to carry out God’s mission in a culturally diverse world, both perceptively and courageously, in the name of Jesus Christ. We are addressing cultural diversity by including an Hispanic Church Studies track within our M. Div. curriculum.

This is a time of transition for ETSS while we search for a new dean and president. We are very pleased to have the Rev. Dr. Philip Turner as our interim. Dean Turner leads with competence, character and pastoral presence.

We have completed funding for the John Hines Chair of Preaching and will be proud to honor the name of our beloved founder, Bishop Hines. Funding for a Chair in Christian Education and Youth Ministry is progressing, and we look forward to filling both of these chairs in the near future. A new curriculum designed for lay chaplaincy in our Master of Arts in Pastoral Ministry program has been approved by our faculty and board, and it is already attracting local applicants. Finally, our Online School ([www.etss.edu/OnlineSchool.shtml](http://www.etss.edu/OnlineSchool.shtml)) offers a range of learning opportunities from M.Div. academic credit courses and classes for continuing education units to several life-long learning courses that are offered on a rotating basis. We hope that this is a healthy beginning to our providing theological education to distant learners and continuing education opportunities for clergy.

**The General Theological Seminary**, the first seminary of the Episcopal Church and the only seminary founded by General Convention, is an Episcopal institution called to educate and form leaders for the church in a changing world. General combines a tradition of academic excellence with a strong emphasis on daily worship and a commitment to life in community.

General offers courses of study leading to the Master of Divinity degree, a core program of the Seminary designed primarily for those preparing for ordained ministry, a Master of Arts program specifically designed for lay persons, as well as advanced theological degrees and continuing education programs. Through General's innovative Programa Hispano/Latino, students may earn an M.Div. degree through a part-time program taught in Spanish. Study in New York City provides access to world-renowned educational institutions, museums, and libraries, including the Seminary's own St. Mark's Library, one of the finest theological collections in North America. General's comprehensive plan to redevelop its historic home in the heart of New York City is clearly the Seminary's most exciting initiative in decades. Key to this far-reaching plan is the Desmond Tutu Education Center. With 59 guest rooms and a high-tech conference facility, the complex will significantly enhance our ability to offer short-term and continuing education programs that are so essential to the needs of today's church. As it has for the last 189 years, General looks forward to serving the educational needs of those who minister in Christ's name with commitment, innovation, and enthusiasm.

**Nashotah House** was founded in 1842 as a mission to the American frontier; Nashotah House's mission today is the formation of men and women for ministries of congregational leadership, pastoral care, missions and evangelism, and church growth. Our magnificent, contemplative setting on a 365 acre wooded lake-front campus, our attractive, modern townhouses for married students and families, and our commitment to strong community life provide an excellent environment for preparation for parish ministry.

1. Our distinct emphases are: a disciplined spiritual life centered in the Anglican heritage of daily prayer, corporate worship, and the sacraments; academic discipline in the spirit of classical theological study; preparation for practical ministry as congregational leaders; active attention to contemporary social concerns in light of the Gospel; support for every student and family member in the personal challenges of vocational preparation; continuing education for clergy and lay leaders; and cultivation of a community which embraces all members in God's love.
2. Our major accomplishments during the last three years include: construction of additional married student housing; doubled enrollment since 2001; renovated classroom facilities; established cross-cultural and intensive parish internships for credit; instituted course in "Spanish for Ministry;" established Royal School of Church Music choral program for children of seminarians; and established Lake Country Youth Ministry for youth from Nashotah House and local area parishes with seminary interns serving as youth ministers.
3. Our major goals for the next three years are: establishment of a Doctor of Ministry program; to continue to grow our enrollment through outreach to a broader cross-section of dioceses; to increase our enrollment of women and minority students; to build a larger base of individual and parish contributors; and to continue campus renovation and expansion.

**Seabury-Western Theological Seminary**—Congregational Leadership in the service of God's Mission

Located adjacent to the Northwestern University campus in Evanston, Illinois, Seabury-Western is a seminary uniting the comprehensive traditions of the Episcopal Church. With the entire Chicago metropolitan area and the

resources of the eleven ACTS seminaries available to students and faculty, Seabury frames preparation for ordained and lay ministries in the Episcopal Church in an urban, multicultural, and ecumenical setting.

Seabury offers a course of study unique among Episcopal seminaries. Our curriculum coheres around the idea of “the Gospel Mission”. Because we believe preaching is central to contemporary missional ministry we place particular emphasis on student preaching both in the classroom and in the chapel. And because we believe congregations are the primary places where people engage God’s mission, we emphasize the resources and skills which congregational leaders need.

Seabury is at heart a praying community featuring daily, student-led worship. We understand theological education to be both a formative and transformative process, and we prepare men and women to lead congregations to face creatively into the challenges and opportunities which the 21st century offers. Our curriculum balances attention to leadership education, faith formation, congregational development, and the traditional basics of theological education.

Seabury offers the M.Div. and M.T.S. degrees during the academic year and the D.Min. in Congregational Development as a three-summer residency through the Seabury Institute. The best way to experience what Seabury is about is to come and spend some time with us. You are always welcome.

**The School of Theology of the University of the South: Sewanee.** A residential community of education and formation for ministry serving the broad whole of the Episcopal Church, the School of Theology at Sewanee is intimately related to a first-rate liberal arts college in the setting of an Episcopal university. It is the center of extraordinary programs for the whole church, including EFM, DOCC, and the CMSC. The seminary has small classes, a firm core curriculum corresponding to the church’s canons, a committed, balanced, highly published faculty, a full and rich liturgical life based solidly on the 1979 Book of Common Prayer in a glorious chapel, and commitment to Nicene faith, searching thought, welcome to all, and the mission of the Episcopal Church.

A few of the major accomplishments these past three years include an outstanding Interim Dean and now a new Dean, committed to common mission, scholarship, and spiritual formation for ministry; a renewal of the School of Theology’s sense of shared purpose in community; full enrollment and a dedicated student body; increased endowment for scholarships and a budget in the black; refurbished academic facilities; a highly successful self-study leading to reaffirmation of the accreditation of all programs by the Association of Theological Schools.

Major plans for the next three years include: a comprehensive review of the M. Div. curriculum with the possibility of curriculum revision; creation of a strategic plan for the School of Theology within the Strategic Plan of the University of the South; planning for greater racial and ethnic comprehensiveness; a review of the Programs Center and creative planning for the future of its programs; enhanced communication with dioceses sending students here; possible renovation of Cravens Hall for School of Theology purposes and programs: all to prepare the best leadership possible for the Episcopal Church in the 21st century.

**Trinity School for Ministry**, Ambridge, PA takes pride in a number of distinctive features. Coalesced into these distinctive features are a significant extension program which includes extension sites and online course delivery. Trinity also serves a constituency, which, though classically evangelical in the Anglican meaning of the term, serves not only the evangelical, but the charismatic and Anglo-catholic streams of the church as well. Trinity is located in the urban center of a small borough near a major metropolitan area which allows students a plethora of possibilities for ministerial development.

Within the past three years, Trinity has called a new Dean and President, The Very Rev. Dr. Paul F. M. Zahl, has in place its first full-time Academic Dean, and boasts a full complement of faculty, five of whom were called in 2005. A new Dean of Students and Director of Admissions joined the team, as well as a new Chief Operations Officer. Transition would be the key word to Trinity’s accomplishments recently.

The next three years face Trinity with the demands for advanced online education delivery with a plan to put two complete Master of Arts programs online; the addition of the S.T.M. and the Doctor of Educational Ministries degrees.

**The Virginia Theological Seminary** is pleased to offer full-time, residential theological education for the majority of its M.Div., MTS, and Anglican Studies students. With generous scholarship assistance, students are free to immerse themselves fully in the community's daily round of study, worship, and table fellowship.

The past three years have seen a significant growth of our Doctor of Ministry degree program in ministry development, and the creation of a new Educational Leadership track within the D.Min. program for chaplains, heads of school, and other leaders who work in Episcopal schools. Programs offered through our Lifetime Theological Education department have also expanded with the creation of our popular Fridays at the Seminary, new courses in the Evening School of Theology (formerly the Lay School), and a program for newly-ordained clergy in their first three years, made possible by a grant from the Lilly Endowment. Two new faculty residences were also built on campus.

As the next triennial period unfolds, VTS will engage in another round of strategic planning and visioning for the future, seeking to identify new ways of providing formation for our Church's lay and ordained leaders. Our commitment to overseas links with theological schools in other parts of the world will continue and will be strengthened, as will our commitment to providing cross-cultural immersions and internships for students and faculty. A new initiative offered by our Center for Lifetime Theological Education, and underwritten by the Lilly Endowment, will provide opportunities for continuing education and support of ecumenical clergy, nearing the mid-point of their ordained ministry, who serve small congregations. As always, we value our partnerships with other individuals, congregations, dioceses, and other institutions that serve the Church and the world.

**Resolution A090 Commend PEALL**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75th General Convention commend the work of PEALL
- 2 (Proclaiming Education for All) and affirm the continuation of this work as a key part of the future planning
- 3 for integrated, holistic education in the Church.

**EXPLANATION**

The work of PEALL has been representative of the Christian formation efforts across the broad spectrum of the Episcopal Church, and we wish to encourage a continuation of this work. There are no funding implications attached to this resolution.

**COMMISSION'S VISION FOR THE FUTURE**

The SCDME provides leadership in the field of ministry development. Revising the Title III canons allowed the Commission to do the underlying foundational work of articulating a vision of a Church committed to the encouragement and support of the ministry of all people who God has called into service. The Commission's next steps include:

- Continue to strengthen collaborations between all ministry development initiatives in the Church;
- Support the work of the diocesan commissions on ministry;
- Continue cultural diversity efforts in leadership development;
- Support the ongoing focus of theological education for everyone;
- Continue to encourage and support congregations in their support of ministry in daily life;
- Facilitate system-wide collaborations that strengthen the ministry and mission of the Church; and
- Continue evaluating the ways that Church systems promote ministry development.

**Resolution A091 Budget Appropriation for the Standing Commission on Ministry Development**

- 1 *Resolved*, That the 75th General Convention request that the Joint Standing Committee on Program, Budget
- 2 and Finance consider a budget allocation from the Canonical budget of the General Convention of \$141,000
- 3 for the meeting expenses of the Standing Commission on Ministry Development during the 2007–2009
- 4 triennium.

## STANDING COMMISSION ON NATIONAL CONCERNS

### MEMBERSHIP

|   |                                 |
|---|---------------------------------|
| The Rev. Canon Michael Barlowe, <i>Chair</i>          | California VIII, 2006           |
| Ms. Lillian Davis-Wilson, <i>Vice-Chair</i>           | Western New York II, 2006       |
| Ms. Karen O. Patterson, <i>Secretary</i>              | Southwestern Florida IV, 2006   |
| The Rev. Richard Aguilar                              | West Texas VII, 2009            |
| Ms. Linda L. Anderson                                 | Minnesota VI, 2009              |
| Dr. Thomas R. Bates                                   | Central Florida IV, 2009        |
| The Hon. James E. Bradberry                           | Southern Virginia III, 2009     |
| The Rt. Rev. John B. Chane                            | Washington III, 2009            |
| The Rev. Dr. Barbara T. Cheney                        | Connecticut I, 2009             |
| The Rev. Jan Davey                                    | Rio Grande VII, 2009            |
| Mr. Erin A. Ferguson                                  | Southwest Florida IV, 2009      |
| Mrs. Georgette Forney                                 | Pittsburgh III, 2006            |
| The Hon. Marge Kilkelly, <i>resigned 2005</i>         | Maine I, 2006                   |
| The Rev. Canon Dr. Eugene C. McDowell                 | Western North Carolina IV, 2006 |
| The Rt. Rev. M. Thomas Shaw III, SSJE                 | Massachusetts I, 2006           |
| The Rev. Dr. Richard L. Tolliver                      | Chicago V, 2006                 |
| Ms. D. Rebecca Snow, <i>Executive Council Liaison</i> | Alaska VIII, 2006               |

#### *Commission Representatives at General Convention*

Bishop John Chane and Deputy Michael Barlowe are authorized to receive non-substantive amendments to this report.

### SUMMARY OF WORK

The Standing Commission on National Concerns (SCNC) mission is “to identify, study and consider general policies, priorities and concerns about the theological, ethical and pastoral issues and strategies as to the ministries of this Church serving Christ, to strive for justice and peace among all peoples through the proclamation of the Gospel and to develop and recommend to General Convention comprehensive and coordinated policies and strategies applicable to the same.” [Canon I.1.2(n)(8)]

Such a broad mandate requires the Commission to work on a few areas of national concern, building on the work of previous triennia, responding to requests from General Convention and Executive Council, and identifying significant matters not previously addressed by the Commission. The Episcopal Church is a church of compassion and action, with prophetic and diaconal ministries that engage, comfort and confront society with the Good News of Jesus Christ.

Commission members have diverse perspectives and come from parishes and dioceses representing the breadth of opinion on issues of national concern. Together, as we worked, prayed, studied, and considered the issues before us, we found a unity that springs from our baptism, and that expresses itself in our mutual intention “to strive for justice and peace among all peoples.” (BCP 304)

We divided our work into three major areas: Civil Rights; Health and Economics. In meeting our responsibilities, the Standing Commission on National Concerns met six times during the triennium. One meeting was devoted to anti-racism training which was supportive of our work because many national concerns are exacerbated by racism. We also reviewed actions referred to the SCNC by General Convention and Executive Council; created an annotated bibliography for the Episcopal Church’s current discussions about marriage, and the respectful handling of certain remains from the 9/11 terrorist attack in New York.

## CIVIL RIGHTS

The Executive Council invited our Commission to prepare an annotated bibliography for a church-wide conversation on the subject of marriage. The Civil Rights working group took responsibility for that effort and notification was sent to dioceses, bishops, and seminaries and the HOB/D listserve soliciting resources. Through this research, we learned that our own church members are doing creative research, thinking, and writing on marriage. The bibliography was presented at our September 2005 Commission meeting, and passed on to the Executive Council. The document is available: [www.episcopalchurch.org](http://www.episcopalchurch.org)

The SCNC Report to the 74th General Convention concluded with a question from the baptismal covenant: “Will you strive for justice and peace among all people, and respect the dignity of every human being?” Response: “I will, with God’s help.” (BCP 305) Since the 9/11 attack on the World Trade Center and the Pentagon, the threat to the basic civil rights of all people within our nation, especially during times of declared “emergency,” has been a growing concern. An inherent climate of suspicion is spawned by such heightened homeland security amidst the declared war on terror.

Furthermore, disasters such as Hurricane Katrina exposed a disturbing social undercurrent regarding racism and class. In society as a whole, there is a widening gap between those people who are rich and those who are poor. There is a marked, overall decrease in the willingness or ability of our social and cultural systems to uphold the dignity of all people. Some observers have noted a mean-spiritedness that permeates our social interaction with each other. All this sharpens the call to the Church, the Body of Christ in this day, to point the way to a healthier, holier, and more complete way of living together. To that end we offer the following resolutions:

### Resolution A092 Applaud Anti-Racism Work

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention applaud the training provided by
- 2 the Anti-Racism Committee and Church Center staff; the training’s encouragement of the church’s membership
- 3 to appreciate cultural differences and assistance in helping us understand the negative effects of racism,
- 4 prejudice and other types of oppression; and the committee’s encouragement of the leadership of the Episcopal
- 5 Church at all levels to become totally inclusive of diverse groups in their midst by the 76th General Convention.

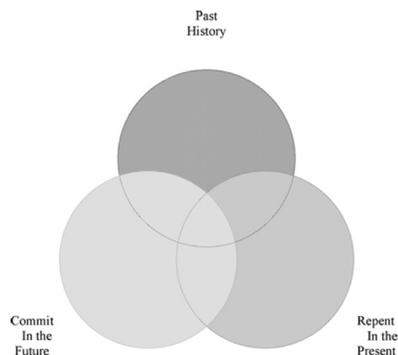
### Resolution A093 Reconciliation Task Force

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention appoint a National Reconciliation
- 2 Task Force of 12 members (3 bishops, 3 clergy, 6 lay persons) reflecting diverse classes, genders, ages, races,
- 3 and cultures, to work over the next two triennia with the Anti-Racism Committee and appropriate Church
- 4 Center offices: to identify the inequalities and imbalances that negatively affect diverse groups in the church;
- 5 to formulate strategies to correct the inequalities and imbalances and to implement those strategies; and be it
- 6 further
- 7 *Resolved*, That the Task Force solicit personal stories of oppression and repentance, as well as liturgical
- 8 expressions of reconciliation encouraged, and that these stories and liturgical expressions of past and
- 9 contemporary situations be shared in an open, passionate, respectful process so that our limited horizons
- 10 might be expanded and our witness in the world enhanced; and be it further
- 11 *Resolved*, That the Task Force will report in writing on its program activities, strategies and progress annually
- 12 to the Standing Commission on National Concerns and to the 76th and 77th General Conventions; and be it
- 13 further
- 14 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 15 to consider a budget allocation of \$33,000 for the implementation of this resolution.

## EXPLANATION

Through resolutions over the past 15 years, the General Convention has indicated its intention to eradicate racism and unify the church. The time has come to be in relationship and work for change in our churches and communities.

The Reconciliation Task Force offers the Church an opportunity to unashamedly study our past, repent in the present, and commit to full inclusion by a time certain in the future, and its work would be the following:



**Past History:** The Task Force would work with ministries and committees to gather data from a historical perspective and formulate ideas and questions for beginning conversations.

**Repent in the Present:** The Task Force would coordinate new initiatives begin undertaken by the various ministries to solidify efforts and continue new conversations on contemporary issues.

**Commit in the Future:** The Task Force would develop strategies for an on-going response to the Gospel, thereby supporting healing, wholeness, and reconciliation and work to bring about an: **Anti-Racist Church** that is a reconciled Church that respects cultural differences and advocates equality and balance among its diverse groups.

### Resolution A094 Federal Statutory Protection

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention support federal statutory protection
- 2 for the right of all citizens to vote in local, state and federal elections, especially provisions prohibiting imposition
- 3 of discriminatory practices or identification requirements; and be it further
- 4 *Resolved*, That these actions be communicated to the Office of Government Relations for action and distribution
- 5 to the Episcopal Public Policy Network.

#### EXPLANATION

The rights of the citizenry to participate in the political processes are the foundation of our democratic form of government. Even so, our nation’s history tells the story of our struggle to include all the people in those processes. For example, the Voting Rights Act enacted in 1965 outlawed direct barriers to participation by racial and ethnic minorities. Sections 5 and 203 of the temporary provisions of the Voting Rights Act, prohibiting discriminatory changes affecting the right to vote, will expire on August 6, 2007, unless renewed by Congress. In recent elections, various identification requirements, disqualifications based on criminal status and election processes that do not permit individuals to vote out of precinct or to have such votes validated or counted have raised again the specter of intentional exclusion of certain categories of voters.

### Resolution A095 Gay and Lesbian Affirmation

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention reaffirm the Episcopal Church’s
- 2 historical support of gay and lesbian persons as children of God and entitled to full civil rights; and be it further
- 3 *Resolved*, That the 75<sup>th</sup> General Convention reaffirm the 71st General Convention’s action calling upon “municipal
- 4 council, state legislatures and the United States Congress to approve measures giving gay and lesbian couples
- 5 protection[s] such as: bereavement and family leave policies; health benefits; pension benefits; real-estate
- 6 transfer tax benefits; and commitments to mutual support enjoyed by non-gay married couples”; and be it
- 7 further
- 8 *Resolved*, That the 75<sup>th</sup> General Convention oppose any state or federal constitutional amendment that prohibits
- 9 same-sex civil marriage or civil unions.

#### EXPLANATION

For at least thirty years, and even as debate about the role of gay and lesbian people within the Church has continued, successive General Conventions have recognized the equal claim of gay and lesbian persons to the civil rights

enjoyed by all other persons. In 1994, General Convention (1994–D006) called on all levels of government to support legislation giving same-sex couples the same legal protections as non-same-sex married couples. In light of recent legislative actions in several states, and a proposed federal constitutional amendment, an affirmation of the Episcopal Church’s support for equal rights is warranted.

### Resolution A096 Create Consortium

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on National Concerns to create a consortium to secure people with expertise from seminaries and other
- 3 institutions of scholarship and learning to research and produce informative papers and curricula on major
- 4 issues of national concern from Episcopal perspectives, and to make them accessible to the church; and be it
- 5 further
- 6 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 7 to consider a budget allocation of \$25,000 for the implementation of this resolution.

### EXPLANATION

In our concern for and interest in civil rights issues, we noted a need for scholarly work to illuminate issues of national concern and to aid the church in responding from a position of research and knowledge of the factors involved. We therefore turned our attention toward a consortium of scholars and institutions for the preparation of papers on the major issues of the day within the purview of this Commission. These papers, written from the Episcopal perspective, would offer guidance to the General Convention, and could be widely distributed to the Church to inform dioceses, parishes and individuals as they make crucial economic, ethical and moral decisions in ministry and mission.

### HEALTH

In 1991, the 70th General Convention passed a resolution (1991–A010) calling for a plan that would allow universal access to health care. In 2003, the 74th General Convention passed a resolution (2003–A124) restoring the Standing Commission on Health without providing the necessary funding for the Commission and staff position in Health Care at the Church Center. Because health care issues are becoming more complex and costly with noticeable moves toward universal access, SCNC strongly urged the Executive Council to find funding and appoint the Standing Commission on Health.

In the interim this Commission has explored ways that our congregations and communicants can navigate the difficult maze of healthcare in the present climate we recommend these resources:

- The National Episcopal Health Ministries (NEHM), with its mission of promoting health ministry in the Episcopal Church, assists local congregations in reclaiming the Gospel mission of health and wholeness, thereby leading the way for congregations to become vibrant caring places of health and wholeness. NEHM’s manual, *Steps to a Health Ministry in Your Local Episcopal Congregation*, is an excellent source for learning the ingredients necessary to begin a health ministry in our churches. Available online: [www.EpiscopalHealthMinistries.org](http://www.EpiscopalHealthMinistries.org).
- The International Parish Nurse Resource Center, with its mission of promoting the development of quality parish nurse programs through research, education and consultation, is an excellent supplement. More information is available online: [www.parishnurses.org](http://www.parishnurses.org).

### Futile Care

Fueled by the rising costs of medical care, many hospitals and some states have adopted a relatively new policy of health care called “Futile Care.” In general, Futile Care Policy means that a hospital can make a decision regarding the likelihood of a patient’s recovery, and may conclude that further treatment is futile. That decision can then be conveyed to the patient’s family. If such a policy is in place, the hospital has the right to discharge that patient and it is not a policy that would be advertised.

It would be wise for patients and loved ones to inquire if their state or hospital has a Futile Care Policy before seeking care. If patients or loved ones are aware of such a policy at a health-care institution, they can begin the

process of arranging for alternative care (such as hospice, home health care, and skilled nursing facility) when the decision is made to release the terminally ill patient.

In order to reduce the stress of an already difficult time, it is imperative that family members or loved ones make preparations before a patient is hospitalized. Information must be gathered that will assure the best outcome for the patient. This will include reviewing the patient's insurance coverage limitations, obtaining knowledge about the care and requirements of a public hospital vs. that of a private hospital and looking into specific state health regulations imposed on hospitals in that state, i.e., the provision of a case worker to help identify alternative care and to assure linkage of the patient to appropriate care before the patient is released from the hospital. Most importantly, the patient's wishes must be known and the supporting documentation made and on hand to assure that those wishes are carried out.

The question of Futile Care Policies, like the question of assisted suicide and euthanasia, raises a point made well in the Executive Summary of *Assisted Suicide and Euthanasia - Christian Moral Perspectives*, prepared by the Committee on Medical Ethics of the Episcopal Diocese of Washington: "We suggest that the final approach that the Church takes to assisted suicide and euthanasia should lead us to take account of the underlying, broader question concerning care for the critically ill and dying: How can we enable one another to die a good Christian death?" As new issues arise in the future, we commend this question and the entire study as a basis for continued review and reflection.

## ECONOMICS

As Christians we have been taught to believe that when we consider the needs of others before our own needs we will still have enough. This may be naïveté and mystery to the secular mind; but as the people of God, this is the awareness of the miracle of the unmerited, unconditional, unending love of God in our lives and we have no choice but to respond in gratitude.

Several centuries ago, Adam Smith and the early advocates of capitalism expanded this Christian reflection and assumed a world of civility, complete with communal, kindhearted and sharing people. In his work *Wealth of Nations* and *The Theory of Moral Sentiments*, Smith presented the human being as a social creature, moved by self-interest but also by altruism. He believed this to be a natural law.

Today, Capitalism bears little similarity to the capitalism of Smith's theory. Smith's capitalism was driven by four moral indicators. Sympathy was the basis and the first among these; utility and then benefit followed, with the consideration of profit being the least important of the four. Today the common standard of value, even the value of the human being, is dominantly driven by profit.

With few exceptions, the Anglican Church has been an "impartial spectator" throughout this procession of capitalism from its one form to another. Much of what the church offers as "guiding principles" is actually more about levels of control than about discernment of meaning. The Church has left the defining of capitalism to a type of technical rationality, which has limited the concept of capitalism to calculations of what is the most efficient means. This is not proclaiming the Gospel. Mirroring the culture that continues to counterfeit Adam Smith's notion of capitalism, the Church too is becoming dangerously intimate with goals of maximizing personal happiness, pleasure, individual interest, and money.

It does not seem the Church can redefine capitalism for our society; however, the Church can prophetically call for civility in the true sense of the word. The following reports and resolution are offered in the Grace of this call.

### Offshore Outsourcing

Taking parts of a company's operation offshore, or *offshoring* as it's commonly called, is certainly not a new idea. The "MADE IN CHINA" label has appeared on products for decades. As Western companies took their process expertise overseas, and as the global transportation infrastructure developed to make shipping of raw materials, subassemblies, and finished products practical and cost effective, offshore manufacturing became commonplace. What is new is that the global digital infrastructure built in the 1990s is now making it just as possible to perform information-based activities anywhere in the world and to instantaneously deliver the results anywhere else in the world. This development has essentially made much more of the work of the modern organization "placeless."

Offshore outsourcing is essentially the cross-border re-allocation of labor. It is the manifestation of Adam Smith's classic economic theory on a wider scale. Smith's theory states that labor resources are best used when work tasks are divided among different workers to enable specialization. This specialization creates trans-national trade, where countries produce goods and services that they excel in and later exchange with other countries for goods and services they cannot produce at competitively affordable costs. In the United States, both the private and public sectors participate in offshore outsourcing of jobs. For example, Stella Hopkins of the *Charlotte Observer* conducted a survey that found that forty states, as well as the District of Columbia, have food stamp help desks that use operators in other countries. In response to states outsourcing of jobs and domestic political pressure, more than two-thirds of our state legislatures are working on bills to limit outsourcing of state contracts.

Both Democratic and Republican elected officials assert that offshore outsourcing is the inevitable result of postindustrial economies, both advanced and developing, that are seeking comparative advantage, which will result in a higher standard of living for everyone. N. Gregory Mankiw, Chief Economic Advisor to President George W. Bush, speaking at a White House News Briefing on the 2004 Economic Report of the President, as released by the White House, February 9, 2004, states: "Outsourcing is just a new way of doing international trade. We are very used to goods being produced abroad and being shipped here on ships or planes. What we're not used to is services being produced abroad and being sent here over the Internet or telephone wires...I think outsourcing is a growing phenomenon, but it's something that we should realize is probably a plus for the economy in the long run." President George W. Bush made the following remarks in a presentation at the World Bank on July 17, 2001: "Those who protest free trade are no friends of the poor. Those who protest free trade seek to deny them their best hope for escaping poverty." It was during the Clinton administration that the United States ratified the North American Free Trade Agreement. The Clinton Administration also signed on with the World Trade Organization, in which the avowed goal of all countries is to bring about a world of free trade.

Often the debate over the pros and cons of offshore outsourcing is framed as a difference of opinion between those persons who promote free trade versus the advocates of economic isolationism. Christians can broaden the parameters of the discussion by reframing the question to include a moral dimension. We could begin by asking, "As it relates to the phenomenon of offshore outsourcing, do we have the right set of policies in place today to create the world we want our children to live in?" Thus, reflecting on the ethics of offshore outsourcing in light of the Biblical imperative to promote justice requires us to critically examine the articulated benefits of offshore outsourcing.

Writing from the viewpoint of the business community in *Offshore Outsourcing: Path to New Efficiencies in IT and Business Processes*, authors Nandu Thondavadi and George Albert identify six reasons why offshore outsourcing is crucial for today's businesses: cost reduction, increased focus on core operations, improvements in process quality, access to a deep talent pool, more rapid processes and product development and product and process innovation.

Lou Dobbs, author of *Exporting America: Why Corporate Greed is Shipping Jobs Overseas*, and an opponent of offshore outsourcing, asserts that there are a lot of misconceptions to address when we finally do begin dialogue about offshore outsourcing and free trade. He identifies twelve myths: 1: Outsourcing American jobs is good for our economy; 2: Outsourcing has improved productivity growth and the creation of high-value jobs. 3: Outsourcing is simply a part of free trade, and classical economists like Adam Smith and David Ricardo would have loved it. 4: Our economy and consumers are strong enough to run large chronic deficits, and historically a trade surplus is a sign of a weakening economy. 5: The only alternative to free trade is protectionism or economic isolationism. 6: Job retraining is the way to deal with outsourcing. Whenever industries and jobs have left our shores, we've retrained the workers for better jobs. That'll happen this time. 7: Outsourcing benefits everyone. Look at what happens when Honda outsources to the United States and builds cars here. The United States is insourcing as many jobs as it's exporting. 8: The goal of outsourcing jobs overseas is to increase productivity, not simply to cut wage costs. 9: When Corporate America outsources jobs overseas, it enlarges its knowledge base and creates not only more jobs here but high-value jobs. 10: We want to see countries like India prosper. Outsourcing helps their economies and their workers. 11: U.S. multinationals are outsourcing because Americans aren't well enough educated to fill

the jobs. 12: U.S. companies have to compete in a world market. Even if everyone agreed that outsourcing is terrible, there's no way to stop it.

The Biblical imperative to promote justice also requires us to examine existing international protocols protecting workers' rights and actively engaging in ministries to promote their implementation.

Albino Barerra, Professor of Economics and Theology at Providence College, summarizes the Biblical imperative that should be our guide in reflecting on the subject of offshore outsourcing: "We have a dual obligation to be efficient in our use of the goods of the earth and to cooperate with one another in our economic work. God entrusted the earth to our care as we use it by satisfying human needs in the most efficient way while eliciting collaborative work through the division of labor... The moral obligations that tell us to assist the poor of the world by opening our markets also call us to help displaced workers find another place in the economy. Our duties toward poor nations and displaced domestic workers are not mutually exclusive. They can be satisfied simultaneously, but only if people are willing to sacrifice for each other's well-being." (*Christian Century*, September 21, 2004, p.27)

### **The "Invisible" Poor**

Throughout the cities, towns and villages of much of the low country of Texas, Louisiana, Mississippi, Alabama, Florida, Georgia, and North and South Carolina, strong storms and hurricanes continue to expose the vulnerability of those unable to leave an epicenter, unable to rebuild from what was lost, and unable to hear a voice that offers words of tangible hope, much less words proclaiming significant justice.

Today, New Orleans is a city that is only one-tenth the population of what it was before Hurricanes Katrina and Rita. Because of the inability to see an economically feasible means of returning and rebuilding their lives and homes in New Orleans, many of those who lived and worked in and around this city, and found their identity there, will never return. However, our culture's lack of significant concern for the economic vulnerability and loss of identity of these citizens began to dehumanize and threaten their lives and the lives of their children long before August 29, 2005. The Episcopal Church does not need years of study to realize the direct correlation between being under-employed (an annual income of less than \$10,000) and having no choice in whether or not to return to this city. The Church must stand with the people who have no choice; the Church must also ask why, even though all of God's children are promised "the abundant life," they have no choice. One of the lessons we are learning from such events is that those immediately affected are a microcosm of the economic horrors facing the poor throughout our country.

The "invisible" poor are found in all of our urban communities. Many urban-based issues are beginning to be addressed by such groups as The Church in Metropolitan Areas. This particular group, made up of forty urban priests and deacons, came about as a direct result of Resolution 2000-C006 passed at the 73<sup>rd</sup> General Convention. It asks that the Church be engaged with cities as they strive to be economically sustainable, environmentally safe, and where citizens are able to access employment, rely on social networks, and express political will.

After the natural disasters of 2005, the significance of the Gospel imperative of the work mandated by Resolution 2000-C006 is obvious. The Episcopal Church must call for all workers to have the necessary income to allow any full time worker to be financially able to pay for adequate housing, food, clothing, and medical care.

Along with such groups as The Church in Metropolitan Areas, the Standing Committee on National Concerns encourages the Episcopal Church to find the capacity to reflect theologically and to speak with authority about urban communities, poverty, social exclusion and public policy. The Church must also seek and find ways to engage with the public and private sectors of our society in dealing with the issues of poverty.

The massive destruction caused by these and other events of nature should challenge the spending priorities of both the nation and the Church. It presents the Church with a challenge, not only to help our sisters and brothers in these devastated areas for an extended period of time, but also to address the serious inequities in our society, which were unmasked by these storms and other catastrophic events.

### **Resolution A097 First Responders Network**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Executive Council to
- 2 establish an ad hoc committee to develop a network whose members are uniquely equipped to lead, guide,
- 3 mentor, and participate in early response to both national and international disasters and to equip, train,
- 4 educate, and coordinate efforts with other early response endeavors, working in conjunction with Episcopal
- 5 Relief and Development and the Office of the Suffragan Bishop for Chaplaincies, as appropriate; and be it
- 6 further
- 7 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$ 33,000 for the implementation of this resolution.

### **EXPLANATION**

There is a new ministry evolving within our Church. It is a ministry of reaching beyond the borders of our individual dioceses and even our nation to such places as the hurricane ravaged Gulf Coast, as well as the hill country of Pakistan and Eastern India. Groups are already in place that are uniquely equipped to act as both mentor and guide to any church based group wishing to serve in this ministry. These people would be able to work with older youth groups and adults of all ages. They would have the capability to work fast and hard, with joy and compassion. They are also making a strong effort to place all that they experience within the context of worship and theological reflection. From a tactical standpoint, because of their connectedness with the Episcopal Church, they are able to identify congregations near the epicenter of almost any disaster. From their dealings with Katrina they have come to realize that people from the “outside” are needed early on, and in some capacity, through the entire ordeal. Other aspects of this ministry could complement the work of ERD in any country where natural disasters have occurred or are on-going. For example, a network of 20 to 30 climbers with altitude training and experience could literally save an entire village.

### **FINANCIAL REPORT**

The budget for the Commission the 2004–2006 triennium was \$71,000. As of the time of this report, we have expended approximately \$50,500. Expected total expenditures for this triennium are \$60,000.

During the 2007–2009 triennium, the Commission will meet approximately five times, with a requested budget of 75,000, distributed as follows: \$30,000 in 2006, \$30,000 in 2007, and \$15,000 in 2008.

### **CONCLUSION**

During this past triennium, the Standing Commission on National Concerns worked diligently at fulfilling the mission that we had been given by the canons of the church. Looking ahead to the next three years, we suggest the following matters of national concern for consideration by this Commission: hunger issues, clean water availability, public education, concerns raised by The Church in Metropolitan Areas, and networking for early disaster response. Let us never lose sight of our Baptismal Covenant to “respect the dignity of every human being.”

## STANDING COMMISSION FOR SMALL CONGREGATIONS

[www.episcopalchurch.org/congdev/Rural/Rural.htm](http://www.episcopalchurch.org/congdev/Rural/Rural.htm)

### MEMBERSHIP

|   |  |
|---|--|
| The Rt. Rev. Larry Maze, <i>Chair</i>               | Arkansas VII, 2006                               |
| The Rev. Canon Kristi Philip, <i>Vice-Chair</i>     | Spokane VIII, 2009                               |
| Ms. Karen DuPlantier, <i>Secretary</i>              | Louisiana IV, 2006                               |
| Ms. Ramona Burroughs                                | South Dakota VI, 2006                            |
| Mr. Frank Connizzo                                  | Kansas VII, 2009                                 |
| The Rt. Rev. Thomas Clark Ely                       | Vermont I, 2009                                  |
| The Very Rev. Canon H. W. Herrmann, SSC             | Quincy V, 2006                                   |
| The Rt. Rev. James J. Shand                         | Easton III, 2009                                 |
| Ms. Bonnie Studdiford                               | Maine I, 2006                                    |
| Mr. Lonell Wright                                   | Louisiana IV, 2009                               |
| Ms. Terry Roberts, <i>Executive Council Liaison</i> | Minnesota VI, 2006                               |
| The Rev. Ben E. Helmer, <i>Staff Liaison</i>        | <i>Missioner for Rural and Small Communities</i> |

### SUMMARY OF WORK

The Standing Commission for Small Congregations' (SCSC) canonical mandate is to “concern itself with plans for new directions for small congregations” [Canon I.1.2(n)(2)]. The past triennium was a time of connecting, of listening, and of resource-development and sharing for this Commission. In their conversations, members and Church Center Staff agreed that the life and health of small congregations is of interest and concern to a number of organizations and ministry areas within the Episcopal Church.

There were three Commission meetings in the triennium: in Chesterfield, MO, August 2004; New Orleans, LA, April 2005; and Burlington, VT, August 2005.

Commission members attended meetings of groups whose work includes small congregations: The Standing Commission on Ministry Development, the Domestic Missionary Partnership, the Small Church Total Ministry Consultation, and Living Stones Partnership. Contact was made with the Council of Seminary Deans, the Rural Ministries Network (formerly Rural Workers' Fellowship), and the Office of Ethnic Congregational Development.

The Commission has begun conversation with the Church Pension Fund with respect to issues of compensation and benefits as they pertain to clergy serving in small congregations. The Commission met with the Rev. Rebecca McLain, new director of the Church Deployment Office, to discuss deployment issues of special concern to small congregations. During their August, 2005 meeting, Commission members visited three small congregations in the Diocese of Vermont and had conversations with their leadership about congregational vitality.

SCSC would like to commend the Rev. Ben Helmer and the Office of Congregational Development for their hard work and dedication to small congregations. Their work has made a significant difference in the life of the church.

### Telling the Stories of Vital Small Congregations

During the triennium, the work of the Commission and staff support has focused on vitality in small congregations. Commission members gathered information from individuals and groups as well as sharing the material in the Small Church Growth Strategy Handbook prepared by the Rev. Ben Helmer and other Church Center staff. The handbook includes the document “Expanding Mission and Vitality in Small Congregations: A Strategy Affirming and Strengthening the Ministry of Small Churches” which was adopted by the 74<sup>th</sup> General Convention in Resolution 2003–A133. The handbook lists several “benchmarks” of vital small churches in the Episcopal tradition, including:

- Availability of the Eucharist and other sacraments;
- Participatory worship that mediates God's presence and helps transform people for baptismal living;
- Local engagement in determining strategies for mission and ministry in partnership with the Bishop;

- Understanding and supporting mission direction and priorities;
- Openness to possibilities and a willingness to embrace new opportunities for mission;
- Broad-based, collaborative decision-making in which the community takes ownership of decisions;
- Collegiality and collaboration between local leaders and leaders from beyond the community.

Another important part of building vitality in small congregations is learning from the experiences of a variety of congregations, some of these stories are:

**Trinity Church, Hermantown, Minnesota** *Average Sunday Attendance: 60*

Trinity Church, Hermantown, was formed when two churches merged after realizing that they could no longer afford the traditional way of doing ministry. The two congregations had worked together previously and had been yoked for part of the time. After a period of discernment, they moved to a new area that has growth in the community. They bought an existing church building and modified it to suit Episcopal worship.

In the summer of 2005, they ordained and commissioned a third ministry team. The congregation is served by a permanent deacon and a supervising priest from a nearby church. Trinity Church is involved in the local community and in the diocese and offers an intentional welcome to new members. Their process of forming the new congregation was slow, deliberate, and locally-determined, and valued the assistance of several experienced mentors. (Reported by Terry Roberts)

**St. Martin's Church, Palmyra, Maine** *Average Sunday Attendance: 27*

St. Martin's Episcopal Church is literally at a crossroads— situated at the only occupied corner of a four-way intersection. They are at another kind of crossroads as they work through a transition in clergy leadership. Outreach ministry has been a source of vitality and energy for this small congregation. Their parish hall, a former Grange hall, houses a library with computers that serve a literacy program. Turkey pie suppers, the literacy program, the library, and a county food bank are among outreach efforts, parish leaders report.

Two local fundraising events involve church members as well as people from the wider community. Placing more emphasis on outreach and less on buildings and grounds was an important decision. As with many small congregations, St. Martin's is challenged to spread ministry more widely. There have been gratifying moments as their work continues: the “thank-you's” from literacy program clients and additional help in maintaining the building and grounds. (Reported by Bonnie Studdiford)

**St. James, Tanana, Alaska** *Average Sunday Attendance: 12*

St. James' Episcopal Mission, Tanana, is on the north bank of the Yukon River, about 130 miles west of Fairbanks, and can only be reached by airplane or, in the summer, by a 12-hour boat ride. The Alaska Native Village is a community of 350 people that is wrapped in the river culture.

Anglican ministry began there in the 1860s by Archdeacon Robert McDonald, a Canadian missionary. St. James' is now a part of the Episcopal Church and the Rev. Canon Ginny Doctor has served as missionary since 1993. With her leadership, St. James' began identifying leaders and the diocese provided training events to equip and empower parishioners to take responsibility for ministry.

In the summer of 2000, John Star, a much respected elder in the community was ordained a transitional deacon, an event that became a rallying point for the congregation. More people began to share in the ministry, now a core of six people, including two priests—Canon Doctor and one resident of the village—are the “ministry team.” Also, many lay leaders participate in ministry.

Key indicators of mission are present: Giving has increased and St. James' gives ten percent to the diocese as well as to other causes. The congregation is rehabilitating its facilities. The average Sunday attendance has increased. There is talk of “calling a deacon” and the Sunday service “happens” with or without clergy.

The congregation's largest challenge is to increase monetary giving now that needs have been identified. Everything in Alaska, and particularly in the villages, is expensive. Overall, though, there is a sense of gratefulness for all they have been able to do. It is possible to worship in the church when the outside temperature is –60 degrees.

The Yukon River flows about 100 feet from St. James'. Canon Doctor says that every time she finishes Sunday Eucharist, she flings open the door to look at the river. "Then I wonder, what more will God bring us in our river of ministry?" (Reported by Ramona Burroughs and the Rev. Canon Ginny Doctor)

**St. John's, Camden, Arkansas** *Average Sunday Attendance: 37*

Camden, once a thriving river town and a leading community in Arkansas, has experienced a decline in population and vitality over a number of years. St. John's was once a large parish, but with the population decline, it is now a small mission congregation.

Five years ago, St. John's entered into a mutual ministry model with the team consisting of administrators, preachers, visitors, teachers, and two who were identified as potential priests. It was a difficult five years, because there were not a set of directions and there were times of confusion and feeling stuck. Recently with 80 percent of the congregation on board with the concept of mutual ministry, they celebrated the commissioning and licensing of the ministry team, and the ordination of two priests.

Today, the church is engaged in multiple ministries, including a nursing home ministry, an adult Bible Study, noonday prayers and meditation every Wednesday, an ecumenical health clinic, a full bell choir, and growing visibility in the community. Their percentage giving to the diocese is among the highest in Arkansas.

St. John's now believes that ministry comes in and through their own congregation. This venture has brought the whole congregation into a more loving and close-knit group that hopes to grow in number as they have grown in spirit. (Reported by St. Johns' Ministry Team)

**St. Andrew's, Colchester, Vermont** *Average Sunday Attendance: 100*

St. Andrews, located in a suburb of Burlington, has grown enough to move out of the "small church" category. Several years ago, the church almost closed, according to their priest, the Rev. Lisette Baxter. When she arrived, they embarked on an intense program of listening and today there are many indicators of vitality in the parish as a Christ-centered parish where people care for each other and are actively involved in outreach and hospitality. People can express concerns without fear and share their faith. There is conversation around stewardship of time, talent, and treasure.

The church building was recently expanded to add a larger nave, church school rooms, and office space. They are focusing on worship, spirituality, education, and outreach while they adjust to the new space. A visioning group is testing new ideas and sharing wisdom.

Growth at St. Andrew's has stretched its finances, for example, the challenge of a larger diocesan contribution and a desire for additional secretarial staff. St. Andrew's hopes the diocese will be a partner in providing leadership and administration training.

Baxter's advice to other congregations: "At all cost, keep your prayer and study life alive. Keep Jesus at the center. Don't be too busy so you can model a lifestyle that is not running in a thousand and one directions. Trust the Spirit." (Reported by Lonell Wright)

**St. Anne's, Omak, Washington (Diocese of Spokane)** *Average Sunday Attendance: 25*

St. Anne's, near the Canadian border, serves the small towns of Omak and Okanogan as well as a sparsely-populated area dotted with fruit orchards and ranches. About five years ago when their part-time, non-resident priest retired, St. Anne's considered entering into a cluster arrangement with three other small churches in the region. That plan proved to be impractical, so they began a reorganization. They were served during that time by supply priests and one member was licensed as a pastoral leader. At first there was panic and uncertainty, but eventually there was room for change and new direction.

A clear mission statement, annual goal-setting sessions, diocesan mission imperatives, and assistance from the diocese helped St. Anne's to focus and move forward. St. Anne's was able to identify people's gifts and to share ministry. Stanalee Wright was ordained after participating in a diocesan education and formation program. Ministries

include children's ministry, a vacation Bible school, and an adult study group. Looking ahead, they will be guided by their mission statement, "brainstorming sessions," the Spirit's presence and an attention to focus.

The challenges, Wright said, have come from two shortages: money and time. But members are encouraged as they feel God's presence, nurture the children in their midst, overcome fears, and pitch in to help. Wright isn't sure they've arrived at "vitality," but they are on their way. "I have no idea where God is taking us, but it is certainly turning out to be quite a ride," she said. (Reported by Kristi Philip)

### **Resolution A098 Small Church Growth and Strategy Handbook**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Office of Congregational
- 2 Development to distribute to all Diocesan Bishops the resource *A Handbook for Small Church Growth and Strategy*,
- 3 including all future revisions; and be it further

### **EXPLANATION**

It is estimated that some 70 per cent of congregations in the Episcopal Church are classified as small congregations, with an average Sunday attendance of 100 or fewer. Many of these congregations have achieved vitality in their lives and ministries. The *Handbook for Small Church Growth and Strategy*, a collection of resources developed by the Office of Congregational Development and field tested in congregations, provides background materials and strategies for strengthening congregations. Another facet of that work is sharing the stories of vitality in small congregations that have flourished by a variety of means.

### **FINANCIAL REPORT**

The Standing Commission for Small Congregations will meet approximately four times during the next triennium. This will require \$7,000 for 2007, \$15,000 for 2008 and \$9,000 for 2009 for a total of \$31,000 for the triennium.

## STANDING COMMISSION ON STEWARDSHIP AND DEVELOPMENT

### MEMBERSHIP

|  |                                     |
|--|-------------------------------------|
| Mrs. Angela M. Daniel, <i>Co-Chair</i>                 | Upper South Carolina IV, 2009       |
| The Rev. Dr. W. Richard Hamlin, <i>Co-Chair</i>        | Michigan V, 2006                    |
| Ms. Susan T. Erdey, <i>Secretary</i>                   | New York II, 2006                   |
| The Rt. Rev. Gordon P. Scruton, <i>Co-Facilitator</i>  | Western Massachusetts I, 2006       |
| Mrs. Pamela S. Wesley Gomez, <i>Co-Facilitator</i>     | Connecticut I, 2009                 |
| The Rev. John Fritschner, <i>Chaplain</i>              | Alabama IV, 2009                    |
| Ms. Patricia Abrams                                    | Chicago V, 2009                     |
| Canon Sharon L. Davenport                              | Northwestern Pennsylvania III, 2006 |
| Ms. Kelsey Kemp  | Northwest Texas VII, 2009           |
| Mrs. Joan O. Kline                                     | Southwest Florida IV, 2006          |
| Ms. Blanca Rivera                                      | Milwaukee V, 2006                   |
| Mr. Thomas R. Gossen, <i>Executive Council Liaison</i> |                                     |
| Ms. Terry Parsons, <i>Staff Liaison</i>                |                                     |

### Meetings

The Commission met four times in the triennium: January 21-24, 2004, July 13-16, 2004, January 9-12, 2005, and July 20-23, 2005.

### CHARGE

The Standing Commission on Stewardship and Development (SCSD) mandate is “to hold up before the Church the responsibility of faithful stewardship of time, talent and treasure in grateful thanksgiving for God’s gifts. It shall recommend strategies for stewardship education throughout the Church with special sensitivity to the cultural and linguistic diversity of our Church. It shall recommend programs for long-range planning and development, ensuring that other Church bodies, including the Executive Council, are part of the process. It shall assure that there is an official, periodic gathering, interpretation, evaluation and reporting of stewardship from through the Church. It shall help coordinate all church-wide fund-raising activities.” [Title I, Canon 1.2(n)(9)]

### SUMMARY OF WORK

The Standing Commission on Stewardship and Development (SCSD) is a diverse group of individuals who share a deep commitment to the formation of Christians who are called to be stewards of the Gospel, stewards of God’s gifts, and stewards of creation. The “theology of stewardship,” as articulated in the Commission’s Report to the 74th General Convention (2003 Blue Book p. 268-274) informed our discussions regarding our work for the triennium, as did the process of articulating the Commission’s Stewardship Statement.

Our increasing experience is that there is a disconnect between faith, values and money. The relentless pace and complexity of our lives has brought with it an increasing disconnect between faith, values, and money. Resources, mentors, coaches, and models are needed that can offer simple, strategic and systemic models to help individuals align their lives with their faith. SCSD addressed such issues as mission funding for the church, including guidelines for a campaign for the entire church; online donations and the need for a debt education program; the need for a ministry to the wealthy; seminary preparation on stewardship for clergy; the withholding debate; and the importance of coordinating efforts with other Committees and Standing Commissions.

### Mission Funding

As the result of General Convention Resolution 2003–A140 and the urging of SCSD, a Task Force was established to develop short and long-term mission funding to articulate specific entrepreneurial initiatives in a strategic plan. The Mission Funding Task Force was constituted and presented a report on its findings to SCSD. As per its

canonical charge, SCSD endorsed the recommendation that, with the other issues this triennium, the best course of action would be to encourage the new Presiding Bishop to move forward with mission funding.

In a letter to the members of the Joint Nominating Committee for the Election of a Presiding Bishop, the SCSD expressed its belief that the new Presiding Bishop should have the “ability to discern and to clearly articulate vision; the ability to articulate and to live into a strong theology of stewardship; the experience and the confidence to facilitate a major capital campaign and to personally solicit major gifts.”

### **Standing Commission on Stewardship and Development Stewardship Statement**

The Commission’s work was informed by the prayerful creation of a statement proclaiming its beliefs and commitment to stewardship. SCSD recommends that all vestries, parishes and dioceses formulate their own statements. Terry Parsons, the Church Center’s Missioner for Stewardship, facilitated the process and the final version was adopted for publication in July 2005 with members signing the document.

**WE BELIEVE** in a generous, loving, and self-giving God.

#### **WE BELIEVE THAT:**

- All that we are and all that we have comes from God.
- God has been generous to us so that we can be generous to others.
- That we are a society that is challenged by an addictive, self-destructive relationship with money and possessions.
- Christ longs to set us free from this bondage and restore us to life-giving relationships with God, each other, and all creation.

#### **WE COMMIT OURSELVES TO:**

- Staying close to Jesus who is the one who revitalizes and transforms us.
- Discerning God’s will for our lives through the holy habits of daily prayer, study, weekly worship, Sabbath, tithing, and other intentional spiritual practices.
- Living enthusiastically, sharing ourselves (all that we are) and our gifts from God (all that we have) to be instruments of God’s reconciling love in the world.
- Giving to God the *first* portion of our time, talent, money and all our resources – not merely the leftovers.

**WE PLEDGE OURSELVES** to dare to imagine, initiate, and create personal and corporate ministries that can be outward and visible signs of God’s kingdom on earth.

**WE INVITE** individuals, congregations, and dioceses to join us in this lifelong, joyful, transforming, and liberating response to God’s call to us. This includes the General Convention mandates for 0.7% giving to meet the Millennium Development Goals, the 1% giving to seminaries, 50/50 giving, and Christian witness at life’s end through planned giving. And, we encourage them to develop their own stewardship statements that can be catalysts for living Christ’s gospel in fresh ways in this generation.

### **Debt Education**

The Commission discussed the church as a source of debt education. The church must become a safe place to talk about money, financial planning, and debt including the conversation about the relationship between the debt culture and the online culture. Parishes are encouraged to parallel the acceptance of online donations with debt education, and to explore accepting debit, rather than credit, online.

### **Questionnaire for Seminaries**

SCSD continued the work of the previous triennium by holding a meeting at a seminary and drafting a questionnaire for seminaries and seminarians to identify and foster stewardship education in seminary education. This work was completed under the guidance of The Rev. Dr. Richard Hamlin and will need to be completed in the next triennium.

### **Approval of Executive Council Plans**

Meeting January 11, 2005 in San Antonio, Texas, the SCSD, according to its canonical responsibilities, approved a plan for a limited solicitation of funds for the renovation of the Chapel of Christ the Lord at the Episcopal Church Center. At that same meeting, the SCSD discussed possible sources of funding from various foundations to support extra-budgetary mission opportunities may become available to DFMS. The SCSD recommended that

the Executive Council adopt a policy to “further the mission and ministry of the Church, including seeking funding through foundation grants” with the necessary mechanism needed for implementation.

### **2003 General Convention Resolutions**

The Commission only dealt with the two resolutions referred to all CCABs. In response to *GC Resolution 2003–A010*, all but two of our members received anti-racism training and those who have not are planning to participate in training. The Commission has not produced any materials that would require adding “Anglican Communion” to a publication as per *GC Resolution 2003–D011*.

### **Office of Stewardship and TENS**

The SCSD continues to be thankful for the work of the Office of Stewardship and The Episcopal Network for Stewardship (TENS) in promoting responsible stewardship and stewardship formation in the Episcopal Church. We commend to the church their websites, particularly for their lists or resources and materials: [www.tens.org](http://www.tens.org) and [www.episcopalchurch.org](http://www.episcopalchurch.org).

### **Recommendations for the Next Three Years and Beyond**

During the next triennium, the Commission shall:

- Connect with seminaries, seminarians, local bishops, and diocesan stewardship leaders at meetings.
- Continue the dialogue about online giving and monitor developments in that area, with special consideration to generational differences and to issues of consumer debt.
- Continue to look at the stewardship formation of clergy and of early enquiry on stewardship theology and practice of those seeking ordination.
- Consider issues related to environmental stewardship, sustainable development, implementation of millennium development goals, and the possibilities for individual, congregational, and diocesan investments in community development banks.

## **75<sup>TH</sup> GENERAL CONVENTION RESOLUTIONS**

### **Resolution A099 Stewardship and Ordination**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct that bishops and/or
- 2 Commissions on Ministry include on written applications for postulancy a question about the applicant’s
- 3 theology and practice of stewardship.

### **EXPLANATION**

Since clergy have a primary responsibility for stewardship formation, it is crucial that conversation about the theology and practice of stewardship be part of the discernment process and continuing formation of clergy.

### **Resolution A100 Christian Formation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct all Commissions, Committees,
- 2 Agencies, and Boards (CCABs) to respond to the crisis in Christian formation in the Episcopal Church by
- 3 including in their deliberations and work during the next triennium the task of nurturing the selfless, responsible,
- 4 and faithful use of resources for the growth, health, and mission of the church and report on their work to
- 5 the 76<sup>th</sup> General Convention; and be it further
- 6 *Resolved*, That the following CCABs give special focus to this work: the Standing Commission on Liturgy and
- 7 Music, to provide collects and special forms of prayers of the people and other resources to emphasize
- 8 formation; the Standing Commission on Domestic Mission and Evangelism to design strategies for incorporating
- 9 formation into all areas of parish life; and be it further
- 10 *Resolved*, That program areas, particularly Ministries with Young People, Congregational Development, and
- 11 Ethnic Congregational Development, report their work in formation to the Executive Council for inclusion
- 12 in its report to the 76<sup>th</sup> General Convention; and be it further
- 13 *Resolved*, That the House of Deputies Committee on the State of the Church provide a comprehensive report
- 14 on formation (as defined in this resolution) throughout the Episcopal Church and present its report to the
- 15 76<sup>th</sup> General Convention.

EXPLANATION

The SCSD has determined that there is a formation crisis in the church. The selfless, responsible, and faithful use of resources is a hallmark of the Christian way of life and essential for the growth, health, and mission of the church. The SCSD recognizes the influence of legislative bodies (CCABs) and program groups in the life and work of the church, and seeks their active involvement in the forming of stewards of all ages.

**Resolution A101 Stewardship of Relationships**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That as our Baptismal Covenant calls us “to seek and serve Christ in
- 2 all persons, loving [our] neighbors as [ourselves],” that members of the 75<sup>th</sup> General Convention offer themselves
- 3 to an individual from whom they have become separated, asking Christ’s forgiveness from that person before
- 4 the close of this Convention; and be it further
- 5 *Resolved*, That members of the 75<sup>th</sup> Convention, upon returning to their worshipping communities, invite their
- 6 church to participate in a similar act of reconciliation.

EXPLANATION

God gives us to each other as gifts and we are called to be good stewards of these relationships. Something of God resides in each of us, and we confirm that each time our bodies absorb the body and blood of Christ. This resolution models a way of looking beyond ourselves to see Christ in the face of our neighbor.

**Resolution A102 Culture of Debt**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct each diocese, over the
- 2 course of the next triennium, to offer training, education, and resources that promote the healthy role of
- 3 money in our lives, biblical teachings about financial matters, and the faithful habits of budgeting, sharing,
- 4 saving, responsible handling of debt, and life and estate planning. The Office of Stewardship is directed to
- 5 train a team of trainers capable of leading these diocesan events; and be it further
- 6 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 7 to consider a budget allocation of \$30,000 for the implementation of this resolution.

EXPLANATION

The average American family carries over \$9,000 in consumer debt, while the average after-tax savings rate has plummeted to 0.2%. Young adults (25 and under) are the fastest growing segment of the population filing personal bankruptcies. In addition to the cost to personal and family spiritual life, personal debt poses a profound threat to the spiritual, emotional, and financial health of congregations. Debt has the capacity to cripple our future.

Building on Resolution 2003–D033 (Encourage basic financial teaching) passed by the 74<sup>th</sup> General Convention, the Standing Commission on Stewardship and Development urges the Episcopal Church to commit to the well-being of others, society, and the world by taking a leadership role in making the church a safe, skilled place in which to help people address the serious issues of debt, greed, hyper-consumerism, and cultural pressures that encourage people to spend beyond their means.

**Resolution A103 Worship Resources**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That during the first year of the 2007–2009 triennium, the chairs
- 2 of the Standing Commission on Stewardship and Development and the Standing Commission on Liturgy and
- 3 Music, in consultation with the Office of Stewardship and the Liturgical Officer, appoint an ad-hoc committee
- 4 of not more than eight persons, including two members of the Standing Commission on Stewardship and
- 5 Development and two members of the Standing Commission on Liturgy and Music, to collect and develop
- 6 intergenerational worship resources with stewardship themes for presentation to the 76<sup>th</sup> General Convention;
- 7 and be it further
- 8 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 9 to consider a budget allocation of \$20,000 for the implementation of this resolution.

## EXPLANATION

We understand the call to Christian stewardship to be a call to live more fully into our baptismal promises. Furthermore, it involves every aspect of our lives. These propositions were detailed more fully in the Standing Commission on Stewardship and Development's report to the 74<sup>th</sup> General Convention, particularly in the section presenting a theology of stewardship and advocating a personal discipline of holy habits. (2003 Blue Book, p. 268ff)

For many in our church, Sunday worship is the only venue for Christian formation. Sunday worship is a crucial time for forming and reinforcing our understandings of Christian living. Consequently, it is essential that our resources for worship include a wide variety of materials which reflect broad and pervasive understandings of stewardship. There is also a need for the collection and creation of additional worship resources to including collects, forms of the Prayers of the People and Post-communion prayers to strengthen and broaden the ways these messages can be delivered in worship.

Such resources could take a variety of forms. At the very least, there is a need for a variety of collects rooted in the baptismal vows and the practice of holy habits which could be used to conclude the Prayers of the People; for a post-communion prayer that more explicitly links the Eucharist with our stewardship of the Gospel, of our lives, and of our world; for patterns of developing offertory sentences which link the mission of the church with invitation to gratitude and generosity. There are undoubtedly many other needs and possibilities, as well.

What is needed is collaboration between gifted and creative liturgists and committed and innovative thinkers about stewardship. Such collaboration could produce much needed resources to enrich our worship and thereby greatly enhance faithful stewardship in our members.

## BUDGET APPROPRIATION

Through December of 2005, the Commission spent \$23,794 on meetings and other expenses. The Standing Commission on Stewardship and Development will hold four meetings in the next triennium for a cost of \$50,000.

## SUMMARY

The Standing Commission on Stewardship and Development faithfully submits this report to the 75<sup>th</sup> General Convention with the hope that, above and beyond the many issues facing The Episcopal Church and the world, our gratitude and our belief that "all that we are and all that we have comes from God" make us good stewards of God's gifts. In the words of the Commission's Stewardship Statement: "We invite individuals, congregations, and dioceses to join us in this lifelong, joyful, transforming, and liberating response to God's call to us."

## STANDING COMMISSION ON THE STRUCTURE OF THE CHURCH

### MEMBERSHIP

|   |   |
|---|---|
| John Wood Goldsack Esq., <i>Chair</i>                   | New Jersey II, 2006                             |
| The Rt. Rev. James Elliot Curry, <i>Vice Chair</i>      | Connecticut I, 2009                             |
| The Rev. Stuart Brooks Keith III, <i>Secretary</i>      | Colorado VI, 2009                               |
| The Rev. H. Jay Atwood                                  | Fort Worth VII, 2006                            |
| Mr. Justin Chapman                                      | Minnesota VI, 2006                              |
| The Rt. Rev. Bruce MacPherson                           | Western Louisiana VII, 2006, <i>replaced by</i> |
| The Rt. Rev. Clifton Daniel                             | East Carolina, IV, 2006                         |
| JoAnn B. Jones Esq.                                     | Pennsylvania III, 2009                          |
| The Rev. John David Lane                                | Southwestern Virginia, III, 2006                |
| Ms. Barbara G. Mann                                     | South Carolina IV, 2009                         |
| Mr. David R. Pitts, <i>Special Rep, PHD</i>             | Louisiana IV, 2006                              |
| The Rt. Rev. V. Gene Robinson                           | New Hampshire I, 2006                           |
| Hon. Margaret N. Tinsman                                | Iowa VI, 2006                                   |
| Ms. Mary Ann Weiss                                      | Lexington IV, 2009                              |
| Dr. Delbert C. Glover, <i>Executive Council Liaison</i> | Western Massachusetts I, 2006*                  |
| The Rev. Canon Anthony Jewiss, <i>Staff Liaison</i>     | Los Angeles, VIII                               |

\* resigned from Executive Council June 2005, liaison position vacant thereafter

These persons attended one or more meetings: The Very Rev. George Werner, President of the House of Deputies; Ms. Bonnie Anderson, Vice-President of the House of Deputies and Chair, General Convention Task Force; the Rev. Canon Rosemari Sullivan and the Rev. Dr. Gregory Straub, Executive Officers of the General Convention; the Rev. Reynolds Cheney II, Chair, HD Committee on the State of the Church; Alexander Webb II, of the General Convention Office.

#### *Commission Representatives at General Convention*

The Rt. Rev. James Elliot Curry for the House of Bishops and John Wood Goldsack, Esq. for the House of Deputies are authorized to receive non-substantive amendments to this report.

#### *Meetings of the Commission*

The Standing Commission on the Structure of the Church met four times during the triennium. In addition, three members served on the General Convention Task Force.

### SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on the Structure of the Church mandate is to examine the functioning of the Committees and Commissions of the Church. This triennium, the Commission studied the organization of the Committees, Commissions, Agencies and Boards of the General Convention (CCABs). We found that over the years the CCABs have evolved into a Hydra with overlapping parts, inconsistent names, and unclear mandates. The accompanying resolutions in this report are an attempt to regularize the Committees and Commissions where differences seem to be unnecessary. The Appendix of this report describes this multifaceted system as it currently exists and names its parts in a coherent way. It is our hope that future commissions will explore ways to simplify further the Commission, Committee, Agency and Board (CCAB) structure of the Church and refine the defined terms.

Guiding our work is the belief that the structure of the church should promote and serve the mission of the church: "To restore all people to unity with God and each other in Christ." We also believe the Church must be structured in a way that facilitates the flow of ideas and energy, and that promotes accountability, flexibility, and good stewardship.

**STRUCTURE OF COMMITTEES AND COMMISSIONS**

The Structure Commission makes the following proposals: (a) Standing Commissions shall consist of 12 appointed members (3 Bishops, 3 Priests or Deacons, 6 Lay Persons); (b) each Standing Commission shall have an Executive Council liaison and a Church Center staff member, both with seat and voice, but without vote; (c) appointments to Standing Commissions shall be made in a timely manner; (d) each Church Center program office shall be specifically linked to a Standing Commission; (e) the Standing Commission on Health, re-established in 2003, shall be fully funded; (f) Executive Council shall continue to organize committees related to its ongoing work, but the work of committees which report to Executive Council (HIV/AIDS and Criminal Justice, for instance) be moved to appropriate Standing Commissions or discontinued at the end of each triennium; (g) at the end of each triennium, Standing Commissions shall be encouraged to evaluate the work that they will undertake in the new triennium and make recommendations as to the structural, human, and financial resources needed to accomplish it.

*Standing Commissions*

The first three resolutions we propose concern Standing Commissions. At the moment, Standing Commissions vary greatly in size from 11 to 24 with little rationale for such disparity; we propose a uniform size. Having an Executive Council and Church Center staff liaison for every Standing Commission would enhance the flow of information, reduce redundancy, and expand the wealth of expertise and experience on Commissions. Youth and Christian Formation are program areas without the benefit of a Standing Commission that would make policy proposals through General Convention. And finally, the Health Standing Commission needs to be funded if we are to stand by the decision of the last Convention to form such a Commission.

**Resolution A104 Amend Canon I.1.2: Standing Commissions**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.1.2 is hereby amended to read as follows:
- 2 **Sec. 2 (a)** The General Convention by Canon may establish Standing Commissions, to study and *draft policy*
- 3 ~~*proposals make recommendations to the General Convention*~~ on major subjects considered to be of continuing
- 4 concern to *the mission of the Church*. The Canon shall specify the ~~size, composition and~~ duties of each such
- 5 Commission. Standing Commissions shall be composed of *three (3) Bishops, three (3) Priests and/or Deacons*
- 6 of this Church and *six (6) Lay Persons*, who shall be confirmed adult communicants of this Church in good
- 7 standing. Priests, Deacons and Lay Persons ~~may but need not~~ *are not required* to be members of the House of
- 8 Deputies.
- 9 **(b)** The terms of all members of Standing Commissions shall be equal to the interval between the regular
- 10 meeting of the General Convention preceding their appointment and the adjournment of the second
- 11 succeeding regular meeting of the General Convention, and such terms shall be rotated so that, as near as
- 12 may be, the term of one half of the members shall expire at the conclusion of each regular meeting of the
- 13 General Convention. The term of a member shall become vacant in the event of two absences from
- 14 meetings of the Commission occurring in the interval between successive regular meetings of the General
- 15 Convention unless excused by the Commission for good cause.
- 16 **(c)** The Presiding Bishop shall appoint the Episcopal members, and the President of the House of Deputies
- 17 the Lay and other Clerical members, of such Commissions as soon as practicable after the adjournment
- 18 of the General Convention, *but not later than ninety (90) days following the close of General Convention*. Episcopal
- 19 members appointed after the adjournment of any General Convention at which a Presiding Bishop is
- 20 elected shall be appointed by the Presiding Bishop-elect. Vacancies shall be filled in similar manner;
- 21 provided, however, that vacancies occurring within one year of the next regular General Convention shall
- 22 not be filled unless so requested by the Commission.
- 23 **(d)** The Presiding Bishop and the President of the House of Deputies ~~may~~ *shall* jointly appoint members
- 24 of the Executive Council as liaison persons to provide for communication between the Executive Council
- 25 and any *each* Commission. Notice of such appointments shall be given to the Secretaries of both Houses.
- 26 Such appointed liaison persons shall not be members of the Commission and shall have voice but not
- 27 vote. The reasonable expenses thereof shall be provided for by the Executive Council. Each such
- 28 Commission shall have *a member of the Presiding Bishop's staff appointed by the Presiding Bishop to assist in its work*.

1 *Each such Commission shall have the power to constitute committees and to request the services of Executive*  
 2 *Council staff, and, subject to the Commission's budget, engage the services of consultants and coordinators*  
 3 *necessary to the carrying on of its work.*

4 **(e)** The Presiding Bishop and the President of the House of Deputies shall be members *ex officio* of every  
 5 Commission with the right, but no obligation, to attend meetings, and with seat and vote in the deliberations  
 6 thereof, and shall receive their minutes and an annual report of their activities; *Provided*, that the said  
 7 presiding officers may appoint personal representatives to attend any meeting in their stead, but without  
 8 vote.

9 **(f)** The Executive Officer of the General Convention shall, not later than ~~the month of January~~ *one hundred*  
 10 *and twenty (120) days* following the meeting of the General Convention, notify the members of the respective  
 11 Houses of ~~their~~ *the* appointments upon Commissions and ~~their~~ *the* duty to present Reports to the next  
 12 Convention. One year prior to the opening day of the Convention, the Executive Officer of the General  
 13 Convention shall remind the Chairs and Secretaries of all Commissions of this duty.

14 **(g)** Every Commission appointed by the Presiding Bishop and the President of the House of Deputies,  
 15 and when convened shall be organized by electing a chair, vice-chair and secretary. In the event that the  
 16 Commission is not convened as above provided within six months from the date of adjournment of each  
 17 Convention, one-third of the members may take such action as shall be necessary to convene the  
 18 Commission. After the Commission shall have been convened, and its officers chosen, the Chair or, in  
 19 the absence of the Chair or in the Chair's inability or refusal to act, the Vice-Chair shall be empowered to  
 20 call a meeting and fix the time and place and shall do so upon signed request of one-third of the members.

21 **(h)** It shall be the privilege of either House to refer to a Commission any matter related to the subject for  
 22 which it was appointed; but neither House shall have the power, without the consent of the other, to  
 23 instruct the Commission as to any particular line of action.

24 **(I)** It shall be the duty of each Commission to give appropriate notice in the Church press of issues before  
 25 it and the time and place of meetings at which such issues are to be considered, together with instructions  
 26 as to the manner in which members of the Church may address their views to such Commission.

27 **(j)** Every Commission shall prepare a Report, which, together with any minority Report, shall be sent, not  
 28 later than 150 days prior to the opening day of each Convention, to the Executive Officer of the General  
 29 Convention, who shall print and distribute the same, as far as practicable, to all members of said Convention.

30 **(k)** The Report of every Commission presented at the General Convention shall:

- 31 1. Set forth the names of its original members, any changes in membership, the names of all those who  
 32 concur in and all those who dissent from its recommendation, and shall further state, if less than a  
 33 majority of its entire membership sign the Report, their authority for presenting it.
- 34 2. Summarize the work of the Commission, including the various matters studied, the recommendations  
 35 for action by the General Convention and drafts of Resolutions proposed for adoption to implement  
 36 the recommendations of the Commission.
- 37 3. Include a detailed report of all receipts and expenditures, including moneys received from any source  
 38 whatsoever, during the preceding interval since the last meeting of the General Convention, and if it  
 39 recommends that it be continued, the estimated requirements for the ensuing interval until the next  
 40 regular meeting of the General Convention.

41 **(l)** Every Commission, as a condition precedent to the presentation and reception of any Report in either  
 42 House, in which such Commission proposes the adoption of any Resolution, shall, by vote, authorize a  
 43 member or members of that House, who, if possible, shall be a member of the Commission, with such  
 44 limitations as the Commission may impose, to accept or reject, on behalf of the Commission, any  
 45 amendments proposed in such House to any such Resolution; *Provided, however*, that no such amendment  
 46 may change the substance of the proposal, but shall be primarily for the purpose of correcting errors. The  
 47 name of the member or members of the particular House upon whom such authority has been conferred,  
 48 and the limitations of authority, shall be communicated in writing to the Presiding Officer of such House  
 49 not later than the presentation of such Report in that House. The application of this Rule in either House  
 50 may be suspended, in any particular case, by the majority vote of the members of such House.

1 (m) Every Commission whose Report requests expenditure out of the funds of the General Convention  
 2 (except for the printing of the Report) shall present to the Joint Standing Committee on Program, Budget,  
 3 and Finance its written request, on or before the first business day of the session, and all Resolutions  
 4 providing for any such expenditures shall be immediately referred to the Joint Standing Committee on  
 5 Program, Budget, and Finance. No proposition involving such expenditures shall be considered unless so  
 6 presented and until after report of the Joint Standing Committee on Program, Budget, and Finance.

7 (n) There shall be the following Standing Commissions:

8 1. A Standing Commission on Anglican and International Peace with Justice Concerns. ~~consisting of 14~~  
 9 ~~members (4 Bishops, 4 Priests and/or Deacons and 6 Lay Persons)~~. It shall be the duty of the  
 10 Commission to develop recommendations and strategies regarding common ministry opportunities  
 11 and concerns with other Provinces of the Anglican Communion as to the work of this Church and  
 12 the Anglican Communion on issues of international peace with justice and to make recommendations  
 13 pertaining thereto to the Presiding Bishop, the Executive Council and the General Convention.

14 2. A Standing Commission for Small Congregations, ~~consisting of 10 members (3 Bishops, 2 Priests~~  
 15 ~~and/or Deacons, and 5 Lay Persons)~~. It shall be the duty of the Commission to concern itself with  
 16 plans for new directions for Small Congregations.

17 3. A Standing Commission on Constitution and Canons, ~~consisting of 12 members (3 Bishops, 3 Priests~~  
 18 ~~and/or Deacons, and 6 Lay Persons)~~. ~~The Standing Commission shall:~~ *It shall be the duty of the Commission*  
 19 *to:*

20 i. Review such proposed amendments to the Constitution and Canons as may be submitted to the  
 21 Commission, placing each such proposed amendment in proper Constitutional or Canonical form  
 22 including all amendments necessary to effect the proposed change. The Commission shall express  
 23 its views with respect to the substance of any such proposal only to the proponent thereof; *Provided,*  
 24 *however,* that no member of the Commission shall, by reason of membership, be deemed to be  
 25 disabled from expressing, before a Legislative Committee or on the floor of the House of  
 26 membership, personal views with respect to the substance of any such proposed amendment.

27 ii. Conduct a continuing comprehensive review of the Constitution and Canons with respect to their  
 28 internal consistency and clarity, and on the basis of such a review propose to the General  
 29 Convention such technical amendments to the Constitution and Canons as in the opinion of the  
 30 Commission are necessary or desirable in order to achieve such consistency and clarity without  
 31 altering the substance of any Constitutional and Canonical provisions; *Provided, however,* that the  
 32 Commission shall propose, for the consideration of the appropriate Legislative Committees of the  
 33 two Houses, such amendments to the Constitution and Canons as in the opinion of the Commission  
 34 are technically desirable but involve a substantive alteration of a Constitutional or Canonical  
 35 provision.

36 iii. On the basis of such review suggest to the Executive Council and the Domestic and Foreign  
 37 Missionary Society such amendments to their respective By-laws as in the opinion of the  
 38 Commission are necessary or desirable in order to conform the same to the Constitution and  
 39 Canons.

40 iv. Discharge such other duties as shall from time to time be assigned by the General Convention.

41 4. A Standing Commission on Domestic Mission and Evangelism consisting of ~~16 members (2 Bishops,~~  
 42 ~~6 Priests and/or Deacons and 8 Lay Persons)~~. It shall be the duty of the Commission to identify, study  
 43 and consider major general policies, priorities and concerns as to the domestic mission of this Church.  
 44 This shall include a review of the shaping of new patterns and directions for evangelism particularly  
 45 in rural and metropolitan areas. The Commission shall develop and recommend to the General  
 46 Convention comprehensive and coordinated policies and strategies to restore all people to unity with  
 47 God and each other in Christ.

48 5. A Standing Commission on Ecumenical and Interreligious Relations ~~consisting of 18 members (6~~  
 49 ~~Bishops, 6 Priests and/or Deacons and 6 Lay Persons)~~. ~~Its duties~~ *It shall be the duty of the Commission*  
 50 *to recommend to the General Convention a comprehensive and coordinated policy and strategy on*

- 1 relations between this Church and other Churches, and this Church and other religions, to make  
 2 recommendations to General Convention concerning interchurch cooperation and unity, and  
 3 interreligious dialogue and action, and to carry out such instructions on ecumenical and interreligious  
 4 matters as may be given it from time to time by the General Convention. It shall also nominate for  
 5 appointment by the Presiding Bishop, with the advice and consent of the Executive Council, persons  
 6 to serve on the governing bodies of ecumenical and interreligious organizations to which this Church  
 7 belongs by action of the General Convention, who shall report to the Presiding Bishop, Executive  
 8 Council and the Standing Commission on Ecumenical and Interreligious Relations.
- 9 6. A Standing Commission on Liturgy and Music ~~consisting of 16 members (4 Bishops, 4 Priests and/or~~  
 10 ~~Deacons and 8 Lay Persons)~~. ~~In addition, the~~ *The* Custodian of the Book of Common Prayer shall be  
 11 a member *ex officio* with voice, but without vote. ~~The Standing Commission shall:~~ *It shall be the duty of*  
 12 *the Commission to:*
- 13 i. Discharge such duties as shall be assigned to it by the General Convention as to policies and  
 14 strategies concerning the common worship of this Church.
  - 15 ii. Collect, collate and catalogue material bearing upon possible future revisions of the Book of  
 16 Common Prayer.
  - 17 iii. Cause to be prepared and to present to the General Convention recommendations concerning the  
 18 Lectionary, Psalter, and offices for special occasions as authorized or directed by the General  
 19 Convention or House of Bishops.
  - 20 iv. Recommend to the General Convention authorized translations of the Holy Scripture from which  
 21 the Lessons prescribed in the Book of Common Prayer are to be read.
  - 22 v. Receive and evaluate requests for consideration of individuals or groups to be included in the  
 23 Calendar of the Church year and make recommendations thereon to the General Convention for  
 24 acceptance or rejection.
  - 25 vi. Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982  
 26 and other musical publications regularly in use in this Church and encourage the composition of  
 27 new musical materials.
  - 28 vii. Cause to be prepared and present to the General Convention recommendations concerning the  
 29 musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of  
 30 its rendition.
  - 31 viii. At the direction of the General Convention, *to* serve the Church in matters pertaining to policies  
 32 and strategies concerning Church music.
- 33 7. A Standing Commission on Ministry Development ~~consisting of 24 members. Nine members shall~~  
 34 ~~be appointed on the nomination of the nine Provincial Presidents, one nomination from each Province.~~  
 35 ~~The remaining 15 shall include 3 bishops, 4 priests and/or deacons, provided that two shall be deacons,~~  
 36 ~~and 8 lay persons.~~ It shall be the duty of the Commission:
- 37 i. to recommend policies and strategies to the General Convention for the development, affirmation  
 38 and exercise of the ministry of all the baptized;
  - 39 ii. to encourage and facilitate networks of individuals, institutions and agencies engaged in education,  
 40 training, deployment and formation for ministry by all four orders;
  - 41 iii. to study the needs and trends of theological education for all four orders with this Church, including  
 42 issues of recruitment, training, deployment, evaluation and continuing education; to make  
 43 recommendation to the several seminaries, the Executive Council and the General Convention;  
 44 and to aid the General Board of Examining Chaplains in the exercise of its function;
  - 45 iv. to discharge such other duties as shall be assigned by the General Convention.
- 46 8. A Standing Commission on National Concerns ~~consisting of 16 members (2 Bishops, 6 Priests and/or~~  
 47 ~~Deacons and 8 Lay Persons)~~. It shall be the duty of the Commission to identify, study and consider  
 48 general policies, priorities and concerns about the theological, ethical and pastoral issues and strategies  
 49 as to the ministries of this Church serving Christ, to strive for justice and peace among all peoples

- 1 through the proclamation of the Gospel and to develop and recommend to the General Convention  
 2 comprehensive and coordinated policies and strategies applicable to the same.
- 3 9. A Standing Commission on Stewardship and Development, ~~consisting of 12 members (2 Bishops, 2~~  
 4 ~~Priests and/or Deacons, and 8 Lay Persons)~~. It shall be the duty of the Commission to hold up before  
 5 the Church the responsibility of faithful stewardship of time, talent and treasure in grateful thanksgiving  
 6 for God's gifts. It shall recommend strategies for stewardship education throughout the Church with  
 7 special sensitivity to the cultural and linguistic diversity of our Church. It shall recommend programs  
 8 for long-range planning and development, ensuring that other Church bodies, including the Executive  
 9 Council, are part of the process. It shall assure that there is an official, periodic gathering, interpretation,  
 10 evaluation and reporting of stewardship from throughout the Church. It shall help coordinate all  
 11 church-wide fund-raising activities.
- 12 10. A Standing Commission on the Structure of the Church, ~~consisting of 12 members (3 Bishops, 3~~  
 13 ~~Presbyters and/or Deacons, and 6 Lay Persons)~~. It shall be the duty of the Commission to study and  
 14 make recommendations concerning the structure of the General Convention and of the Church. It  
 15 shall, from time to time, review the operation of the several Committees and Commissions to determine  
 16 the necessity for their continuance and the effectiveness of their functions and to bring about a  
 17 coordination of their efforts. Whenever a proposal is made for the creation of a new Committee or  
 18 Commission, it shall, wherever feasible, be referred to the Standing Commission on the Structure of  
 19 the Church for its consideration and advice.
- 20 11. A Standing Commission on World Mission, ~~consisting of 12 members (3 Bishops, 3 Priests or Deacons,~~  
 21 ~~and 6 Lay Persons)~~, whose members shall include persons broadly representative of jurisdictions  
 22 outside the United States of America, as well as persons having direct engagement with and experience  
 23 in world mission. It shall be the duty of the Commission, as to all mission outside the United States,  
 24 to review and evaluate existing policies, priorities and strategies, and to promote partnership for global  
 25 mission among the various groups within the church, to plan and propose policy on overseas mission,  
 26 and to make recommendations pertaining to the Executive Council and the General Convention.
- 27 12. A Standing Commission on Episcopal Church Communication ~~consisting of 14 members (4 Bishops,~~  
 28 ~~4 Priests and/or Deacons, and 6 Lay Persons)~~. It shall be the duty of the Commission to guide the  
 29 policies, participate in the strategic planning, and share in the oversight of implementing a  
 30 comprehensive communication strategy for the Episcopal Church.
- 31 13. A Standing Commission on Health ~~consisting of 11 members (3 Bishops, 3 Priests and/or Deacons,~~  
 32 ~~and 5 Lay Persons)~~. It shall be the duty of the Commission to:
- 33 i. Articulate and communicate positions adopted by the Episcopal Church on health care policy to  
 34 Episcopalians, the public, and public policy makers;
  - 35 ii. Advocate, in cooperation with the Office of Government Relations, for a health care system in  
 36 which all may be guaranteed decent and appropriate primary health care during their lives and as  
 37 they approach death;
  - 38 iii. Bring together those within the Episcopal Church who develop, provide and/or teach health care  
 39 and health policy to continue to develop a Christian approach to pressing issues that affect the  
 40 health care system of this nation;
  - 41 iv. Understand and keep abreast of the rapidly changing health care market and developments in  
 42 biomedical research that affect health policy;
  - 43 v. Collect and develop resources and teaching materials related to access to health care for the use  
 44 of dioceses, congregations, and individuals;
  - 45 vi. Advocate health ministry in and through local Episcopal congregations; and
  - 46 vii. Discharge such other duties as shall be assigned by the General Convention.
- 47

**Resolution A105 Amend Canon I.1.2 Standing Commission on Youth & Christian Formation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.1.2(n) be amended to add a subsection (14), reading
- 2 as follows:
- 3 *A Standing Commission on Youth and Christian Formation. It shall be the duty of the Commission to develop and recommend*
- 4 *to the General Convention comprehensive and coordinated policies for Youth and lifelong Christian formation.;* And be it further
- 5 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance
- 6 to consider a budget allocation of \$48,000 for the implementation of this resolution.

**EXPLANATION**

Youth are a priority of this Church, and yet the Ministries with Young People Cluster at the Church Center is not currently served by a Standing Commission charged to craft policy recommendations relative to its work. The budget figure is the minimum amount recommended to establish a Standing Commission.

**Resolution A106 Fund Health Standing Commission**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention request the Joint Standing Committee
- 2 on Program, Budget, and Finance to consider a budget allocation of \$48,000 for the implementation of the
- 3 74<sup>th</sup> General Convention’s decision to establish a Standing Commission on Health; and be it further
- 4 *Resolved*, That the members of the Standing Commission on Health be appointed according to Canon following
- 5 the close of the 75<sup>th</sup> General Convention.

**EXPLANATION**

The 74<sup>th</sup> General Convention approved the creation of a Standing Commission on Health (2003 Journal, p. 690), but failed to approve funding for the commission. Since no funding was approved, no members have been appointed to serve and the Standing Commission is *de facto* non-existent. We recommend that this Standing Commission be funded and members appointed so that the Commission may be able ‘to study and make recommendations’ to the next General Convention on the topic of Health.

*Committees of Executive Council*

Currently, important work is lost within groups that “report to Executive Council” and do not have direct access to the Blue Book. Work on issues that are long-term, if not permanent, should find a home in a Standing Commission. Work on issues that develop between meetings of General Convention should be managed by Executive Council until the next meeting of the General Convention. When appropriate, Council can appoint *ad hoc* committees to meet until the next Convention. If desired, such work can then be continued by a Standing Commission. The remaining resolutions pertaining to Committees of Council more clearly align names and mandates. Such clarity will help in the future when determining which committees are on-going, and which would work better elsewhere in the structure of the church.

**Resolution A107 HIV/AIDS to Health**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention, contingent upon funding of the
- 2 Standing Commission on Health, affirm the continuing work of the Executive Council Standing Committee
- 3 on HIV/AIDS, and rename it as a Committee of the Standing Commission on Health, with no change in
- 4 mandate; and be it further
- 5 *Resolved*, That the Committee report, at least annually, to the Standing Commission on Health.

**EXPLANATION**

The Executive Council Standing Committee on HIV/AIDS is established every triennium by a resolution of the General Convention. This would fit the definition of a Committee of Executive Council and it could at least be renamed as such. This resolution would instead move the Committee to the Standing Commission on Health, which is empowered to study and draft proposals about health ministries. The HIV/AIDS Committee’s mandate

includes the recommendation of pertinent resolutions concerning the Church's response to the HIV/AIDS pandemic. This move from Executive Council to a Standing Commission will allow a higher profile for this mandate.

**Resolution A108 Executive Council Committees Redesignation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention designate the Executive Council
- 2 Economic Justice Loan Committee as a Committee of the Executive Council with no change in mandate or
- 3 composition resulting from this resolution; and be it further
- 4 *Resolved*, That the 75<sup>th</sup> General Convention affirm the Executive Council's 2002 resolution to designate the
- 5 Episcopal Council on Indigenous Ministries as a Committee of the Executive Council and rename it as the
- 6 Executive Council Committee on Indigenous Ministries with no change in mandate or composition resulting
- 7 from this resolution; and be it further
- 8 *Resolved*, That the 75<sup>th</sup> General Convention affirm the Executive Council's 1999 decision to rename the Executive
- 9 Council Working Group on Science, Technology and Faith as the Executive Council Committee on Science,
- 10 Technology and Faith, and officially designate it as a Committee of the Executive Council.

**EXPLANATION**

The Economic Justice Loan Committee and the Episcopal Council on Indigenous Ministries (ECIM) function as Committees of Executive Council. They were created by the Council and not by the General Convention. This resolution gives them official designation as Committees of the Executive Council. In 1999, the Executive Council renamed the Working Group on Science, Technology and Faith as a committee of the Executive Council. However, in practice and under the guidelines presented in the Appendix, the formation of Executive Council Committees requires action by the General Convention. This resolution provides the necessary action.

**Resolution A109 SRI Committee Mandate**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention designate the Executive Council
- 2 Committee on Social Responsibility in Investments as a Committee of the Executive Council; and be it further
- 3 *Resolved*, That the 75<sup>th</sup> General Convention adopt the following mandate for the Executive Council Committee
- 4 on Social Responsibility in Investments (SRI): The Executive Council Committee on Social Responsibility in
- 5 Investments is comprised of nine (9) members, including at least one (1) Bishop, one (1) Priest or Deacon,
- 6 and one (1) Lay Person. It is responsible for searching the social responsibility records of corporations whose
- 7 stock is held in DFMS portfolios, and to recommend appropriate courses of action based on the positions
- 8 established by the General Convention and Executive Council. With the approval of Council, it will develop
- 9 shareholder resolutions on social justice issues to be submitted to the companies in which the Church invests
- 10 its funds.

**EXPLANATION**

The Committee on Social Responsibility in Investments (SRI) was not formed by a General Convention resolution as precedent and the defined terms presented in the Appendix would require such an action. This resolution designates it as a Committee of Executive Council and provides it with an official mandate that was paraphrased closely from its description in the *Executive Council Handbook*. No changes in the current operations, membership, or budget of this committee will result from this resolution.

**Resolution A110 Review Council Committees**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Committees of Executive Council shall be reviewed before
- 2 each General Convention by Executive Council to determine which committees shall be continued as
- 3 Committees of Executive Council, which shall be terminated, and which shall be assigned to a Standing
- 4 Commission of the Church. The Secretary of Executive Council shall communicate these recommendations
- 5 to the Standing Commission on the Structure of the Church, one year before each regular meeting of General
- 6 Convention.
- 7

EXPLANATION

Currently there is no mechanism for the review of Committees of Executive Council. Some seem to outlast their usefulness while others languish in a place where their work is less effective. Those appropriately placed within the framework of Executive Council would remain as is.

**Resolution A111 Criminal Justice to National Concerns**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Standing Commission
- 2 on National Concerns to investigate issues relating to criminal justice in the United States and the Episcopal
- 3 Church’s ministry within the criminal justice system.

EXPLANATION

Criminal justice is a matter of continuing concern to the Episcopal Church, but the Executive Council committee responsible for these matters will cease to exist following the adjournment of the 75<sup>th</sup> General Convention. Recognizing the importance of criminal justice work within the Church, this resolution charges the Standing Commission on National Concerns, whose mandate includes "striving for justice and peace among all peoples" [Canon I.1.2(n)(8)], to make policy recommendations in this area.

*Charges to Standing Commissions and Committees of the Church*

A referendum on the following proposed resolves would give guidance to the work of this Commission and others during the next triennium.

**Resolution A112 Directions for the Future**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That all Commissions and Committees reevaluate their mandate and
- 2 placement within the church structure, and to communicate their findings and suggestions to the Standing
- 3 Commission on the Structure of the Church one year before the 76<sup>th</sup> General Convention; and be it further
- 4 *Resolved*, That the 75<sup>th</sup> General Convention charge the Standing Commission on the Structure of the Church
- 5 to review and correct the Defined Terms for CCAB’s as presented in their report to the 75<sup>th</sup> General Convention
- 6 in response to feedback received pursuant to this resolution and propose structural changes to the CCAB
- 7 system where changes would appear to be useful; and be it further
- 8 *Resolved*, That the 75<sup>th</sup> General Convention charge the Standing Commission on the Structure of the Church
- 9 to review, study, and recommend to the 76<sup>th</sup> General Convention resolutions concerning any proposed changes
- 10 to the Preamble of the Constitution with reference to the ‘official’ name of this Church, with particular
- 11 consideration of being inclusive of our overseas dioceses and parishes; and be it further
- 12 *Resolved*, That the 75<sup>th</sup> General Convention charge the Standing Commission on the Structure of the Church
- 13 to review, study, and recommend to a future meeting of the General Convention resolutions concerning
- 14 changes to the process by which the Presiding Bishop would be elected by both Houses of General Convention.

EXPLANATION

It is our hope that all CCABs will examine their own mandates and structures during the next triennium in light of the Defined Terms described in the Appendix and respond as appropriate. This Commission is eager to work with CCAB’s as they possibly redefine or relocate themselves in the overall structure of the church.

The third resolve charges the Standing Commission on the Structure of the Church to review the current official name “The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church,” as stated in the preamble to the Constitution, and to recommend possible changes that would clarify the relationship of all parishes and dioceses within this Church, remembering especially those outside the United States.

The fourth resolve would begin looking at an election process that would be more inclusive of both Houses of General Convention. Currently, Canon I.2.2(e) requires election of the Presiding Bishop by the House of Bishops and confirmation by the House of Deputies. As we elect a new Presiding Bishop, now is the time to examine the current process and make recommendations for the next election, nine years hence.

## **BUDGET REPORT**

The Standing Commission on the Structure of the Church will meet approximately three times in the next triennium. This will require \$18,000 for 2007, \$27,000 for 2008, and \$10,000 for 2009 for a total of \$55,000 for the 2007–2009 triennium.

APPENDIX

**DEFINED TERMS RELATING TO COMMISSIONS, COMMITTEES, AGENCIES AND BOARDS**

The Standing Commission on the Structure of the Church believes that improvements are needed in the way Committees, Commissions, Agencies and Boards (CCABs) are organized within the Episcopal Church and recommends that the Commission undertake this work in the next triennium.

As a first-step in this process, the Commission examined the structure of the Church as it exists currently and has defined the following terms that describe our CCABs. Since these terms have been used loosely in the past, several of the resolutions above would bring existing bodies into conformity with these definitions. We hope that the Church will use these terms more precisely in the future because uniformity now will lay the foundation for streamlining and improving the system in the future.

Before presenting the defined terms, we feel that it would be useful to describe the meaning of two words that are used throughout:

“Standing” refers to bodies that exist perpetually because their charters are written into the rules or Canons that govern them. For example, the all Standing Commissions charters are recorded in Canon I.1.2.

“Joint” refers to bodies that draw their membership from the two Houses of General Convention, but not from any other sources. This term also implies that the body serves both of the Houses rather than focusing on the wider Church. For example, the Joint Standing Committee on Program, Budget and Finance takes all of its members from the two Houses of General Convention and serves to create the Church budget proposal on behalf of the Convention.

The defined terms are grouped according to their reporting structure. Listed first are CCABs that report directly to the General Convention (Standing Commissions, Joint Standing Committees, Task Forces of the General Convention, and Committees of the House of Bishops or the House of Deputies). Second is a description of the Executive Council and then the types of CCABs that report to it (Standing Committees, Committees of the Executive Council, and *Ad Hoc* Committees of the Executive Council). Lastly, we define Boards and Agencies that report to the General Convention, but in unique ways.

**COMMISSIONS AND COMMITTEES THAT REPORT TO GENERAL CONVENTION**

**STANDING COMMISSIONS**

|                      |   |
|----------------------|---|
| Source of Authority: | Established by Canon I.1.2.   |
| Mandate:             | “... to study and make recommendations to the General Convention on major subjects considered to be of continuing concern to the Church,” [Canon I.1.2 (a)].<br>“It shall be the privilege of either House to refer to a Commission any matter related to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Commission as to any particular line of action,” [Canon I.1.2 (h)]. Canon I.1.2 (n) specifies each commission’s specific areas of responsibility. |
| Expiration:          | Standing Commissions do not expire unless the Canons are amended to dissolve them.  |
| Members:             | Must have Bishops, other Clergy, and Lay Persons in numbers specified by the Canon. Bishops are appointed by the Presiding Bishop, other appointments by the President of the House of Deputies [Canon I.1.2 (c)]. “Priests, Deacons and Lay Persons may but need not be members of the House of Deputies,” [Canon I.1.2 (a)].<br>The Presiding Bishop and President of the House of Deputies will serve as <i>ex officio</i> members of all Commissions and may attend any meeting with voice and vote. They may send                        |

representatives to any meeting in their stead; these representatives have voice but not vote [Canon I.1.2 (e)].

The Presiding Bishop and President of the House of Deputies may jointly appoint a liaison from the Executive Council to facilitate communication with the Council [Canon I.1.2 (d)].

- Terms: Six years, with staggered appointments such that the terms of half of the members expire with each regular meeting of the General Convention.
- Obligations: “Every Commission shall prepare a Report, which, together with any minority Report, shall be sent... to the Executive Officer of the General Convention, who shall print and distribute the same, as far as practicable, to all members of said Convention,” [Canon I.1.2 (j)].

### **JOINT STANDING COMMITTEES OF THE GENERAL CONVENTION**

- Source of Authority: Established under Joint Rule I.
- Mandate: The duties and composition of a Joint Standing Committee are written into the Joint Rules. A concurrent resolution of the General Convention can amend the Joint Rules to modify or dissolve an existing joint standing committee or to create a new one.
- Expiration: Joint Standing Committees do not expire unless the Joint Rules are amended to dissolve them.
- Members: “The membership of such committees shall be limited to Bishops having vote in the House of Bishops, members of the House of Deputies, and such *ex officio* members as may be provided in the Joint Rule creating such a committee,” [Joint Rule I.2 (a)]. The Presiding Bishop and the President of the House of Deputies are *ex officio* members of all Joint Standing Committees [Joint Rule I.2 (e)].
- Terms: Members are appointed for one triennium, but do not finish in their capacities until their successors have taken office. The Joint Rules provide a procedure for filling vacancies that may occur and for replacing members who are not elected as a Deputy to the succeeding General Convention by the 31st day of January in a General Convention year [Joint Rule I.2 (b)].
- Obligations: Joint Standing Committees are expected to “perform all of the duties with respect to their work that are imposed on Standing Commissions by Canon I.1.2 (I),” and to fulfill the mandates presented in the Joint Rule that established them [Joint Rule I.2 (I)].

### **TASK FORCES OF THE GENERAL CONVENTION**

- Source of Authority: Established by concurrent action of the General Convention under Joint Rule IX.
- Mandate: “...to consider and make recommendations to the General Convention on specific subjects of major importance to the Church and its ministry and mission requiring special attention and competence not otherwise provided for in the Canons and/or the Joint Rules,” [Joint Rule IX]. The establishing resolution must clearly specify the duties assigned to a task force.
- Expiration: The establishing resolution must clearly state how much time the task force has to complete its work. “No Task Force shall be continued beyond the time for completion of the work assigned except by a concurrent vote of two-thirds of the members present and voting in each of the Houses,” [Joint Rule IX]. Typically, task forces do not exist longer than one triennium.
- Members: A task force’s specific composition must be specified in the establishing resolution. The Presiding Bishop appoints the task force’s Bishops and the President of the House of Deputies makes all other appointments.

- Terms: The specific length of terms may be specified in the establishing resolution, but usually members are appointed for the whole amount of time designated for completion of the work.
- Obligations: Report to the General Convention when work on the assigned project has been completed.

### COMMITTEES OF THE HOUSE OF BISHOPS OR THE HOUSE OF DEPUTIES

- Source of Authority: Established by a resolution of either House of the General Convention.
- Mandate: To investigate and make recommendations on specific matters and to report back at a later time. All committees are accountable to the House of the General Convention that creates them and they file their reports with that body. A committee's work should be limited in scope and it should be given clear directions at the time it is constituted.
- Expiration: Committee work has a finite ending point that is stated at the time the committee is created. Committees dissolve once their work is complete or once their allotted time has expired. Some committees are recreated automatically at the beginning of every triennium, these include: the Advisory Committees to the Presiding Bishop [Rules of the House of Bishops XXVI] and the President of the House of Deputies [Canon I.1 (b)], as well as the House of Deputies Committee on the State of the Church [Canon I.6.3].
- Members: A committee's charter should specify the number of members and the process for selecting and appointing them.
- Terms: A committee member's term of office is specified by the resolution that creates the committee.
- Obligations: When its work is complete, and sometimes before, a committee submits a report to the House of the General Convention that created it.

### EXECUTIVE COUNCIL AND COMMITTEES OF COUNCIL

#### EXECUTIVE COUNCIL

- Source of Authority: Established by Canon I.4
- Mandate: 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.4.1 (a)].  
 "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 work as it may deem necessary. It may, subject to the provision of this Canon, enact By-laws for its own government and the government of its several departments," [Canon I.4.2 (e)].
- Expiration: Since the Executive Council was created by the Canon, its charter does not expire.
- Members: "The Executive Council shall be composed of (a) twenty members elected by the General Convention, of whom four shall be Bishops, four shall be Presbyters or Deacons, and twelve Lay Persons... (b) eighteen members elected by the provincial synods ; (c) of the following *ex officio* members: the Presiding Bishop and the President of the House of Deputies; and (d) the Vice-President, the Secretary, and the Treasurer of the Executive Council, who shall have seat and voice, but no vote," [Canon I.4.1 (c)].

The Presiding Bishop is *ex officio* the Chair and President of the Executive Council, the President of the House of Deputies is *ex officio* the Vice Chair, and the Secretary of the General Convention is *ex officio* the Secretary [Canon I.4.3].

Terms: Council members are elected for staggered terms of six years, beginning and ending at the conclusion of a regular meeting of the General Convention.

Obligations: “The Executive Council shall be accountable to the General Convention and shall render a full published report concerning the work with which it is charged to each meeting of the said Convention. The report shall also include information on the implementation of all concurred resolutions of the previous General Convention calling for action by the Executive Council, by its officers and staff, and by the jurisdictions of the Church,” [Canon I.4.1 (b)].

### **STANDING COMMITTEES OF THE EXECUTIVE COUNCIL**

Source of Authority: Established in Article II.3 of the Executive Council By-laws under the authority of Canon I.4.3(g).

Mandate: “The work committed to the Council by General Convention and arising out of the mission and ministry needs of the Church shall ordinarily be assigned to one of these committees for review prior to consideration by the entire Council,” [Council By-Laws, Art. II.4].

Expiration: Standing committees of the Executive Council continue to exist until the By-laws of the Executive Council are changed to dissolve them.

Members: Members are appointed by the Council after nominations are made jointly by the Presiding Bishop and the President of the House of Deputies. Only members of the Executive Council may be appointed to Standing Committees and each member of the Executive Council must serve on at least one standing committee [By-laws, Art II.6].

Terms: Appointments to standing committees are in effect until the next regular meeting of the General Convention. All members are appointed at the beginning of each triennium.

Obligations: Standing committees meet during regular meetings of the Executive Council, consider all matters that are assigned to them, and then report back to the whole Council in a plenary session.

### **COMMITTEES OF THE EXECUTIVE COUNCIL**

Source of Authority: Established by a concurrent resolution of the General Convention.

Mandate: Committees of council are charged by the General Convention to investigate specific matters of concern and report back to the General Convention through the Executive Council.

Expiration: Currently there is no norm. Theoretically, before each General Convention, Council should determine which Committees of Executive Council shall be continued as a Committee of Executive Council, which shall be terminated, and which shall be assigned to an existing Standing Commission of the Church.

Members: Appointments to committees of Council are made by the Presiding Bishop and the President of the House of Deputies unless the initial resolution specifically states otherwise. Typically, committees of Council include experts in a field of study related to the committee’s work.

Terms: If a committee of Council exists in multiple triennia, its members are reappointed or replaced after each regular meeting of the General Convention.

Obligations: To conduct thorough research in its area of responsibility, file periodic reports with the Executive Council, and submit a triennial report to General Convention through the Council that may include resolutions for consideration at General Convention.

**AD HOC COMMITTEES OF EXECUTIVE COUNCIL**

|                      |   |
|----------------------|---|
| Source of Authority: | Established under Article II.7 of the Executive Council By-Laws and Canon I.4.3(g).   |
| Mandate:             | The Executive Council resolution that creates an <i>ad hoc</i> committee should clearly specify its function. <i>Ad hoc</i> committees fall into two categories:<br>Task Forces of the Executive Council: These <i>ad hoc</i> committees investigate or discuss matters of large-scale importance to the Council. They may be asked to make periodic reports to the Council before presenting their final report. The term of a task force often extends over several meetings of the Council, but not longer than one triennium.<br>Working Groups of the Executive Council: These <i>ad hoc</i> committees are typically smaller than task forces both in the matters that they undertake and in the number of members they have serving on them. Working groups do not typically last for more than a few meetings of the Executive Council and are usually expected to present only one report upon the completion of their work. |
| Expiration:          | The Executive Council resolution that creates an <i>ad hoc</i> committee should give it a specific amount of time to complete its work. After that time has expired, a final report should be filed and the <i>ad hoc</i> committee should dissolve. <i>Ad hoc</i> committees do not typically exist beyond the end of the triennium in which they were created.  |
| Members:             | The resolution that creates the <i>ad hoc</i> committee should specify the committee’s composition and the process for appointing its members.  |
| Terms:               | Typically, <i>ad hoc</i> committee members will serve for the full lifespan of the committee. Any deviations from this model must be clearly stated in the resolution that creates the <i>ad hoc</i> committee.   |
| Obligations:         | <i>Ad hoc</i> committees must file a report with the Executive Council once their work has been completed or once the allotted time has expired. Any other expectations must be specified in the resolution that creates the <i>ad hoc</i> committee.   |

**AGENCIES AND BOARDS**

**BOARDS**

|                      |   |
|----------------------|---|
| Source of Authority: | Established by Canon to oversee semi-autonomous components of the Church such as the Archives [Canon I.5.3], Church Deployment [Canon III.26], the Board of Examining Chaplains [Canon III.25], and the Church Pension Fund [Canon I.8.2]. The General Theological Seminary also has a Board with some of its members elected by the General Convention [Art. III, Constitution of the General Theological Seminary]. |
| Mandate:             | To set policy for their organization, select its leaders and set forth the terms and conditions under which it will operate. Boards report to the General Convention, but their decisions do not require the Convention’s approval.   |
| Expiration:          | Board charters do not expire unless the organizations that they supervise are restructured.   |
| Members:             | Each Board has a unique composition that is defined by their individual charters; most have some members selected by the General Convention.  |
| Terms:               | Terms of membership on boards vary, but are usually one or two triennia.  |
| Obligations:         | Boards meet at regularly scheduled intervals and file a triennial report with the General Convention that summarizes the state of their organization, the actions that they have taken, and the actions that they plan to take in the future.   |

**AGENCIES**

Agencies are independent corporations affiliated with or authorized by the General Convention. They function as corporations, with their own officers and boards of directors that may or may not be appointed by the General Convention. Agencies are expected to develop their own mandates and make their own business decisions.

## STANDING COMMISSION ON WORLD MISSION

### MEMBERSHIP

|   |                             |
|---|-----------------------------|
| Ms. Helena Mbele-Mbong, <i>Chair</i>                                    | Churches in Europe II, 2006 |
| The Rt. Rev. Wilfrido Ramos-Orench, <i>Vice-Chair</i>                   | Connecticut I, 2006         |
| Ms. Martha Bedell Alexander, <i>Secretary</i>                           | North Carolina IV, 2009     |
| Mr. Saulo Salvador, <i>Treasurer</i>                                    | Southeast Florida IV, 2009  |
| The Rev. Katharine E. Babson  | Virginia III, 2009          |
| Ms. Diana Dillenberger-Frade  | Southeast Florida IV, 2006  |
| The Rt. Rev. Jean Zaché Duracin   | Haiti II, 2006              |
| The Rev. Mark Harris  | Delaware III, 2009          |
| The Rt. Rev. Julio Cesar Holguín  | Dominican Republic IX, 2009 |
| Mr. Willis J. Jenkins   | Oklahoma VII, 2006          |
| The Very Rev. Canon Robert S. Munday, Ph.D.                             | Quincy V, 2009              |
| The Rev. Titus Presler, <i>Executive Council Liaison</i>                |                             |
| The Rev. Canon Patrick Mauney, <i>Staff Liaison until December 2004</i> |                             |
| Ms. Margaret S. Larom, <i>Staff Liaison from January 2005</i>           |                             |

### MANDATE

“It shall be the duty of the Commission, as to all mission outside the United States, to review and evaluate existing policies, priorities and strategies, and to promote partnership for global mission among the various groups within the church, to plan and propose policy on overseas mission, and to make recommendations pertaining to the Executive Council and the General Convention.” [Canon 1.1.2(n)(9)]

### WORK SUMMARY

The Standing Commission on World Mission (SCWM), guided by a heightened awareness of the great gift God has given us in the fellowship of the Anglican Communion, gave priority to activities in the following areas during the 2004–2006 triennium:

- Responded to General Convention Resolution 2000–A150: World Mission Vision, in particular, the exploration of the document *Companions in Transformation: The Episcopal Church’s World Mission in a New Century* and its implementation;
- Prepared proposals for implementation of General Convention Resolution 2003–A151: World Mission Funding;
- Monitored the work of, and collaborated with, Episcopal Partnership in Global Mission;
- Monitored through covenant committees, the ongoing work of autonomous provinces that were once a part of the Episcopal Church;
- Monitored and reviewed concerns in overseas dioceses.

The Commission as a whole met four times: February 2004 in Tampa, Florida; October 2004 at St. Mark’s Church, San Antonio, Texas, coinciding with a meeting of the Covenant Committee for Mexico; April 2005, at Nashotah House Theological Seminary, in conjunction with a meeting of the Episcopal Partnership for Global Mission; and November, 2005, in Quito, Ecuador, which included a consultation with the Dioceses of Ecuador Central and Ecuador Litoral, and a presentation by the General Secretary of the Latin American Council of Churches.

In addition, Commission members attended the annual conventions of the Convocation of American Churches in Europe; a meeting of Episcopalians for Global Reconciliation; the Joint Committee on the Philippine Covenant; and the missionary retreat in Istanbul, Turkey.

## Overview

This triennium has been a time of considerable promise and anxiety: promise because Episcopalians are increasingly aware of their engagement with the Anglican Communion and of their desire for shared mission, but anxiety because conflict threatens that fellowship. Two documents in particular, both a partial response to *The Windsor Report 2004*, speak to our sense of promise and opportunity:

- “The Gift of Communion” is a set of reflections that gives voice to various SCWM members, several of whom come from outside the United States, that reconciliation in the Episcopal Church and the Anglican Communion may begin in a re-commitment to mutual responsibility and interdependence in the body of Christ.
- The report of the Inter-Anglican Standing Commission on Mission and Evangelism<sup>1</sup> (IASCOME) to the Anglican Consultative Council (ACC). The Report’s opening begins, “The Anglican Communion is at an exciting time of change and possibility,” and continues to offer a *Covenant for Communion in Mission* outlining specific ways Anglicans can “share in God’s healing and reconciling mission for our blessed but broken and hurting world.” The ACC commends the *Covenant* for study and application, and SCWM encourages wide reading of the IASCOME report and application of the *Covenant*. The documents are available online at: <http://www.episcopalchurch.org/gc2006/>

## Continuing exploration of “Companions in Transformation”

The 74<sup>th</sup> General Convention received the SCWM’s vision statement, *Companions in Transformation: The Episcopal Church’s World Mission in a New Century*. The Church was called to study the document and requested that the Commission “make specific programmatic and budgetary proposals to the 2006 General Convention” (2003–A150).

The SCWM reprinted *Companions* with the study guide that it prepared to facilitate discussion, and has sought to have the document translated into Spanish and French. Working with the Office of Anglican and Global Relations (AGR) at the Episcopal Church Center, the SCWM solicited feedback regarding the use of *Companions in Transformation* throughout the Church. The survey results indicated three things: (i) *Companions* re-energized interest in common mission where it was used; (ii) several seminaries found it useful for world mission courses; and (iii) new contexts for our Church and Communion may call for missional commitments and vocabularies unanticipated by *Companions*.

Feedback from the Seminary Consultation on Mission (SCOM) observed that *Companions* tends to focus on what the Episcopal Church can deliver, with too little consideration of what it could receive from others and from God. SCOM also worried that *Companions* too often stressed the individual rather than communities as the core of mission work. Perhaps our new context calls our Church to corporate forms of mission which open us more fully to the initiatives of our companion churches.

Other events in the life of the Commission and the Church caused us to see the vision of *Companions* in new light. *The Windsor Report 2004* and the *Covenant for Communion in Mission* led us to consider how transforming mission may depend on *koinonia*—fellowship in mutual regard. The IASCOME report and the Panama Declaration, signed by bishops in Latin America, October 2005, emphasized the importance of extensive conversations and regional consultations in the coming years of building Anglican *koinonia*.

The 2005 visit of the Presiding Bishop to East Asia further underscored the importance of face-to-face engagement across provinces and dioceses. The Commission believes that the Church should encourage more interpersonal visits so our leaders and people may continue to build relationships in this way.

The Latin American Council of Churches shared with the SCWM on ways that contextual challenges of globalization have renewed mission collaborations among churches previously alienated from one another. Hearing that Anglican churches have played an important role in that regional renewal, the Commission believes that the Church should

<sup>1</sup>See Resolution A126, p.324

investigate how the Anglican Communion’s own challenges might open new and unforeseen mission collaborations among its churches worldwide.

In summary, the Commission is keenly aware that *Companions in Transformation* does not stand alone. Ongoing deliberation must reshape its vision, and supplemental resources will be needed to realize its best use as an educational text. However, *Companions* does describe significant forms of our common mission, and serves as a useful resource for evaluating and proposing specific policies. For these reasons, the Commission’s work is guided by the document’s vision, as the following resolutions will make clear.

In considering specific programmatic proposals emanating from *Companions*, the Commission was also mindful of Resolution 2003–A151, which requested that funds from expiring international covenant grants be “re-deployed in other areas of the church’s global engagement, and especially to world mission.” In response to this request, the Commission in its first four resolutions, propose budget amounts for mission programs and expanded mission education initiatives. These amounts would also slow the steady decline in the percentage of the DFMS budget reserved for global mission—from 25 percent in 1995 (\$10.6m of \$42.5m) to 15 percent in 2006 (\$7.7m of 49.5m). The SCWM’s resolutions also include several new proposals which respond to emergent challenges in our Church, thereby taking steps toward re-engaging global discipleship and re-committing the Church to the reconciliation of all things.

Mission sending and receiving programs of the Episcopal Church are in the forefront of living out our global life in Christ. Boundary-crossing engagements among the overseas dioceses of the Episcopal Church, as well as with the churches of the wider Communion, build companionship, bring transformation, and embody life-reconciling hope. These mission engagements call for continuing attention in the 2007–2009 triennium and beyond.

**Resolution A113 Missionaries & Volunteers for Mission**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church affirm
- 2 and celebrate the reconciling ministries of its missionaries; and be it further
- 3 *Resolved*, That the Convention direct the Office of Anglican and Global Relations to recruit, receive, and send
- 4 missionaries especially capable of engaging in God’s reconciling work in the specific arenas of challenge facing
- 5 our Church and Communion in the coming triennium; and be it further
- 6 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance
- 7 to provide such budget allocation so as to maintain the Volunteers for Mission and Appointed Missionary
- 8 programs with adequate institutional and pastoral support: a minimum of \$1,100,000 per year (not including
- 9 YASC), with \$834,000 per year for Appointed Missionaries and \$267,000 per year for Volunteers for Mission,
- 10 for a minimum of \$3,300,000 for the 2007–2009 triennium.

**EXPLANATION**

Our missionaries, those sent overseas and those received into our fellowship, embody a major way by which the Church engages the Communion and the wider world. As our Church seeks to understand and finds its role within God’s reconciling ways, our missionaries provide the Church with unique cultural, theological, and ecumenical expertise and perspective on the world. As the incarnate link between churches at home and overseas, they are our ambassadors on the ground, and often provide crucial consulting and networking expertise for programs of companionship and mutual support.

In response to many overseas invitations and to domestic hopes for enhancing the Church’s missionary presence, *Companions in Transformation: The Episcopal Church’s World Mission in a New Century* calls for a significant increase in the number of missionaries sent and received, increasing staff support and pastoral care for them, and nurturing new, perhaps more specialized kinds of missionary vocations. For example, *Companions* calls for doubling the percentage of minority missionaries by 2020 while adding one hundred new missionary vocations. Some expansion over recent years has been possible through funds raised by mission companions for missionary sending and support—well over \$600,000 during the current triennium.

Nevertheless, rising health care, travel, and insurance costs have stretched the Mission Personnel budget. To simply maintain our current number of missionary vocations, the allocation for Volunteers for Mission and Appointed Missionary programs must increase. At the same time, the SCWM encourages the Office for Anglican and Global Relations (AGR) to deploy its existing staff resources to develop those mission placements which support collaborative endeavors among provinces and dioceses, and those bearing exceptional promise for illuminating new avenues of reconciliation.

**Resolution A114 Young Adult Service Corps**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Office of Anglican and
- 2 Global Relations, in collaboration with the Office of Ministries with Young People, to develop resources for
- 3 the pastoral care and vocational formation of participants in the Young Adult Service Corps; and be it further
- 4 *Resolved*, That the Convention direct the Office of Anglican and Global Relations to increase the number of
- 5 placements available in the Young Adult Service Corps from ten to fifteen per year; and be it further
- 6 *Resolved*, That the General Convention request the Joint Committee on Program, Budget, and Finance to
- 7 consider a budget allocation of \$550,000 for the implementation of this resolution.

EXPLANATION

In 2000, the 73<sup>rd</sup> General Convention created the Young Adult Service Corps (YASC) for the purpose of inviting young people to participate in the wider mission of the Church by serving with overseas dioceses and provinces. Response has been enthusiastic, with qualified applications exceeding available placements, and overseas invitations exceeding available candidates. Recognizing the YASC as a significant part of the Church’s renewed commitment to companionship with the Communion and to the cross-cultural formation of young people, *Companions in Transformation: The Episcopal Church’s World Mission in a New Century* calls for the Church eventually to provide this opportunity to at least one young person from every diocese of the Episcopal Church.

The YASC plays a significant role in the spiritual life and vocational formation of emerging leaders in the Church. Without its own program staff, YASC relies upon collaboration and consultation from already stretched staff for even the most basic, necessary spiritual direction and pastoral care. The Standing Commission on World Mission, in accordance with the first priority of Executive Council for the next triennium, urges the Office of Anglican and Global Relations to further develop facilities for mentoring support and pastoral care in order to adequately support vocations to the Church of young people in cross-cultural service. Increasing the budget from \$350,000 for 2004–2006 to \$550,000 for 2007–2009 would enable the YASC to provide five additional placements per year, as well as identify and deploy this additional pastoral support.

**Resolution A115 World Mission Education Materials**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Office of Anglican and
- 2 Global Relations to ensure the development of a range of world mission educational materials and resources
- 3 designed for use among all ages in the various contexts of Christian community; and be it further
- 4 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$180,000 for the implementation of this resolution.

EXPLANATION

The most consistent response to *Companions in Transformation: The Episcopal Church’s World Mission in a new Century* has been the request for materials and resources for education in world mission. Mission engagement begins with greater awareness in the parishes, particularly among the young who are increasingly cognizant of, and invested in the relationship of their Christian faith to the international issues that claim their attention and drive their consideration of their future. Christian educators have been asking the Episcopal Church to invest accordingly to develop a variety of materials for world mission education to be used at the parochial level for all members, particularly the young, and to guide continuing education in the full range of church contexts.

**Resolution A116 Short-Term Mission Pilgrimages**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Office of Anglican and
- 2 Global Relations to provide increased resources and programmatic support for short-term overseas mission
- 3 pilgrimages; and be it further
- 4 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$120,000 for the implementation of this resolution.

**EXPLANATION**

The 2004–2006 triennium witnessed a surge in congregational short-term mission activity and, with it, growing recognition that mission trips are far more than short-term travel tours. There is indication that the quality of appropriate mission design, preparation, guidance in the field, and post-mission reflection varies considerably, impacting mission success and Christian formation accordingly. Well-prepared missions with continuing follow-up nurture the mutually responsible and respectful cross-boundary relationships the Episcopal Church seeks to nurture and up-build. A common response from parochial leaders to the SCWM's request for feedback to *Companions in Transformation: The Episcopal Church's World Mission in a New Century* is for readily available and knowledgeable mission consultative assistance to guide their best efforts in planning and executing successful short-term overseas missions.

**Resolution A117 Seminarian Cross-cultural Formation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church provide
- 2 funding toward cross-cultural and international experience for seminarians; and be it further
- 3 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 4 to consider a budget allocation of \$180,000 for the implementation of this resolution.

**EXPLANATION**

Every year there are far more requests for grants for cross-cultural and international experience from seminarians than there are funds to provide such support. Yet it is widely recognized that active participation in world mission by seminarians leads to increased awareness of our engagement in world mission by the congregations they serve. The Standing Commission on Ministry Development has considered recommending that these types of experiences be required of seminarians but is all too aware that without adequate support the financial cost is too high.

At present, the Seminary Consultation on Mission (SCOM) has an annual income of \$65,000 from its \$1.2 million endowment established by Venture in Mission with which to provide internships to about 25–30 students and faculty per year or only about five percent of all seminarians annually. By providing an additional annual allocation of \$60,000 to SCOM, the General Convention would enable nearly twice as many seminarians, 45–50, to participate in cross-cultural internships annually.

**COVENANTS**

Covenants with provinces and dioceses formerly part of the Episcopal Church are an important commitment of our Church. The Commission monitors these covenants, as well as the autonomy processes and developments in these provinces, largely through the reports of the covenant committees and AGR. These communications are critical to the health and integrity of the covenant committees' work.

**Resolution A118 Covenant Committees**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church direct
- 2 that its representation on covenant committees consist of one bishop appointed by the Presiding Bishop and
- 3 one priest, deacon, or layperson appointed by the President of the House of Deputies. Terms for these members
- 4 shall be six years, rotated so that one of the two shall be appointed at the start of every triennium. There shall
- 5 also be one member from the Standing Commission on World Mission and one liaison from the Executive
- 6 Council selected from those bodies for three-year terms to the committees; and be it further

- 1 *Resolved*, That the 75<sup>th</sup> General Convention prohibit any person from serving as a representative of the Episcopal  
 2 Church to a covenant committee for more than six consecutive years; and be it further  
 3 *Resolved*, That the 75<sup>th</sup> General Convention direct its covenant committee representatives to prepare a report  
 4 after each of their meetings which will include the minutes of the meeting, provide an update on the use of  
 5 any Episcopal Church funds, outline any future projects that were planned, and describe any policy  
 6 recommendations that were raised by members of the delegation; and be it further  
 7 *Resolved*, That the 75<sup>th</sup> General Convention direct its covenant committee representatives to file their report  
 8 with the Standing Commission on World Mission, the Executive Council Standing Committee on International  
 9 Concerns, and the Office of Anglican and Global Relations at the Episcopal Church Center within sixty days  
 10 of the adjournment of each meeting; and be it further  
 11 *Resolved*, That the 75<sup>th</sup> General Convention of the Episcopal Church direct the Standing Commission on World  
 12 Mission to include in its future triennial reports an update on covenant committee work, along with any  
 13 resolutions related to covenant committee work.

EXPLANATION

The Episcopal Church is involved in several covenant relationships with Anglican provinces and dioceses overseas. Covenants involve nurturing mutual understanding and support in the form of prayer, mission, and financial aid. The Episcopal Church’s policy relative to the committees that oversee our covenant relationships is not clearly defined. The guidelines for appointing members are based largely on precedent, and not all covenant committees file reports. This resolution clarifies this system while also staggering and limiting the terms of members in the same manner of the Committees, Commissions, Agencies and Boards (CCABs).

This resolution also ensures that the General Convention will be kept aware of covenant progress through the triennial reports of its Executive Council and its Standing Commission on World Mission. This awareness will give the Church a better understanding of the opportunities we have to support each other. Furthermore, these new reporting guidelines will create means of accountability for the funds that are sent to our covenant partners in the form of block grants. The SCWM is in full support of this resolution as developed by the Standing Commission on Structure of the Church.

**Resolution A119 Covenant with Brazil**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church endorse  
 2 the “Commitment to be Companions in Christ” between the Igreja Episcopal Anglicana do Brasil and the  
 3 Episcopal Church, as expressed in the text below, and by this affirmation authorize the signature of the  
 4 Episcopal Church on this Covenant:  
 5

**The Commitment to be Companions in Christ –  
 Between the Igreja Episcopal Anglicana do Brasil and the Episcopal Church.**

6 Preamble: the Episcopal Church and Igreja Episcopal Anglicana do Brasil share a missionary history in  
 7 Brazil of over 100 years. The work in Brazil was initiated in 1890 by missionaries Lucien Lee Kinsolving  
 8 and James Watson Morris, from the Virginia Theological Seminary. In 1907 the missionary efforts in Brazil  
 9 resulted in the establishment of a missionary district of the Episcopal Church under the leadership of Bishop  
 10 Lucien Lee Kinsolving. In 1965 this missionary district became the autonomous Province of Brazil, and  
 11 the Episcopal Church concluded ongoing financial obligations in 1975. In 1990, at the celebration of the  
 12 centennial of the Church of Brazil, the Presiding Bishops of the Episcopal Church and Igreja Episcopal  
 13 Anglicana do Brasil agreed to establish a Bilateral Committee to reconnect and reconcile dynamics of distance  
 14 that occurred during and after the establishment of Brazil’s autonomy. The experience of the Bilateral  
 15 Committee has been one of reacquainting the Churches, re-establishing friendship, sharing vision for ministry  
 16 mission, and encouraging diocesan companionships. The Bilateral Committee believes the endorsement of  
 17 the following Commitment to be Companions in Christ will be good for the souls of both provinces. The  
 18 Bilateral Committee also believes it is wise and appropriate to solidify and make public and structurally  
 19 accountable this ongoing commitment to one another.  
 20  
 21

- 1     1. The General Convention of the Episcopal Church and the Synod of Igreja Episcopal Anglicana do  
2        Brasil commit to mutual support and encouragement for ministry and mission development within both  
3        provinces.
- 4     2. The Episcopal Church and Igreja Episcopal Anglicana do Brasil hereby establish a Bilateral Standing  
5        Committee to provide vision and planning to sustain and enhance the Committee relationship. The  
6        Bilateral Standing Committee will sustain the two provinces in their commitment to: 1) pray for each  
7        other's life and faith; 2) commit to develop and support diocesan companion relationships; 3) discern  
8        and support other initiatives that will mutually enrich the ministry and mission of both provinces. The  
9        Bilateral Standing Committee will establish and maintain a list of triennial initiatives consistent with the  
10       priorities of both provinces, such as theological education, missionary expansion, stewardship,  
11       sustainability and social ministry.
- 12    3. The Bilateral Standing Committee will be composed of one bishop appointed by each of the Presiding  
13        Bishops, and one priest, deacon or lay person from each province appointed by the President of the  
14        House of Deputies (ECUSA) and the Presiding Bishop (IEAB) respectively. Terms for these four  
15        members shall be six years, rotated so that one of the two from each province shall be appointed at the  
16        start of every triennium. There shall also be two (to four) additional members from each province. For  
17        the Episcopal Church, this shall be one member from the Standing Commission on World Mission and  
18        one liaison from the Executive Council selected from those bodies for three-year terms. The Igreja  
19        Episcopal Anglicana do Brasil shall appoint its additional members in a manner of its choice. No member  
20        shall serve more than six consecutive years.
- 21    4. The Bilateral Standing Committee will be accountable to the Presiding Bishop and the Executive Council  
22        of each province. In the Episcopal Church a report will be submitted after each meeting of the Bilateral  
23        Standing Committee to the Standing Commission on World Mission and to the Executive Council. In  
24        the Igreja Episcopal Anglicana do Brasil a report to the Executive Council and to the Provincial Synod  
25        will be provided after each meeting of the Bilateral Standing Committee.
- 26    5. The Bilateral Standing Committee will typically meet every 18 months. Meeting places will alternate  
27        between provinces.
- 28    6. Evaluation of this commitment will be undertaken at least every three years. The evaluation and  
29        recommendations will be furnished to the Executive Council of the Episcopal Church and the Igreja  
30        Episcopal Anglicana do Brasil and to both Presiding Bishops.
- 31    7. The Commitment takes effect upon endorsement by the General Convention of the Episcopal Church  
32        and the Provincial Synod of the Igreja Episcopal Anglicana do Brasil.

#### EXPLANATION

When the Igreja Episcopal Anglicana do Brasil became an autonomous province in 1965, after more than 80 years as part of the Episcopal Church, there was no formal agreement between these two churches regarding the terms of their separation and the continuing relationship between them. The Presiding Bishops' Bilateral Committee, formed in 1990, developed this agreement which formalizes the relationship and the Bilateral Standing Committee, heralding a new era of renewed commitment to shared mission engagement and companionship between our two autonomous provinces. This agreement may also serve as a model for covenant with other provinces as they become more financially independent but seek to maintain a close relationship.

#### **Resolution A120 Support ECP Centennial Endowment Fund**

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church include  
2        in the budget of the 2007–2009 Triennium \$100,000 for each of the calendar years 2008 and 2009 as  
3        contributions to the Centennial Endowment Fund of the Episcopal Church in the Philippines, in partial  
4        implementation of Resolution 2000–B012; and be it further  
5     *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance  
6        to consider a budget allocation of \$200,000 for the implementation of this resolution.

**EXPLANATION**

Resolution 2000–B012 authorized the creation of a Centennial Endowment Fund for the Episcopal Church in the Philippines (ECP) and pledged the action of Executive Council to implement the solicitation of special thanksgiving offerings for the Endowment Fund. While noting that the Executive Council was able to commit an initial amount of \$250,000 towards the projected goal of \$1.5 million dollars, it has not developed a plan for raising monies towards that goal. At the end of 2007, full financial autonomy for the ECP will be realized but fund-raising for the Endowment Fund has fallen short of expectations. The ECP has made every effort to increase their contributions to the Centennial Endowment Fund, and clergy in five of the six dioceses of the ECP have been operating on reduced budgets and salary cutbacks for clergy in order to increase the size of the Fund. This resolution, following up on the prior work of Executive Council, will constitute our good faith response to the commitments made in Resolution 2000–B012.

**THE EPISCOPAL CHURCH OVERSEAS**

One of the great gifts and blessings of the Episcopal Church is its worldwide composition. World mission begins within our own Church, in which dioceses in and outside the United States, live in companionship with each other, sharing witness to Christian faith in circumstances often far different from their own. In particular, the Commission welcomes the dioceses of Venezuela and Puerto Rico who have enriched the depth of the Episcopal Church since their recent admission as dioceses and have furthered our mission in Province IX and beyond.

The SCWM notes that the Diocese of Haiti, which has one of the largest memberships, and one of the highest proportions of lay leadership in the Episcopal Church, lives in a difficult social and political situation. Its thriving ministry is an overwhelming testimony to the diocese's foundations of faith and to the Episcopal Church's political and missional solidarity.

The Diocese of Ecuador Central hosted the SCWM at its October 2005 meeting and apprised the Commission of the difficulties they have experienced in recent years and of the efforts underway to return the diocese to a sound pastoral and financial footing. During the meeting, the Commission also met with members of the Diocese of Ecuador Litoral.

The Commission is pleased that the Convocation of American Churches in Europe has expanded its mission in Europe. The SCWM acknowledges the good efforts of the four Anglican bodies with presence on the European continent to work cooperatively, and the close connections with the Old Catholics and the Lutherans.

**Resolution A121 CPG: An Instrument of Mission**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church acknowledge
- 2 and affirm the efforts of the Church Pension Group to establish appropriate formulae for pensions which
- 3 meet the existing and future needs of clergy in the overseas dioceses where compensation for service has been
- 4 limited by standards and costs of living, and asks that the cooperative work with overseas dioceses be continued.

**EXPLANATION**

The SCWM has long been concerned about inadequate retirement pension coverage for most of our overseas clergy. The Church Pension Group has listened to the concerns of clergy in overseas jurisdictions of the Episcopal Church and has entered into conversations about appropriate pension calculations in which considerations concerning differing standards and costs of living in the countries of service have been acknowledged and appropriately weighed. This work needs to be acknowledged and continuing efforts need to be steadfastly encouraged.

**THE ANGLICAN COMMUNION**

In the course of our relationships with other provinces of the Anglican Communion, the SCWM notes the following:

**Cuba:** Under great hardships and limitations, La Iglesia Episcopal Cubana (Diocese of Cuba) continues to exercise an important ministry of presence and witness in Cuban society. The Church's leadership is making intentional efforts to foster supportive and nurturing relationships with other provinces within the Anglican

Communion. The SCWM will continue to monitor these processes as well as to promote ways to support the ministry and mission of La Iglesia Episcopal Cubana.

**Theological Education in the Anglican Communion:** Discussions on how to better equip the people of the Anglican Communion and the Episcopal Church to live out their Baptismal Covenants often stress the strategic importance of sound, theological education. Many Anglican churches want to increase educational opportunities and the quality of training for lay and ordained ministries. The Episcopal Church needs to foster cross-cultural educational opportunities in its overseas dioceses. Increased faculty and student exchanges may help address some of these priorities, as well as help build *koinonia* in our Communion. Other needs may require our commitment to develop new teaching models appropriate to overseas contexts. The Commission feels that theological education should be an important priority during the 2007–2009 triennium.

**Accountability, transparency and leadership:** Being true companions in transformation requires that there be transparency in administration and mutual accountability in matters of personnel use and financial commitment among all jurisdictions of the Anglican Communion. While it welcomes the initiatives already taken, such as the workshop for treasurers, the SCWM recognizes the need for more opportunities for adequate training in leadership and management for both clergy and lay leaders. The SCWM is particularly concerned that overseas dioceses of the Episcopal Church and other provinces receiving grants be guided by norms of transparency and mutual accountability between them. The Commission is grieved by the pain and difficulties faced by the Churches in Ecuador and Mexico when this trust was violated. This difficult aspect of mutuality and interdependence needs the entire Church’s careful consideration in the coming years.

**Francophone ministry:** The SCWM received a report on the Francophone Conference held in Montreal, Canada, in July 2005. French is a major language in our own church, as well as in other parts of the Anglican Communion, yet there is little support for Francophone ministry and very few materials and major church documents are available in French.

#### Resolution A122 Francophone Network

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church officially
- 2 recognize the already existing Francophone Network; and be it further
- 3 *Resolved*, That the General Convention ensure consistent budgetary support for French translation and
- 4 interpretation services as agreed at the 74<sup>th</sup> General Convention in 2003, thereby acknowledging, affirming,
- 5 and celebrating the growing ministry and presence of French-speaking peoples in the Episcopal Church and
- 6 the Anglican Communion, and be it further
- 7 *Resolved*, That necessary resources be allocated to enhance the Episcopal Church Center’s ability to work with
- 8 the growing numbers of French-speakers within the Episcopal Church in the United States and overseas and
- 9 in the wider Anglican Communion, and be it further
- 10 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 11 to consider a budget allocation of \$150,000 for the implementation of this resolution.

#### EXPLANATION

The Diocese of Haiti is one of the largest dioceses of the Episcopal Church with a membership exceeding 100,000 persons; the Convocation of American Churches in Europe is doing substantial ministry with French-speaking peoples; and there is a growing presence of Haitian congregations in the continental United States. Our Anglican neighbors in Canada and in the Caribbean include large French-speaking populations, and French is the primary language spoken in several African provinces. The recently established Francophone Network shares worship, educational, and theological resources available in French. Funding Francophone support and recognition of the Francophone Network will signal our commitment to this vital ministry of our church.

#### SCWM PRIORITIES FOR THE 2007–2009 TRIENNIUM

##### Companions in Transformation

- Continue monitoring and implementing *Companions in Transformation* (2003–A150);
- Monitor mentoring process and pastoral care for the Young Adult Service Corps; and

- Continue participation in Episcopal Partnership for Global Mission and hold one SCWM meeting conjointly with EPGM during the triennium

#### **The Episcopal Church Overseas**

- Monitor developments in the overseas dioceses, including developments toward greater self-support, mutual accountability and transparency, and in theological education; and
- Continue the Commission's involvement in the Convocation of American Churches in Europe and its ecumenical and cooperative work with other Anglican jurisdictions and with the Old Catholics and Lutherans.

#### **The Anglican Communion**

- Hold a Commission Consultation on Mutual Responsibility and Interdependence in the Body of Christ in 2007;
- Study the role and needs for enhanced opportunities for theological education;
- Continue to review the autonomy processes;
- Continue to receive and review covenant committee reports; and
- Monitor developments in the Diocese of Cuba.

### **PROPOSED BUDGET FOR THE 2007–2009 TRIENNIUM**

The Standing Committee on World Mission will meet at least five times during the triennium, including two meetings outside the United States. Funding for a consultation on Mutual Responsibility and Interdependence will be held in conjunction with one meeting in 2007, and representative participation in the annual meetings of Episcopal Partnership for Global Mission and other meetings is also needed. To meet its programmatic and policy-making responsibilities, the SCWM requests funding of \$20,000 for 2007, \$33,000 for 2008 and \$27,000 for 2009, for a total budget of \$80,000 for the triennium.



# **EXECUTIVE COUNCIL**

# Executive Council

## Contents

|  |          |
|--|----------|
| Membership of Council.....   | 313      |
| Calendar of Council Meeting Dates and Sites.....   | 314      |
| Introduction and Summary of Work.....  | 314      |
| <b>COMMITTEES OF COUNCIL</b>   |          |
| Administration and Finance.....  | 317      |
| Congregations in Ministry.....   | 318      |
| International Concerns.....  | 319      |
| National Concerns.....   | 320      |
| Resolutions Approved by Council for the 75 <sup>th</sup> General Convention.....   | 321      |
| 74 <sup>th</sup> General Convention Resolution Report.....   | 327, 452 |
| Report on Resolutions Referred to Dioceses.....  | 327      |
| <b>REPORTS FROM BODIES CREATED BY EXECUTIVE COUNCIL, REPORTING TO EXECUTIVE COUNCIL<br/>AND THROUGH COUNCIL TO GENERAL CONVENTION</b>  |          |
| Anti-Racism Committee.....   | 329      |
| Episcopal Archives Strategy Committee.....   | 333      |
| Economic Justice Loan Committee.....   | 334      |
| Episcopal Council of Indigenous Ministries.....  | 335      |
| Jubilee Advisory Committee.....  | 336      |
| Committee on Science, Technology and Faith.....  | 337      |
| Committee on Social Responsibility in Investments.....   | 340      |
| Episcopal Council Committee on the Visual Arts.....  | 341      |
| <b>REPORTS FROM BODIES CREATED BY GENERAL CONVENTION, REPORTING TO EXECUTIVE COUNCIL<br/>AND THROUGH COUNCIL TO GENERAL CONVENTION</b> |          |
| Committee on Criminal Justice.....   | 342      |
| Standing Committee on HIV/AIDS.....  | 343      |
| Committee on the Status of Women.....  | 347      |

## THE EXECUTIVE COUNCIL

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### Officers

The Most Rev. Frank T. Griswold, Presiding Bishop  
DFMS President and Chair

The Very Rev. George L.W. Werner, House of Deputies  
President  
DFMS Vice President and Vice Chair

Mrs. Patricia C. Mordecai, DFMS Vice President

The Rev. Canon Rosemari G. Sullivan, Secretary, *until*  
*2005 replaced by*  
The Rev. Gregory Straub, 6/2005

Mr. N. Kurt Barnes, Treasurer, 11/2003

### Elected by General Convention until General Convention 2009

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

Ms. Dorothy J. Fuller (El Camino Real, VIII)

Mr. Thomas R. Gossen (Kansas, VII)

Ms. Josephine H. Hicks (N. Carolina, IV)

Ms. Sandra F. McPhee (Chicago, V)

Mr. Albert T. Mollegen Jr. (Conn., I)

The Rev. Titus L. Presler (Texas, VII)

The Rt. Rev. Wilfrido Ramos-Orench (Conn., I)

The Rev. Canon Edward W. Rodman (Mass., I)

The Rt. Rev. Stacy F. Sauls (Lexington, IV)

### Elected by General Convention until General Convention 2006

The Very Rev. Cynthia L. Black, (W. Michigan, V)

Dr. Louie Crew (Newark, II)

The Rt. Rev. Theodore A. Daniels (Texas, VII)

The Rev. J. Anthony Guillén (Los Angeles, VIII)  
*resigned 10/2005*

The Rev. Miguelina Espinal (Dominican Republic, IX)  
*appointed 10/2005*

Ms. Sarah T. Harte (Long Island, II)

Mr. Frank L. Oberly (Oklahoma, VII)

Mr. Russell V. Palmore Jr. (Virginia, III)

Ms. Diane B. Pollard (New York, II)

The Rt. Rev. Catherine S. Roskam (New York, II)

Ms. D. Rebecca Snow (Alaska, VIII)

### Elected by Province until General Convention 2006

I. The Rev. Ann S. Coburn (Massachusetts)

II. The Rev. Canon Stephen T. Lane (Rochester)

III. The Rev. Edward E. Godden (Delaware)

IV. Dr. Lillian E. Yeager (Kentucky)

V. The Rev. Kwasi A. Thornell (Southern Ohio)

VI. The Rev. Tim E. Vann (Iowa)

VII. The Rev. Kenneth W. Kesselus (Texas)

VIII. The Rev. Brian N. Prior (Spokane)

IX. Mrs. Carmen Brooks (Honduras)

### Elected by Province until General Convention 2009

I. Dr. Delbert C. Glover (Mass.) *resigned 7/05*  
Mr. Thomas A. Little (Vermont) *appointed 9/05*

II. Mr. Edgar Kim Byham (Newark)

III. Mr. John Vanderstar (Washington)

IV. The Rev. Timothy Kimbrough (N. Carolina)

V. Ms. Bonnie Anderson (Michigan) & HD Vice  
President

VI. Ms. Terry Roberts (Minnesota)

VII. Ms. Sharon F. Denton (Western Kansas)

VIII. Mr. Ted M. Yumoto (San Joaquin)

IX. The Rt. Rev. Julio Cesar Holguín (Dominican  
Republic)

### By Invitation

Anglican Church of Canada Partners: The Ven. James B. Boyles (past rep.); The Rev. Helena Rose Houldcroft (past rep.); The Rt. Rev. Michael Ingham; Dr. Ellie Johnson; Mr. Todd Russell (past rep.); The Rev. Andrew Welsey; Evangelical Lutheran Church of America (ELCA) Partners: The Rev. Dr. Randall Lee; The Rev. Karen Parker (past rep.)

## Meeting Dates and Sites

Lake Geneva, Wisconsin, 10/24/03–10/27/03  
 Tampa, Florida, 02/09/04–02/12/04  
 Burlington, Vermont, 06/11/04–06/14/04  
 Boise, Idaho, 11/01/04–11/04/04  
 Austin, Texas, 02/11/05–02/14/05

Mundelein, Illinois, 04/13/05  
 Louisville, Kentucky, 06/13/05–06/16/05  
 Las Vegas, Nevada, 10/07/05–10/10/05  
 Des Moines, Iowa, 01/09/06–01/12/06  
 Philadelphia, Pennsylvania, 03/06/06–03/09/06

## Introduction

Executive Council (Council) with the Presiding Bishop works between Conventions, implementing and monitoring the policies and programs authorized by the Convention, including budget oversight.<sup>1</sup> Council was established by the Canons of the Episcopal Church in 1919 serving as the Board of Directors for the Domestic and Foreign Missionary Society (DFMS) and is charged with making a full published report to General Convention each triennium.<sup>2</sup> The Executive Council may initiate and develop new work as necessary between General Conventions.<sup>3</sup>

The Executive Council consists of forty voting members including 20 members elected by General Convention and 18 members elected by the nine provinces, who serve six-year terms. Half of these members rotate off Council each triennium. The Presiding Bishop serves as Chair, and the President of the House of Deputies serves as Vice Chair. There are three additional non-voting positions: the Secretary of General Convention, who serves as Secretary of the Council; the Treasurer of DFMS; and the Assistant to the Presiding Bishop for Administration, who serves as a DFMS Vice-President. The life of Council is enriched by the presence of representatives from two partner churches, the Anglican Church of Canada and the Evangelical Lutheran Church in America (ELCA).

During each year of the triennium the Executive Council meets three times. Daily worship and Bible study provide the framework for each meeting's deliberations and decision making. Although most of Council's legislation is processed through the committees, Council does consider issues before it through plenary presentations by invited guests, the opening remarks of the Chair and Vice Chair, and scheduled "private conversations."

The committees of Executive Council are Administration and Finance (A&F), International Concerns (INC), National Concerns (NAC) and Congregations in Ministry (CIM). Each committee studies matters brought before it and reports to the Council, which acts by resolution as appropriate. Reports of these committees and those from the other entities that report to the General Convention through the Executive Council follow this summary of Council's function and work.

## SUMMARY OF WORK

In this triennium Executive Council's work addressed the mission priorities adopted by the 2003 General Convention.

Among major actions:

### *Priority 1—Young Adults and Youth:*

- Council established priorities and a process for the \$1 million fund budgeted by General Convention for leadership development and spiritual formation with young adults and youth.

### *Priority 2—Reconciliation and Evangelism:*

- Council supported an advertising initiative to reach diverse populations of the unchurched; and
- Participated in annual anti-racism training that included an eight-hour course during its meeting in Louisville, Kentucky;
- Pursued reconciliation within the Episcopal Church and the Anglican Communion as it engaged the process initiated by the Windsor Report.

<sup>1</sup>Canon 1.4.1(a) and 2(e)

<sup>2</sup>Canon 1.4.1 (b)

<sup>3</sup>Canon 1.4.2 (e)

*Priority 3—Congregational Transformation:*

- Council established a Mission Funding Initiative and adopted policies for the receipt and disbursement of its funds;
- Collaborated with various entities to strengthen life-long Christian formation and supported the development of appropriate materials for liturgy and education; and
- Discussed a demographic report that documented a membership decline in all mainline denominations, including the Episcopal Church.

*Priority 4—Justice and Peace:*

- Council urged support by dioceses and parishes for the Millennium Development Goals and received progress reports on diocesan responses to the MDGs;
- Provided funding to facilitate the Decade of Remembrance, Recognition and Reconciliation;
- Urged government action to address issues of violence, hunger, and human rights abuses, in various parts of the world, including Iraq, Sudan, Haiti, Guantanamo Bay and the Middle East; and
- Called for government to address the vulnerability of women, including asylum for women fleeing genital mutilation.

*Priority 5—Partnerships:*

- Council addressed the turmoil in the Anglican Communion (see below);
- Recognized numerous missionaries sent by the DFMS and by other mission-sending organizations;
- Made a gift of \$250,000 to the Anglican Church of Canada in solidarity with its effort to make restitution for the suffering of the First Nations in Canada; and
- Joined Christian Churches Together in the USA.

The turmoil in the Episcopal Church and the Anglican Communion that followed the 2003 General Convention's consent to the election of the Bishop of New Hampshire highlighted Priority 5's emphasis on "reaffirming the importance of our partnerships with provinces of the Anglican Communion and beyond and our relationships with ecumenical and interfaith partners." Council discussed the tensions evident in the Episcopal Church and supported the Presiding Officers in their efforts to promote dialogue about human sexuality and mutual support in the life of the church. In successive "Letters to the Church," Council encouraged Episcopalians to grow to appreciate diverse views and foster unity through shared commitment to God's mission in the world.

Tensions in the Anglican Communion were equally evident. Council was informed of developments through the Presiding Bishop's reflections on the Primates' Meetings and offered its views and support in the challenges of such inter-Anglican encounters. Council discussed intensively the Windsor Report of the Lambeth Commission on Communion after its October 2004 publication and heard presentations by the Episcopal Church's member of the commission and by an African bishop. In addition to urging parishes and dioceses to study the report, Council urged parishes and dioceses to initiate encounters with Anglicans around the world to listen and build relationships. Council anticipated that its own role would focus on helping the church prepare for addressing the issues at the 2006 General Convention.

The February 2005 call of the Primates' Meeting at Dromantine, Ireland, for the Episcopal Church and the Anglican Church of Canada to withdraw their members from participation in the Anglican Consultative Council (ACC) prior to the 2008 Lambeth Conference prompted Council to undertake the very unusual course of gathering for a special meeting to consider its response. At its April 2005 special meeting in Mundelein, Illinois, Council decided to withdraw the Episcopal Church's three members from formal participation but asked them to attend the ACC as observers in order to report back to Council. Council supported the Presiding Bishop in the initiative that presented the Episcopal Church's rationale for its actions at the June 2005 meeting of the ACC in Nottingham, England. At its October meeting, Council was encouraged by the report of the reconciling presence of the Episcopal Church's listening posture and quiet witness at the ACC meeting.

As the situation of our church and the communion as a whole continues to evolve, Executive Council will continue to have an important role in interpreting events and advising the church. Logistical complications prevented Council from meeting outside the USA in Province IX during this triennium; but this should occur during the next triennium. Amid diverse views on Council itself, we are united in a common purpose of preserving relationships in the Anglican Communion.

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The Executive Council is responsible for maintaining the infrastructure that supports the church's mission. Balancing the budget was an important concern during this triennium. On the revenue side, based on consecutive years of stock market losses, the previous Council had increased to 5.5% per year the amount drawn on the endowment for use in the operating budget. Anticipating significant reductions in payments of diocesan commitments following the 2003 General Convention, Council initially reduced the \$47,209,000 budget approved by Convention for 2004 by 4%. When actual revenues did not decline, much of the budget reduction was restored by the end of 2004. In June 2005, Council returned the endowment draw for the next triennium to the standard 5% used by many non-profit organizations. Council has been overseeing the renovation now underway at the Episcopal Church Center and has allocated up to \$34 million for the project. Council is also grappling with the need to find a new home for the Episcopal Church Archives.

During this triennium Council sought to make its internal life as fruitful as possible for the church's needs. Continuing Council members coordinated community-building activities that increased trust and forged friendships among new members. Tree-planting at the Idaho meeting gave members an experience of offering ministry together. Council's mid-term self-evaluation prompted helpful discussion about communication and power-sharing.

## ADMINISTRATION AND FINANCE COMMITTEE

**Membership:** Russell Palmore, Chair; Josephine Hicks, Vice-Chair; Bonnie Anderson; Ann Coburn; Thomas Gossen (*as of 9/05*); Kenneth Kesselus; Thomas Little; Diane Pollard; Tim Vann; Stacy Sauls; Ted Yumoto; **Ex officio:** Frank Griswold; George Werner; Patricia Mordecai; Kurt Barnes; Rosemari Sullivan *until January 2005, replaced by Gregory Straub.*

**Committee Goal:** Administration and Finance (A&F) facilitates the ministry of the Episcopal Church by supporting the Chief Operating Officer and the Office of the Treasurer while overseeing the Domestic and Foreign Missionary Society (DFMS). A&F works closely with the Joint Standing Committee on Program, Budget and Finance (PB&F). A&F met at every regular Executive Council Meeting and by conference call in December 2003, May and September 2004, January, May, and September 2005, and December 2005 and February 2006.

### SUMMARY OF WORK

*As a result of A&F work, Executive Council:*

- Approved long-needed renovation of the Episcopal Church Center in New York instead of moving the Church Center.
- Established and funded the Mission Funding Initiative to invite people of great resources and vision for the church to make major gifts to fund the mission of the church.
- Monitored and recommended adjustments to the 04–06 triennial budget including tracking the receipt of diocesan commitments to the DFMS budget.
- Created a protocol for addressing unfunded General Convention resolutions including approval of significant funding for indigenous ministries.

- Established budget priorities for the next triennium utilizing the results of a survey of church leaders and Church Center staff; and proposed a draft budget for 2007–2009 based on those priorities.

*In its deliberations, A&F also:*

- Reviewed financial statements, audit committee reports, and statements of operation for DFMS.
- Recommended establishment of various trust funds in accordance with established procedures.
- Reviewed Investment Committee reports and recommended approval of a payout rate from trust fund income.

## CONGREGATIONS IN MINISTRY COMMITTEE

**Membership:** Cynthia Black, Chair; Terry Roberts, Vice-Chair; Stephen Lane, Secretary; RPM Bowden; Dorothy Fuller; Sarah Harte; Theodore Mollegen; Wilfrido Ramos-Orench; Edward Rodman; **Ex officio:** Frank Griswold; George Werner.

**Committee Goal:** The Congregations in Ministry Committee (CIM) is a link with Church Center programs and the Standing Committees and Commissions of General Convention concerned with congregations and their ministries. CIM monitors related General Convention resolutions.

### SUMMARY OF WORK

*As a result of CIM work, Executive Council:*

- Created a Young Adults and Youth Advisory Committee, with geographically diverse members, who recommended funding priorities for expending the \$1 million allocated to Young Adult and Youth ministry by *GC Resolutions 2003–A065 and 2003–A077*.
- Adopted a Mission Funding Initiative to seek major capital gifts for ministry outside the GC budgetary process.
- Revised guidelines and the process for funding designated Christian Education grants from the Constable Endowment Fund.
- Received a report from the Employment Policies Task Force on the Church's employment policies.
- Created the Executive Council Committee on Visual Arts to advise the Council and the Church on policies, procedures, and possibilities for the visual arts.
- Collaborated with the Standing Commission on Ministry Development to create a long-term plan for Christian Education and Formation (*GC Resolutions 2003–B024 and 2003–A120*).
- Authorized a feasibility study for an office of Disaster Planning for the Episcopal Church and encouraged dioceses and congregations to develop disaster plans.

*In its deliberations, CIM also:*

- Encouraged the Women's Ministries Office to publish the women's ordination survey that was authorized by Council in the last triennium (*GC Resolution 2000–A045*).
- Developed closer relationships with the ethnic desk missionaries including inviting each staff person to participate in a Council Meeting; and affirmed the Office of Native American Ministries in its comprehensive plan to fulfill the Covenant for the Decade of Remembrance, Recognition, and Reconciliation, 1997-2007. (*GC Resolution 2003–C008*)
- Commended educational materials, including, the Episcopal Peace Fellowships, *Creative Peacemaking*, for addressing the culture of violence (*GC Resolution 2003–D031*); and the *Catechism of Creation* produced by the Committee on Science, Technology and Faith.
- Proposed that the State of the Church Committee, with the Director of Research for the Church, examine the parochial report form so as to gather data on diversity in the church in a response to the 20/20 Vision (*GC Resolution 2000–A033*).
- Proposed that the Communication Office be authorized to implement an online contribution system for the support of advertising efforts.

## INTERNATIONAL CONCERNS COMMITTEE

**Membership:** Catherine Roskam, Chair; Louie Crew, Vice-Chair; Titus Presler, Secretary; Carmen Brooks; Theodore Daniels; Miguelina Espinal; Delbert Glover (*resigned 7/05*); Edward Godden; Anthony Guillén (*resigned 10/05*); Julio Cesar Holguín; Timothy Kimbrough; Sandra McPhee; **Ex officio:** Frank Griswold; George Werner.

**Committee Goal:** The International Concerns Committee (INC) helps Council highlight issues beyond the USA that call for the church's discipleship and mission. Special concerns include inter-Anglican relations; sending and receiving missionaries; the Millennium Development Goals; the church's overseas dioceses; and crises of violence, human rights, famine and other disasters.

### SUMMARY OF WORK

*As a result of INC work, Executive Council:*

- Recognized dozens of missionaries serving through the DFMS, the South American Missionary Society, and Anglican Frontier Missions; expressed appreciation for missionaries completing their service, and recognized several new companion diocese relationships.
- Urged Episcopalians to listen and to build understanding through personal contacts and Companion Diocese Relationships in the current turmoil of the Anglican Communion; considered responses to the Anglican Consultative Council's 13<sup>th</sup> meeting; and considered a proposed Anglican Conversations Initiative.
- Urged parishes and dioceses to devote 0.7% of their income to fulfilling the Millennium Development Goals suggested by the United Nations and commended by General Convention.
- Listened to the voices of Anglican women under-represented in the governing bodies of the Anglican Communion.
- Urged governmental and church responses to violence, poverty and/or human rights abuses in Korea, Guantanamo Bay, Iraq, Haiti, Sudan and the Middle East; and responded to particular issues of women's vulnerability.
- Funded a Translation Services Coordinator for those members whose primary language is not English (*GC Resolution 2003–C029*).

- Called for equitable pension provisions for clergy and laity in Episcopal dioceses overseas and commended the major progress achieved by a working group that included the Church Pension Fund.

*In its deliberations, INC also:*

- Studied and discussed Companions in Transformation, the vision statement for the church's world mission in the 21<sup>st</sup> century.
- Studied and discussed the Covenant for Communion in Mission proposed by the Inter-Anglican Standing Commission on Mission and Evangelism and commended for study by the Anglican Consultative Council.
- Initiated discussion with A&F about implementing *GC Resolution 2003–A151*, which mandated that funds released from the church's international covenants be redeployed to the church's global engagement.
- Discussed extensive presentations by Episcopal Migration Ministries, the Episcopal Partnership for Global Mission, Episcopal Relief and Development, the Standing Commission on World Mission, and the United Thank Offering.
- Reviewed the Episcopal Church's covenants with the churches in the Philippines and Mexico; and the church's work in Latin America, Africa, the Middle East, Haiti, and El Salvador.

## NATIONAL CONCERNS COMMITTEE

**Membership:** Kwasi Thornell, Chair; John Vanderstar, Vice-Chair; D. Rebecca Snow, Secretary; Edgar Byham; Sharon Denton; Frank Oberly; Brian Prior; Lillian Yaeger; **Ex officio:** Frank Griswold; George Werner.

**Committee Goal:** The National Concerns Committee (NAC) deals with all domestic ministry and mission issues such as ecumenical and interfaith matters; social justice issues; prison, health and military ministries; migration ministries; and government initiatives affecting the work of the church that do not relate specifically to congregations.

### SUMMARY OF WORK

*As a result of NAC work, Executive Council:*

- Conducted annual anti-racism training for itself including an eight-hour portion of its June 2005 meeting. This action was intended to encourage anti-racism training throughout the church.
- Approved a resolution recommended by both NAC and INC calling for active corporate engagement, but not divestment, of church investments in corporations whose operations contribute to the ongoing occupation by Israel of Palestinian lands. The corporations would be addressed using shareholder resolutions.
- Approved shareholder actions with corporations in which the church invests its money on other issues of social concern.
- Approved two “A” resolutions for consideration at the 75<sup>th</sup> General Convention on the aftermath of slavery and on reconciliation.
- Reviewed and approved various Jubilee programs that give an overview of the diverse ministry of the Church.
- Joined the ecumenical organization Christian Churches Together in the U.S.A. as a founding member.

- Reviewed and approved representatives to the National Council of Churches and the World Council of Churches.
- Called for a church-wide conversation on marriage, including asking for time at GC 2006 and for diocesan conversations on the topic.

*In its deliberations, NAC also:*

- Discussed anti-racism training and materials and consulted with the Social Justice Officer regarding compliance by CCABs, dioceses, provinces, and congregations with the anti-racism training requirement.
- Met with the Vice-President of DFMS and the Human Resources Director at the Church Center regarding the resumption of anti-racism training at the Church Center and inclusion of the training in orientation for new employees.
- Received reports on the Church’s response to both the tsunami in the Indian Ocean and the effects of Hurricanes Katrina and Rita in the Gulf Coast, as well as other areas facing crises or the results of natural disaster.
- Discussed ecumenical issues relating to the impact of 2003 General Convention decisions on ecumenical dialogues.

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**75<sup>TH</sup> GENERAL CONVENTION RESOLUTIONS APPROVED BY EXECUTIVE COUNCIL**
**Resolution A123 Slavery and Racial Reconciliation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church declare  
 2 unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is  
 3 on “ownership” of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity  
 4 of all persons who were involved; and be it further  
 5 *Resolved*, That the Episcopal Church acknowledge its history and the deep and lasting injury which the institution  
 6 of slavery and its aftermath have inflicted on society and on the Church; and be it further  
 7 *Resolved*, That we express our most profound regret that (a) the Episcopal Church lent the institution of slavery  
 8 its support and justification based on Scripture, and (b) after slavery was formally abolished, the Episcopal  
 9 Church continued for at least a century to support de jure and de facto segregation and discrimination; and  
 10 be it further  
 11 *Resolved*, That the Episcopal Church apologize for its complicity in and the injury done by the institution of  
 12 slavery and its aftermath and ask the Presiding Bishop to call for a “Day of Repentance and Reconciliation”  
 13 and to organize a Day of Repentance and Reconciliation service to be held at the National Cathedral.

**EXPLANATION**

Other institutions have addressed their failures in various respects with regard to slavery and its aftermath including an apology issued by the U.S. Senate for not having enacted federal anti-lynching legislation during the post-Civil-War period. The United Methodists in Alabama recently led a walk to a Birmingham church as part of a service to repent of racial injustice and to pledge to be more inclusive. In addition some dioceses have undertaken to study the concept of reparations. Among them are Chicago, Maryland, New York and Newark.

It is important to recognize that much of the U.S. economy was built on the basis of slave labor. There are plenty of data that prove beyond a doubt that African Americans are a disproportionate part of the nation's poor. No one who is paying attention can fail to recognize that race discrimination is still very much part of the fabric of life in our nation and in our Church. Sometimes it is subtle, sometimes it is inadvertent, but it is plainly there. This resolution complements anti-racism training and other activities that are promoting justice and racial reconciliation in the Episcopal Church.

**Resources**

Lewis, Harold T. *Yet With A Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. (Valley Forge, Pennsylvania: Trinity Press International, 1996).

Kesselus, Kenneth, *John E. Hines: Granite on Fire*. (Austin, Texas: Episcopal Theological Seminary of the Southwest, 1996).

Robinson, Randall. *The Debt: What America owes to Blacks*. (New York: Penguin Putnam Inc., 2000).

Shattuck, Jr., Gardiner H. *Episcopalians and Race: Civil War to Civil Rights (Religion in the South)*. (Lexington, KY: University Press of Kentucky, 2000).

Winbush, Raymond. *Should America Pay?: Slavery and the Raging Debate on Reparations*. (New York: HarperCollins Publishers, Inc, 2003).

**Resolution A124 Study the Impact of Slavery**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church direct  
 2 the Committee on Anti-Racism to collect during the next triennium detailed information on the following  
 3 subjects:  
 4 a) the complicity of the Episcopal Church in the institution of slavery in the United States and in the  
 5 subsequent history of segregation and discrimination;  
 6 b) the economic benefits the Episcopal Church derived from the institution of slavery; and  
 7 c) how the Church can, as matter of justice, share those benefits with African American Episcopalians,  
 8 and to report to General Convention 2009 on these efforts; and be it further

- 1 *Resolved*, That every diocese be encouraged to undertake its own study of the foregoing subjects as applicable  
 2 within its geographic area and report to the Committee on Anti-Racism by April 1, 2008, on its efforts in this  
 3 regard.

## EXPLANATION

Resolution A123 and its explanation speak to the complicity of the Episcopal Church in the institution of slavery and its aftermath. However, no detailed information is available that would quantify the economic benefit the Church received, for example, the construction of church buildings by slave labor or the receipt of gifts funded in whole or in part by the fruits of slavery. Acquiring such information would assist in determining how the Church can make recompense for such morally repugnant benefits. Dioceses are asked to be part of this process because more than likely this information is more readily accessible to local institutions and history will vary widely from one place to another.

**Resolution A125 Employment Policies and Practices Task Force**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church continue  
 2 the Task Force to Study Employment Policies and Practices in the Episcopal Church during the coming  
 3 Triennium with the intention of offering a resolution to the 2009 General Convention that will address the  
 4 issues of employment, striving to make the Episcopal Church a fair and just workplace, and be it further  
 5 *Resolved*, That the Convention authorize and request the Church Pension Group to conduct a survey of lay  
 6 employees concentrating on employee demographics, the exercise of authority in the employment setting, and  
 7 compensation and benefits. The Bishop or other ecclesiastical authority of each diocese shall be requested to  
 8 supply relevant data for each employing unit in the diocese to the Church Pension Group. The findings of  
 9 the survey and any recommendations for action, if appropriate, shall be reported to the 76<sup>th</sup> General Convention;  
 10 and be it further  
 11 *Resolved*, That the Office of Ministry Development take the lead in determining the best way to conduct a  
 12 feasibility study examining whether pension benefits for lay employees should be made compulsory and be  
 13 administered by a single provider. The results of said study shall be reported, along with recommendations  
 14 for action, if appropriate, to the 76<sup>th</sup> General Convention; and be it further  
 15 *Resolved*, That the attached statement on Workplace Values be commended to the Church as a worthy statement  
 16 reflecting our values for work and the worker in the Church; and be it further  
 17 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance  
 18 to consider a budget allocation of \$15,000 for the implementation of this resolution.

## EXPLANATION

The Task Force on Employment Policies and Practices was established by *GC Resolution 2003–A006*. In consultation with the Church Pension Group the Task Force has begun a comprehensive examination of the employment practices of the parishes, dioceses, and church-related agencies of the Episcopal Church. This resolution proposes a continuation of that work. The Report of the Task Force on Employment Policies and Practices in the Episcopal Church to the Executive Council offers more information and is available on the website ([www.episcopalchurch.org/gc2006/](http://www.episcopalchurch.org/gc2006/)). In addition, The Church Pension Group's *Guide to Human Resources Practices for Lay Employees in the Episcopal Church* is an invaluable document and should be a staple for every church, diocesan and church-affiliated workplace ([www.churchpublishing.org](http://www.churchpublishing.org)).

# WORKPLACE VALUES IN THE EPISCOPAL CHURCH

Believing in the call to the Church to strive for justice and peace among all people, and to respect the dignity of every human being, The Episcopal Church seeks to promote professional employment environments that offer opportunity for development and advancement. The Church's commitment to this is summed up in the widely accepted "Golden Rule":

**"In everything, therefore, treat people the same way you want them to treat you...." (Matthew 7:12a)**

Following is a summary of the mutuality of the employer/employee relationship we seek to foster:

## WHAT YOU CAN EXPECT FROM US

- Fair pay and benefits
- Written employment policies
- A workplace in full compliance with the law
- A workplace free of harassment and violence
- Performance appraisals based on written job descriptions
- Training and development
- A safe workplace

## WHAT WE EXPECT FROM YOU

- Teamwork
- Performance to your fullest potential
- Observance of the law and these workplace values
- A commitment to quality
- Honesty, truthfulness and integrity
- Support of the mission of the organization

## WHERE TO GO FOR HELP IN RESOLVING AN EMPLOYMENT ISSUE

Should a workplace conflict arise, it is recommended that these steps be followed:

- Try to resolve the issue with the person directly involved
- If you feel you cannot do this, or if doing so does not bring resolution, contact your supervisor for help
- If the conflict is with your supervisor and cannot be resolved by speaking to him or her, you should seek the help of the person in authority above your supervisor

## **EMPLOYERS: PLEASE POST IN A PROMINENT LOCATION**

Version: August 2005

*Workplace Values Subcommittee, Executive Council Task Force on Employment Policies and Practices in the Episcopal Church*

**Resolution A126 Covenant for Communion in Mission**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church recognize  
 2 the call of the Anglican Consultative Council (ACC) at its 13<sup>th</sup> meeting in Nottingham, England, in June 2005  
 3 for all churches of the Anglican Communion to study and apply the document *A Covenant for Communion in*  
 4 *Mission* that was presented to the ACC by the Inter-Anglican Standing Commission on Mission and Evangelism;  
 5 and be it further  
 6 *Resolved*, That the 75<sup>th</sup> General Convention commend *A Covenant for Communion in Mission* as a vision for Anglican  
 7 faithfulness to the mission of God for study by parishes, dioceses and seminaries; by networks such as the  
 8 Episcopal Partnership for Global Mission, the Global Episcopal Mission Network, and the Companion Diocese  
 9 Network; by the House of Bishops; and by the Standing Commission on World Mission, the Standing  
 10 Commission on Anglican and International Peace with Justice Concerns, the Standing Commission on Ministry  
 11 Development, and the Standing Commission on Constitution and Canons; and be it further  
 12 *Resolved*, That the 75<sup>th</sup> General Convention request the Standing Commission on World Mission to gather  
 13 responses to *A Covenant for Communion in Mission* from groups within the Episcopal Church and include  
 14 reflections and recommendations concerning application of the covenant in its report to the 76<sup>th</sup> General  
 15 Convention.

**EXPLANATION**

The Anglican Consultative Council established the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME) at its 11th meeting in Dundee, Scotland, in 1999. IASCOME is the latest in a series of commissions, committees and working groups with responsibility to maintain a global overview and provide international co-ordination of mission and evangelism in the Anglican Communion. IASCOME's report to ACC-13 in Nottingham, England, in June 2005 is entitled *Communion in Mission*. It opens with an introduction, reproduced below, which contains *A Covenant for Communion in Mission*:

The Lambeth Commission in its *Windsor Report* "recommended and urged the primates to consider the adoption by the churches of the Communion of a common Anglican Covenant which would make explicit and forceful the loyalty and bonds of affection which govern the relationships between the Churches of the Communion."

IASCOME has discussed ways to take forward the mission imperatives in the Communion following the Partners in Mission process and the Decade of Evangelism. The idea of a Covenant for Communion in Mission has emerged as a key proposal. We believe that a Covenant enshrining the values of common mission that could be used as a basis for outward-looking relationships among the churches, mission organisations and societies, and networks of the Communion would provide a significant focus of unity in mission for the Anglican Communion.

In Scripture, covenants are central in the Old Testament to God's relationship to Noah, Abraham, Moses, and to the people of Israel. Jeremiah and Ezekiel foretell the coming of a new covenant – in which God will give God's people a new heart and new life and will walk with them, and they with him. In the New Testament Jesus inaugurates this New Covenant. It was marked by the breaking of his body and the shedding of his blood and celebrated in the central Christian meal of the Eucharist and effected through the Resurrection of Jesus the Christ for all people for all time.

IASCOME considered in depth the nature of covenant. We recognized that within our cultures a covenant is a serious and significant agreement. Covenants are fundamentally about relationships to which one gives oneself voluntarily, while contracts can be seen as a legally binding document under a body of governing principle. Covenants are free-will voluntary offerings from one to another while contracts are binding entities whose locus of authority is externally to oneself. Covenants are relational: relational between those who are making the covenant and relational with and before God.

As Anglican churches, we have a tradition of covenants that help to clarify our relationships with other ecumenical churches, such as the Porvoo agreement between the Church of England and the Baltic Lutheran churches, and Called to Common Mission between the Episcopal Church and the Evangelical Lutheran Church in America.

We recommend for consideration by the ACC and testing within the Communion the following nine-point covenant. We believe it provides the basis for agreements between Anglican churches at the national level – but also may be used by local parish/congregations, mission movements and networks, companion diocese links, etc. We believe the Covenant for Communion in Mission thus provides a focus for binding the Communion together in a way rather different from that envisaged by the Windsor Report.

The covenant is deliberately general in its principles. In its understanding of mission it builds on the Five Marks of Mission of the 1984 and 1990 Anglican Consultative Councils. It provides a framework within which those entering into the covenant can identify specific tasks and learnings that relate to their particular situations.

### **A Covenant for Communion in Mission**

**This Covenant signifies our common call to share in God’s healing and reconciling mission for our blessed but broken and hurting world.**

**In our relationships as Anglican sisters and brothers in Christ, we live in the hope of the unity that God has brought about through Jesus in the power of the Holy Spirit.**

The preamble recognises that the world is one that has been graced by God but that God’s work through Jesus, empowered by the Holy Spirit, is to seek to heal its hurts and reconcile its brokenness. The preamble reminds us that as Christians we are called to share our relationships in the mission of God to the wider world, bearing witness to the kingdom of love, justice and joy that Jesus inaugurated.

- **Nourished by Scripture and Sacrament, we pledge ourselves to:**

The nine points of the covenant are predicated on Scripture and the Sacraments providing the nourishment, guidance and strength for the journey of the covenant partners together.

- **Recognise Jesus in each other’s contexts and lives**

The nine points begin with Jesus Christ, the source and inspiration of our faith and calls for those covenanting for mission to look for, recognise, learn from and rejoice in the presence of Christ at work in the lives and the situations of the other.

- **Support one another in our participation in God’s mission**

Point two acknowledges that we cannot serve God’s mission in isolation and calls for mutual support and encouragement in our efforts.

- **Encourage expressions of our new life in Christ**

Point three asks those who enter into the covenant to encourage one another as we develop new understandings of our identities in Christ.

- **Meet to share common purpose and explore differences and disagreements**

Point four provides for face-to-face meetings at which insights and learnings can be shared and difficulties worked through.

- **Be willing to change in response to critique and challenge from others**

Point five recognises that as challenges arise so changes will be needed as discipleship of Christ is deepened resulting both from experience in mission and encountering those with whom we are in covenant.

- **Celebrate our strengths and mourn over our failures**

Point six calls for honouring and celebrating our successes and acknowledging and naming our sadness and failures in the hopes of restitution and reconciliation.

- **Share equitably our God-given resources**

Point seven emphasises that there are resources to share – not just money and people, but ideas, prayers, excitement, challenge, enthusiasm and calls for a move to fair sharing of such resources particularly when one participant in the Covenant has more than the other.

- **Work together for the sustainability of God’s creation**

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Point eight underscores that God's concern is for the whole of life – not just people, but the whole created order – and so we are called to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

- **Live into the promise of God's reconciliation for ourselves and for the world**

This last point speaks of the future hope towards which we are living, the hope of a reconciled universe – in which 'God's will be done on earth as it is in heaven' for which Jesus taught us to pray.

**We make this covenant in the promise of our mutual responsibility and interdependence in the Body of Christ.**

The conclusion provides a strong reminder that we need each other, are responsible for each other, and are mutually interdependent in the Body of Christ.

IASCOME proposes that the ACC commend the Covenant for Communion in Mission to the churches of the Anglican Communion for study and action and remits it to the next IASCOME for evaluation of its reception in the Anglican Communion. IASCOME further proposes that the ACC advance the Covenant for Communion in Mission to the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion as commended by the Windsor Report and the "Communiqué" of the February 2005 Primates Meeting. To that end, IASCOME presents the following resolution for adoption by ACC 13:

ACC RESOLUTION - This Anglican Consultative Council:

1. Commends the Covenant for Communion in Mission to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God;
2. Advances the Covenant for Communion in Mission to the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion as commended by the Windsor Report and the "Communiqué" of the February 2005 Primates Meeting;
3. Remits the Covenant for Communion in Mission to the next Inter-Anglican Standing Commission on Mission and Evangelism for monitoring responses to and evaluating effectiveness of the Covenant for Communion in Mission across the Anglican Communion.

## 74<sup>TH</sup> GENERAL CONVENTION RESOLUTION REPORT

*The Canons mandate that Council report on resolutions that were referred to CCABs, ECC departments, and other jurisdictions of the Church. See p. 452 for Summary of Actions.*

### REPORT ON RESOLUTIONS REFERRED TO DIOCESES

#### Diocesan Compliance

For 2003, 73 percent of dioceses and for 2004, 70 percent of dioceses have submitted their canonically required diocesan reports.

#### 74<sup>th</sup> General Convention Resolutions Referred to Dioceses for Action or Consideration

The diocesan response—from 43 dioceses of 111 reporting jurisdictions—to resolutions referred for action or consideration after the 74<sup>th</sup> General Convention is recorded below.

| RESOLUTIONS REFERRED FOR ACTION                        | ACTION     | NO ACTION      |
|--|------------|----------------|
| A074: Congregational Annual Study                      | 23         | 20             |
| A075: Diocese Mission Perspective                      | 27         | 16             |
| A081: National Ad Campaign                             | 24         | 19             |
| A123: Diocesan Alcohol and Drug Dependency Policies    | 23         | 20             |
| A135: Holy Habits                                      | 21         | 22             |
| A138: 50/50 Outreach for Congregations                 | 17         | 26             |
| A150: World Mission Vision                             | 15         | 28             |
| B008: Protection of Children and Youth from Abuse      | 33         | 10             |
| C026: Reduce the Use of Toxic Chemicals                | 14         | 29             |
| D006: Supporting International Relief and Development  | 25         | 18             |
| D009: Support 2008 Anglican Gathering                  | 9          | 34             |
| D033: Encourage Basic Financial Teaching               | 27         | 16             |
| D036: Marriage   | 15         | 28             |
| RESOLUTIONS REFERRED FOR CONSIDERATION                 | CONSIDERED | NOT CONSIDERED |
| A010: Continue Anti-Racism Mandate                     | 40         | 3              |
| A028: Palestinian and Afghani Women Support            | 8          | 35             |
| A033: Just and Unjust Wars                             | 13         | 30             |
| A059: Design New Resources                             | 21         | 22             |
| A060: Contemporary Language Competency                 | 23         | 20             |
| A063: Ethnic Specific Discernment Committees           | 23         | 20             |
| A065: Leadership Programs for 18-25 Year-Olds          | 22         | 21             |
| A066: Campus Ministry Allocation                       | 28         | 15             |
| A077: Trained Leadership                               | 22         | 21             |
| A079: General Convention Deputies                      | 26         | 17             |
| A083: Articulate Faith Story                           | 22         | 21             |
| A103: Adopt the Revised Common Lectionary              | 31         | 12             |
| A125: Ministry to Prisoners and Their Families         | 25         | 18             |
| A126: Youth Charged and Convicted as Adults            | 14         | 29             |
| A130: Establish Living Wage                            | 16         | 27             |
| A132: Christian Responses to Warfare                   | 18         | 25             |
| A134: Implement Alleluia Fund                          | 14         | 29             |
| A139: Affirm the Work of TENS                          | 22         | 21             |
| B022: Celebration of African Martyrs                   | 14         | 29             |
| C029: Translation of Documents into Spanish and French | 19         | 24             |
| D011: Appending "Anglican Communion" to materials      | 15         | 28             |

|  |    |    |
|--|----|----|
| D023: US Support for the People of Liberia         | 13 | 30 |
| D040: Invest in Housing for the Poor               | 14 | 29 |
| D041: Service Animals Welcome                      | 20 | 23 |
| D046: Stewardship of Water                         | 16 | 27 |
| D050: Cuba – Honoring Commitments                  | 10 | 33 |
| D054: HIV/AIDS Keeping America’s Promise to Africa | 20 | 23 |
| D066: Declaration on Sustainable Development       | 11 | 32 |

### First Reading Resolutions

70 dioceses “made known” the following 74<sup>th</sup> General Convention resolutions that propose changes to the Constitution: A039: Amend Constitution Article II.2; A143: Amend Constitution Article I.7; and B005: Amend Constitution Article I.2.

REPORTS FROM BODIES CREATED BY EXECUTIVE COUNCIL, REPORTING TO COUNCIL AND THROUGH COUNCIL TO  
GENERAL CONVENTION

## COMMITTEE ON ANTI-RACISM

### “What would the Episcopal Church look like without racism?”

#### MEMBERSHIP

|   |                             |
|---|-----------------------------|
| The Rev. Dr. Sheryl A. Kujawa-Holbrook, <i>Chair until Sept. 2005</i> | Massachusetts, I, 2006      |
| Dr. Anita George, <i>Co-Chair as of October 2005</i>                  | Mississippi, IV, 2006       |
| The Rev. William H. Stokes, <i>Co-Chair as of October 2005</i>        | Southeast Florida, IV, 2006 |
| The Rev. Hilario Albert   | New York, II, 2006          |
| Mr. Adeeb Fadil   | New York, II, 2006          |
| The Rev. John E. Kitagawa   | Arizona, VIII, 2006         |
| The Rev. Anna B. Lange-Soto   | California, VIII, 2006      |
| The Rt. Rev. John L. Rabb   | Maryland, III, 2006         |
| Mr. R.P.M. Bowden, <i>Executive Council Liaison</i>                   | Atlanta, IV, 2006           |
| The Rev. Jayne Oasin, <i>Staff Consultant</i>                         | New Jersey, II              |

#### SUMMARY OF WORK

After over six years of intense work, the Anti-Racism Committee of the Executive Council has not only complied with the mandates of the General Convention, but has exceeded its original charge. (*GC Resolution 1991–D113, GC Resolution 2000–A047, GC Resolution 2000–B049, and GC Resolution 2003–A003*). An organized anti-racism training program with well-qualified trainers is now available in the Episcopal Church through the well-coordinated efforts of the staff of the Social Justice Ministries Office, the Rev. Jayne J. Oasin, and Ms. Tina Lynch. Our training program continues to be utilized by Episcopal committees, commissions, seminaries and dioceses, and by religious and secular organizations outside of the Episcopal Church.

As of September 2005, 16 CCABs and 63 dioceses have complied with the mandated training program or are scheduled for training. Other groups who have participated in the training include: Provinces I and VIII, and five of the Episcopal Seminaries. To date, there are 46 fully-certified trainers representing 22 dioceses, and an additional 40 in the process of being certified including two bishops.

The generosity of the certified anti-racism trainers with their time and resources makes it possible for us to provide the training at nominal cost. In addition, some congregations, dioceses, and CCABs have availed themselves of alternative training models that meet criteria determined by the Anti-Racism Committee. A list of these criteria is available through the Social Justice Ministries Office.

The diocesan anti-racism committees continue the work of the national anti-racism program on a local level in many creative ways. For example, the Diocese of Mississippi researched and celebrated the history of four black congregations, and held diocesan-wide services at each of the four, culminating in a celebration at the cathedral. The diocese of New Hampshire anti-racism committee recently sponsored a weekend commemoration, including an anti-racism training session, on the 40<sup>th</sup> anniversary of the death of Jonathan Daniels. The diocese of Atlanta has held approximately 20 anti-racism training events for new clergy, lay and clergy leaders and parish search committees. The diocese of California has held its second anti-racism training at Grace Cathedral as well as training for the Search, Standing and Transition Committees involved with the election of the next bishop.

As is the case with any mandated program, the strength of the General Convention resolution encouraged many more individuals and groups to participate in anti-racism training than would have participated on their own. On the other hand, particularly when Episcopalians are involved, the degree of resistance to the process escalates when the decision to participate is not entirely of one’s own making. In some of these cases, efforts to avoid participation in the mandated training grew quite complex and very time consuming for the staff and committee members.

Overall, it is the sense of the Anti-Racism Committee that the mandated training has been a positive experience not only from the perspective of the sheer number of individuals and groups who have participated, but also because the experience of a common curriculum has given us some shared vocabulary and concepts about the nature of racism and other forms of oppression. Excellent and accessible resources and trainers have strengthened the church's overall mission in the area of anti-racism. Given the positive comments on most of the evaluations, another gain of the training program is that it has given people a lens through which they can continue to analyze the presence of racism and internalized oppression in their lives, churches, and workplaces. In other words, the conversations have continued past the initial training.

The creation of diocesan anti-racism committees is a testament to the growing level of commitment to racial justice among Episcopalians. As those of us on the Anti-Racism Committee listen around the church, the level of the discussion about racism these past six years has grown deeper, more passionate, more analytical, and more prayerful. And yet, racism remains profoundly entrenched in the Episcopal Church.

Though one of the principal mandates of the Anti-Racism Committee's work is to provide a coordinated anti-racism training program and certify anti-racism trainers, it is important after six years of intense activity to review the intention of this training and the goal of these efforts for the Episcopal Church. Though excellent training and skilled trainers are an important asset to our church organization, the overall purpose of our work in this area is not focused on training as an end in itself, but as a means to bring about the transformation of the Episcopal Church and our wider society. "What would the Episcopal Church look like without racism?" is the question we frequently ask as part of the training itself. To be sure, the answer to that question is multifaceted and still very much in process.

It is important to note that the overall purpose of the Anti-Racism Program is not training but conversation which will lead to the transformation of the Episcopal Church and the wider society. Therefore the question of what the Episcopal Church would look like without racism is a question that we continue to ask ourselves and pose to the entire church community. An anti-racist vision of the Episcopal Church has the power to transform people's hearts and minds, and spirits with a vision of justice and wholeness. Such a transformational vision invites each of us to see the face of God in each other and to work to overcome the costly divisions that divide our church and our society. It empowers church communities to face the truth about the racism with which they have been complicit throughout their history, and to strive to truly change direction through genuine repentance and transformation.

The Anti-Racism Committee has commissioned two resources to be available to a large number of persons who have not participated in training or who need material to use in parishes. One is a Bible study entitled, "Seeing God in Diversity: Exodus and Act." The second one entitled "The God in Each Other," is a collection of brief essays written by notable Episcopalians and edited with discussion questions. In addition to these two new resources, new material is continuously being added to the training manual with special emphasis on appropriate material for specific ethnicities and cultures and young people.

Finally, the Windsor Report was discussed by the committee. Members are concerned about the overall lack of participation in the drafting process of both lay persons and those persons who have directly benefitted from the ministry of the Rt. Rev. Gene Robinson. The added impact of this report is that it pits two marginalized groups against each other namely, the former subjects of the British Empire and the gay, lesbian, bisexual and transgendered communities. This report does nothing to transform a historically white, European-American male, and clerically dominated structure into one capable of affecting the reconciliation of all people.

## **RECOMMENDATIONS AND NEXT STEPS**

As we approach the final three years of the second nine year commitment to eradicate racism in this church, we must face the full impact of racism on all the people of color who have been harmed by it particularly with regard to the historic exclusionary practices of this Church. Racism has been incorrectly understood as a black/white problem. In fact, it is a sinful flaw in the character of our culture that continues to impact all people of color particularly new immigrants and those with different religious affiliations. It is incumbent upon us, therefore, that

we seek to address this issue as inclusively as possible thereby avoiding further marginalization of ethnic and religious groups.

Important tools in implementing this intentionally comprehensive process are the principles of *restorative justice*, which provide a neutral articulation of the self-examination and amendment of life that is required, in fact, to fulfill our baptismal covenant of "respecting the dignity of all persons." The principles of *restorative justice* have been achieved when:

- All persons who have been disempowered or targets for marginalization or oppression are shown equal concern and inclusion.
- The community disdains theological and moral judgments and focuses on the brokenness and pain of those who have been harmed by exclusion or stereotypes.
- Persons who have caused harm are held accountable and understand their responsibility to meet the obligations to and needs of those whom they have harmed.
- History is taken into account and thus persons who are the inheritors of unearned privilege understand their responsibility in addressing inequity that has been created in the current society.
- All institutions in the church and society acknowledge and accept their responsibility for any policies, procedures, or structures that perpetuate injustice and do harm to individuals and groups.
- Healing and grace are the outcomes for all parties who have accepted their responsibilities and obligations for the disharmony and pain that previously existed in a process understood as restorative and not retributive.
- Dialogue has replaced debate and opportunity exists for all to participate equally in the process.
- Affected individuals or communities are empowered through their involvement in the discussions and dialogue related to the redress of their grievances.
- Collaboration and reintegration are encouraged while coercion and isolation are discouraged.
- A determination of whether there are unintended consequences of our actions or policies.
- Truth and mercy thrive in an atmosphere of genuine reconciliation, restoration, and compassion.

The restorative justice process must be concerned with local issues and insure that the stories of specific disadvantaged groups be valued and heard. Only after this is done can an authentic process of reconciliation for all of the Church be devised and recommended.

The upcoming PBS documentary, *Traces of the Trade*, which was produced with assistance from the Anti-Racism Committee of the Executive Council, and tells the story of the involvement of a prominent family of New England Episcopalians who were the leading slave traders, is a very helpful resource in pursuit of this goal, but should be used only as an example of the type of truth-telling and facing the painful sins of the past that needs to be undertaken in every part of the church where people of a different color, language, religion, or national origin have been excluded.

### **Resolution A127 Restorative Justice**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church endorse
- 2 the principles of restorative justice as a fresh means of engaging in a deeper quest for wholeness in this church
- 3 and society; and be it further
- 4 *Resolved*, That the 75<sup>th</sup> Convention call upon the Anti-Racism Committee of Executive Council to build upon
- 5 its present work to now develop a "Truth, Reconciliation, and Restorative Justice Initiative" that will enable
- 6 the Church to engage first in a process of "Truth-telling" that is based on these principles and is designed to
- 7 be implemented by each diocese with appropriate resources; and be it further
- 8 *Resolved*, That these processes would create mechanisms for both those with historical and present-day
- 9 under-privilege and those with historical and present-day privilege to undertake a joint process of historical
- 10 accounting, story-telling and assessment of the roots and branches of racial and ethnic inequity, marginalization
- 11 and disharmony in the church and in society; and be it further
- 12 *Resolved*, That the General Convention call upon the Anti-Racism Committee of Executive Council to explore
- 13 and recommend to the 76<sup>th</sup> General Convention a comprehensive second part process of "Reconciliation and

- 1 Restorative Justice” that addresses the injustices and needs for healing identified in the previous resolve; and
- 2 be it further
- 3 *Resolved*, That the General Convention call upon the Church to call upon Congress and the American people
- 4 to support a national initiative to study the history and legacy of slavery and possible remedies.

#### EXPLANATION

It is time for the Church community to collectively engage in reckoning with the full impact of racism, historically and in present day. Reconciliation and restorative justice are best achieved when they emerge from an honest examination and shared understanding of inequity and marginalization in Church and society.

This resolution proposes that the Church build on the model of Truth and Reconciliation in South Africa adding the third step of Justice to insure that action follows healing dialogue. Because the direct perpetrators and victims of historic injustices such as African slavery and Native American genocide are no longer living, this initiative will focus on the question of what do we as inheritors of under-privilege and privilege need to face together in Christ in order to be made whole.

An important tool in implementing this intentionally comprehensive process are the principles of *restorative justice* which provide a neutral articulation of the self-examination and amendment of life that is required to fulfill our baptismal covenant. Particular emphasis will be placed on inspiring both whites and people of color in ways that recognize and honor their ethnic, cultural and historical backgrounds. Both the healing process and the corrective actions which follow must occur at all levels of the church, both corporately and individually.

Finally, by engaging in these processes internally, the Church will be in a position to take moral leadership in calling on the nation to engage in such processes. In this vein, the Church would specifically call on congress to create a process of exploration, dialogue and problem-solving around the history and legacy of slavery.

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## EPISCOPAL ARCHIVES STRATEGY COMMITTEE

### MEMBERSHIP

Mr. N. Kurt Barnes  
Ms. Judy Dailey  
Mr. Mark J. Duffy  
Mr. Tom Gossen  
The Rt. Rev. Larry E. Maze  
The Rev. Canon Edward W. Rodman  
Robert Royce, Esq.  
Mr. Newland F. Smith  
The Rev. Dr. Gregory Straub  
The Very Rev. George L. W. Werner

### SUMMARY OF WORK

In 1997 the General Convention approved *GC Resolution 1997–A014* requesting that the Executive Council and the Board of Archives work together to secure a permanent site for the Church's official archives and historical collections. Study committees of the Board and Council have attempted to craft alternatives that would produce a favorable solution to the pressing space problem and also make the archives accessible to the Church and close to other supportive research services. Most recently, these efforts were centered on negotiations with the Episcopal Seminary of the Southwest in Austin where the Archives has been located since 1960. The Board of Archives has concluded, however, that the current arrangement with the seminary can no longer continue. A new archival facility must be constructed or obtained within the period of the next triennium.

In recognition of the relocation issue facing the Board of Archives, Executive Council has established an Archives Strategy Committee to assist the Board and Executive Council in planning and implementing the move to a new site and obtaining the funding to support the project. It is contemplated that other persons with of specific skills and experience in particular areas of concern may be appointed to the Committee from time to time to assist in the successful prosecution of this venture.

The Executive Council endorses the project and the Board of the Archives resolution (A143, see page 364) with a goal of having the Archives' relocation completed on or before January 1, 2010. Council supports the plan to implement a case and a campaign to raise additional funds to finance the project and, if successful, establish an endowment for the maintenance of the archives; and, if deemed appropriate, to obtain access to funding sources that either would not or cannot make gifts and grants to a religious entity through a new corporate entity. The new corporate entity will be tailored to ensure that there would be no diversions of any assets or properties to other than the Episcopal Church. In each instance the Board of Archives and the Archives Strategy Committee will seek the advice and consent of the Executive Council.

## ECONOMIC JUSTICE LOAN COMMITTEE

### MEMBERSHIP

|   |                    |
|---|--------------------|
| W. B. McKeown, Esq., <i>Chair</i>                       | New York, II       |
| Ms. Maria Campbell, <i>Investment Committee Rep.</i>    | Alabama, IV        |
| Mrs. Toni H. McGauley                                   | East Tennessee, IV |
| Ms. Lindsey W. Parker                                   | Massachusetts, I   |
| The Rev. Canon Edward W. Rodman, <i>Council Liaison</i> | Massachusetts, I   |

### SUMMARY OF WORK

In 1998 the Executive Council created the Economic Justice Loan Committee (EJLC) to combine and oversee two predecessor programs. EJLC meets twice yearly and several times by telephone conference to consider loan applications and conduct other business.

Seven million dollars of investment assets of DFMS had been set aside by separate actions of the General Convention in 1988 and Executive Council in 1989. These assets are loaned by

DFMS to support greater economic justice. "Economic justice" refers to enhancing peoples' ability to improve their economic well being and empowering the powerless and oppressed. DFMS loans its loan fund assets to community development financial intermediaries. They re-lend the assets to groups with appropriate economic justice development programs. Many intermediaries operate in the United States and globally making loans to organizations involved in community economic development, affordable housing, micro-enterprise lending, job creation, and the provision of social services.

National Community Capital Association (NCCA), the leading industry group for community development financial intermediaries, continues to assist EJLC with underwriting services for new applicants and monitoring of outstanding loans. The agreement with NCCA has been in place since 2002, and since that time NCCA has helped EJLC find new loan applicants while improving EJLC's ability to assess applicants and to manage its whole program.

During the triennium, EJLC reviewed and acted on loan applications. Four loans totaling \$1.1 million were disbursed. Four loans totaling \$1 million have been approved but not yet disbursed, and a number of other loan applications are in the pipeline. As of July 31, 2005 the entire economic justice loan portfolio included \$4.3 million in loans outstanding to 18 different institutions, the \$1 million committed but not disbursed, and an additional \$1.7 million available for investment.

In response to *GC Resolution 2003–A010* which mandated continued anti-racism work, EJLC committee members attended anti-racism training in 2005.

During the remainder of the current and into the next triennium, as indicated in its report to General Convention in 2003, EJLC hopes to improve communication with parishes, dioceses and Church institutions to increase the effectiveness of its work, as it seeks increased Episcopal Church involvement in this important ministry.

## EPISCOPAL COUNCIL OF INDIGENOUS MINISTRIES

### MEMBERSHIP

|   |   |
|---|---|
| The Rt. Rev. Carol J. Gallagher, <i>Chair</i>   | Newark, II, 2006                                |
| Mr. Robert McGhee, <i>Vice-Chair</i>            | Alabama, IV, 2006                               |
| Mr. Malcolm Chun, <i>Secretary</i>              | Hawaii, VIII, 2009                              |
| The Rt. Rev. Mark MacDonald                     | Alaska, VIII                                    |
| The Rt. Rev. Creighton Robertson                | South Dakota, VI                                |
| The Rt. Rev. Steven Plummer                     | Navajoland, VIII ( <i>deceased April 2005</i> ) |
| The Rt. Rev. Rustin Kimsey                      | Navajoland, VIII ( <i>Interim appointment</i> ) |
| The Rt. Rev. Michael Smith                      | North Dakota, VI                                |
| The Rev. Deborah Royals                         | Alaska, VIII, 2006                              |
| The Rev. Robert Two Bulls                       | Los Angeles, VIII, 2009                         |
| The Rev. Carol Smith                            | Minnesota, VI, 2009                             |
| Mrs. Rebecca Clark                              | Olympia, VIII, 2009                             |
| Mr. Frank Oberly                                | Oklahoma, VII, 2006                             |
| Mrs. Linda Sproat                               | Hawaii, VII, 2006                               |
| Mrs. Cornelia Eaton                             | Navajoland, VIII                                |
| Ms. Janine Tinsley-Roe, <i>Staff Consultant</i> | Long Island, II                                 |

### SUMMARY OF WORK

With the passing of *GC Resolution 2003–C008* without provided funding, the members of Episcopal Council of Indigenous Ministries (ECIM) advocated for the fulfillment of the 72<sup>nd</sup> General Convention's (1997) designation of the "Decade of Remembrance, Recognition, and Reconciliation," by addressing Executive Council at its February 2004 meeting. Frank Oberly shared an implementation outline with the need for funding. He reminded members of the 1997 call for "unity to each other and God, in Remembrance, Recognition and Reconciliation with a decade commemorative celebration to be held at National Cathedral." He stated that the Missioner for Native American Ministries "is to coordinate and facilitate this new initiative in the amount of \$450,000 for the triennium with the advice and consul of ECIM." Council approved the needed funding to fulfill the Covenant, and at a subsequent meeting in June 2005, Council affirmed the Covenant and the implementation outline.

The committee continues its leadership role and advising to ensure that Native Americans can become "full and equal partners in the Church's Mission and Ministry," so as to be welcomed into congregational life. ECIM also provides leadership training and evangelism programs for future Native American presence and participation. Also, ECIM through the Jamestown Commitments supports recognition of the many Indigenous Tribes that have been ignored by federal government acknowledgment and ECIM will support recognition initiatives.

In 2004, ECIM met on several occasions with the new Native American Missioner for planning and implementing initiatives of the resolution (C008). A service was held at National Cathedral in September of 2004 for the continued call for unity and recognition of Native concerns. In November 2004 ECIM supported the installation of the new Missioner alongside Presiding Bishop Griswold. An annual National Youth and Young Adult event has been established and been held twice in New York City.

ECIM continues support for Winter Talk, Paths Crossing, Anglican Indigenous Network, and Mountains and Deserts and has maintained its advisory role to the Indigenous Theological Training Institute. As we enter a renewed phase ECIM stands strong in our church's mission and ministry as we grow to become equal partners in God's truth.

## JUBILEE ADVISORY COMMITTEE

### MEMBERSHIP

|  |                                |
|--|--------------------------------|
| The Rt. Rev. Charles vonRosenberg, <i>Chair</i>            | East Tennessee IV, 2006        |
| Ms. Dawn E. Conley   | Arizona VIII, 2006             |
| The Rev. Hayden G. Crawford                                | Southwest Florida IV, 2006     |
| Mr. Jack Hanstein  | Northern California VIII, 2006 |
| Ms. Iris E. Harris   | Washington III, 2006           |
| The Rev. Aiden Koh   | Los Angeles VIII, 2006         |
| Mr. Frank L. Oberly  | Oklahoma VII, 2006             |
| The Rev. Becca Stevens-Humman                              | Tennessee IV, 2006             |
| The Very Rev. Pascual Torres                               | Honduras IX                    |
| The Rev. Canon Carmen B. Guerrero, <i>Staff Consultant</i> | Los Angeles VIII               |

### SUMMARY OF WORK

Jubilee Ministry began with the passing of Resolution A080 at the 67<sup>th</sup> General Convention in 1982 in New Orleans, Louisiana which committed the Church to a ministry of “*joint discipleship in Christ with poor and oppressed people, wherever they are found, to meet basic human needs and to build a just society...*” Therefore, in keeping with this General Convention mandate, the mission of Jubilee Ministry is to make a direct and dynamic link between our theology and our ethics – the *talk* of our faith and the *walk* of our faith. We do this by calling the church to live out its prophetic role of empowering local people to “do justice, love mercy, and walk humbly with their God” (Micah 6:8) and by responding to the Gospel’s call to “feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the sick, and visit the imprisoned” (Matthew 25:35).

Throughout the 2004–2006 triennium Jubilee Ministry Centers have grown in number and in the quality of their ministry. There are over 650 Jubilee Ministry Centers throughout 13 countries. In the countries that are part of ECUSA we have “*Designated Jubilee Centers;*” in countries outside of ECUSA we have “*Affiliate Jubilee Centers.*” There are Jubilee Center Ministries in Puerto Rico, Dominican Republic, Panama, Barbados, Virgin Islands, Honduras, Mexico, El Salvador, Haiti, Spain, Hong Kong, Colombia and the United States.

The ministries included at these locations range from Outreach Programs which include daycare, after school and tutoring for children, clinics, AIDS, emergency services, housing programs, food ministries, clothes closets, refugee and immigration programs, day care for seniors, prison ministries, youth programs in urban areas; to Advocacy ministries for children, community development, seniors, homelessness, legal aid, domestic violence, civil/human rights, affordable housing; to Empowerment Ministries including Credit Unions, art courses, adult education, job training and placement, parenting classes, computer classes, etc. Through these ministries, Jubilee Centers put in practice the faith they proclaim in their various churches by carrying out a very practical form of evangelism among people who desperately need to see a witness of God’s love in their world.

## COMMITTEE ON SCIENCE, TECHNOLOGY AND FAITH

### MEMBERSHIP

|  |   |
|--|---|
| Dr. Robert J. Schneider, <i>Co-Chair</i>               | Western North Carolina, IV, 2006                                |
| The Rev. Barbara Smith-Moran S.O.Sc., <i>Co-Chair</i>  | Massachusetts, I, 2006, <i>resigned December 2005</i>           |
| The Rev. Josphina Borgeson                             | Northern California, VIII, 2006, <i>appointed February 2006</i> |
| The Rev. Dr. Norman J. Faramelli                       | Massachusetts, I, 2006  |
| Dr. Neil James   | Florida, IV, 2006   |
| Dr. James A. Jordan Jr.                                | Northern California, VIII, 2006                                 |
| Dr. Paul S. Julienne                                   | Virginia, III, 2006   |
| The Rev. Dr. Thomas Lindell S.O.Sc.                    | Arizona, VIII, 2006   |
| Dr. Sandra Michael                                     | Central New York, II, 2006                                      |
| Dr. John Miers   | Washington, III, 2006   |
| The Rev. Canon Johnnie E. Ross                         | Lexington, IV, 2006   |
| Dr. Stephen Stray                                      | Oklahoma, VII, 2006   |
| Ms. Susan Youmans                                      | Massachusetts, I, 2006  |
| The Rev. Canon Anthony Jewiss, <i>Staff Consultant</i> | Los Angeles, VIII   |

### SUMMARY OF WORK

“Theology puts into words our rational and prayerful reflections on revelation. A theology of creation presents the Church’s thinking about the relationship between God and the world as it is informed by our understandings of Holy Scripture and observations of nature.... Throughout the history of Christian thought, in the tradition of “faith seeking understanding,” our understanding of the doctrine of creation has been informed by discoveries and theories in the natural sciences....” (“A Catechism of Creation: An Episcopal Understanding,” Part I, p. 5).

In the 2004–2006 Triennium, the Committee on Science, Technology and Faith (ST&F) has continued its work within this tradition of “faith seeking understanding” by providing information that educates the Church on science, technology and the Christian faith. Using the restructured approach approved by the 74<sup>th</sup> General Convention, ST&F reports the following initiatives:

1. Publication of a major teaching document in print and electronic versions, “A Catechism of Creation: An Episcopal Understanding.” This document assists the Church and individual Episcopalians in acquiring knowledge of and an appreciation for the Christian doctrine of creation, particularly in its Anglican expression; for the relationship of doctrine to scientific discoveries and theories; and for a Christian ethic of caring for creation. At its June 2005 meeting, The Executive Council commended the Catechism (*Executive Council Resolution NAC 027/CIM 035*) “for study in parish education and faith formation classes, Episcopal schools, diocesan and parish workshops, vacation Bible programs, summer camps, retreats, and other programs” A Spanish translation is being planned.
2. Collaboration with the Network for Science, Technology and Faith (NST&F), a membership organization, in the continued publication of the electronic Network Newsletter, which also reports on activities of ST&F. Available at: [http://ecusa.anglican.org/19021\\_53593\\_ENG\\_HTML.htm?menupage=53588](http://ecusa.anglican.org/19021_53593_ENG_HTML.htm?menupage=53588).
3. Cooperation with the NST&F in making “A Catechism of Creation” available in Braille transcription.
4. Continued efforts toward the creation of an electronic Resource Center of educational pieces and timely articles on a topics relating to science and the Christian faith that will be available on the Episcopal Church website.
5. Annual participation in the Ecumenical Roundtable on Science, Technology and the Church. ST&F will be the host for the April 2006 Roundtable.
6. Expansion of the ST&F mandate, approved by the Executive Council at its June 13-16, 2005, meeting (*Executive Council Resolution NAC 028/CIM 036*): “ST&F will also, on a regular basis, conduct surveys to gather information about activities and programs related to matters of science, technology and faith that are

being carried out in the various provinces, dioceses, and other units of the Church. It will collate and provide this information in electronic form to the Director of Communication for posting on the Church web site, so that it may be made accessible to all.” ST&F plans to conduct this survey during 2006.

No resolutions were referred specifically to ST&F by the 74<sup>th</sup> General Convention. Pursuant to *GC Resolution 2003–A010*, as of December 2005, all but two members of ST&F will have received anti-racism training. Pursuant to *GC Resolution 2003–D011* (Append "Anglican Communion" to materials), the suggested words have been appended to the Newsletter of the NST&F, and care will be taken to append them to future reports and other documents.

### **Resolution A128 ST&F Membership**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That one-third of the members of the ST&F Committee, or as near
- 2 as possible, be rotated at the conclusion of every triennium, to be replaced by members of the network for
- 3 ST&F. A list of new members, selected for their personal and professional qualities and expertise from among
- 4 the members of the NST&F, shall be suggested to the Presiding Bishop (in the case of bishops) and the
- 5 President of the House of Deputies (for Lay and other Clerical members).

#### **EXPLANATION**

The NST&F, a membership organization, represents a pool of Episcopalian women and men across the church with impressive experience and expertise in many areas, including the sciences, engineering fields, history and philosophy of science, and the science-and-theology field. They are used as consultants to the ST&F Committee in its work. When rotating new members onto the ST&F Committee, the ST&F leadership, in looking to maintain a balance of disciplines and other qualities, will recommend members drawn from the NST&F membership.

### **Resolution A129 Affirm Creation and Evolution**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention affirm that God is Creator, in
- 2 accordance with the witness of Scripture and the ancient Creeds of the Church; and be it further,
- 3 *Resolved*, That the theory of evolution provides a fruitful and unifying scientific explanation for the emergence
- 4 of life on earth, and that an acceptance of evolution in no way diminishes the centrality of Scripture in telling
- 5 the stories of the love of God for the Creation and is entirely compatible with an authentic and living Christian
- 6 faith; and be it further
- 7 *Resolved*, That Episcopalians strongly encourage state legislatures and state and local boards of education to
- 8 establish standards for science education based on the best available scientific knowledge as accepted by a
- 9 consensus of the scientific community; and be it further Resolved, That Episcopal dioceses and congregation
- 10 seek the assistance of scientists and science educators in understanding what constitutes reliable scientific
- 11 knowledge.

#### **EXPLANATION**

The theory of evolution is broadly accepted by the overwhelming majority in the scientific community as the most adequate explanation for the emergence of life on earth, and the ongoing adaptation of life to changes in environments. For example, knowledge of how evolution functions is essential in understanding the resistance of bacteria to antibiotics, the resistance of insects to insecticides, and the appearance of viruses such as HIV and influenza.

The teaching of evolution is a crucial contribution to the development of scientific literacy among the nation’s youth, yet state legislators and state and local school boards continue to challenge, limit, or seek to supplant the teaching of evolution. Limiting the teaching of evolution in our schools has the potential to compromise students’ ability to understand constantly changing living systems, and may undermine, for instance, the understanding and treatment of diseases of the future.

Since the sixteenth century, Anglicans have described their faith in terms of the “three-legged stool” of Scripture, Tradition and Reason. The quest to understand the origins of life on earth, and the forces that drive the ongoing changes in living organisms involves Reason and is in no way incompatible with the central truths of Scripture and

Christian Tradition. Episcopalians generally accept that it is appropriate to seek to understand, through scientific probing, the origins both of the cosmos and life on earth, and that evolution is a valid explanation of the development of all living things, including humanity. Several leading Anglican theologians, past and present, among them priest-scientists William G. Pollard, Arthur Peacocke, and Sir John Polkinghorne, have shown how an evolutionary world view can be integrated with a theology of creation. The 67<sup>th</sup> General Convention affirmed a belief “in the glorious ability of God to create in any manner”, and its “support of scientists, educators, and theologians in the search for truth” (*GC Resolution 1982-D090*).

### **Resolution A130 Promote Sustainable Agriculture**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention instruct the Committee on Science,
- 2 Technology and Faith (ST&F) to explore theological, social, scientific and technological connections between
- 3 having a sustainable food supply, locally and globally, and reducing poverty to create societies that are more
- 4 just; and be it further
- 5 *Resolved*, That the Committee develop educational materials for the Church through its Resource Center and
- 6 other channels on the means to establishing a just and sustainable food supply.

### **EXPLANATION**

The United States sustainable agriculture community is seeking a more purposeful integration of food-system work into a social justice framework. Unfortunately, those who work to promote a sustainable food supply often use language, address audiences, and target research that does not coincide with or complement efforts to increase equity and improve quality of life for the poor. Resources in our Christian tradition and Scripture have much to contribute to this purposeful integration, which is important for the Episcopal Church's work with poor communities throughout the world. It is crucial to have an awareness, for example, of which technologies, both high and low, may be appropriate to a particular situation, of the latest scientific and technical developments related to sustainable agriculture, and of the ecological and economic results of expansion of the world's food-producing capacity. Furthermore, the Church's work in developing countries requires knowledge of the ramifications of the increasing concentration, in the holding of a few corporations, of the ownership of seedstock, as well as of the social, economic and environmental consequences of transfer of genetic modification technology, including patenting and property rights over traditional knowledge.

## COMMITTEE ON SOCIAL RESPONSIBILITY IN INVESTMENTS

### MEMBERSHIP

|  |                               |
|--|-------------------------------|
| The Rev. Canon Kathleen J. Cullinane<br><i>Chair as of August 2005</i> | Indianapolis V, 2006          |
| Ms. Lindsey W. Parker, <i>Chair until June 2005</i>                    | Massachusetts I, 2006         |
| Mr. Larry J. Bingham   | Kansas VII, 2006              |
| The Rev. Peter T. Elvin  | Western Massachusetts I, 2006 |
| The Rev. Elizabeth McWhorter   | Washington III, 2006          |
| The Rev. Edward Miller, Jr.  | 2006                          |
| The Rt. Rev. Orris G. Walker   | Long Island II, 2006          |
| Mr. Warren J. Wong   | California VIII, 2006         |
| Ms. Sally M. Zimmerman, <i>Investment Committee Rep.</i>               | 2006                          |
| Edgar K. Byham Esq., <i>Council Liaison</i>                            |                               |
| Mr. Harry Van Buren, <i>Staff Consultant</i>                           |                               |

### SUMMARY OF WORK

The Social Responsibility in Investments Committee (SRI) is charged by Executive Council with conducting research about the social records of companies held in DFMS portfolios and recommending various courses of action—including filing shareholder resolutions—when appropriate. Since 1971, when the Episcopal Church filed a shareholder resolution with General Motors asking that company to withdraw from South Africa, the SRI Committee has sought to identify key issues related to corporate social responsibility and then to try to bring about changes in corporate behavior. The Episcopal Church is a charter member of the Interfaith Center on Corporate Responsibility, a coalition of nearly 300 religious institutions engaged in shareholder activism. The Episcopal Church takes the lead role in approximately ten shareholder actions annually and supports another half-dozen efforts by other religious institutions. The SRI Committee is also pleased to report that it and the Church Pension Fund have continued to work together during this triennium; the Church Pension Fund has co-filed several resolutions with DFMS.

In the past triennium, there have been a number of successes to report. Where possible, the SRI Committee seeks to engage in dialogue with companies and to withdraw shareholder resolutions when an agreement is reached. Board diversity continues to be an area of emphasis for the Committee, with several resolutions withdrawn after successful dialogues with companies led to tangible efforts to make their boards more diverse. Global warming was another area of emphasis, and there is evidence that companies are taking this issue more seriously. Efforts to improve human rights for workers—whether employed directly by companies or as employees of contract suppliers—also were continued, with a particular emphasis on the electronics industry. Work is also proceeding on environmental justice, and the committee visited Baton Rouge, Louisiana to hear from activists. Throughout this triennium, the SRI Committee has been guided by two main principles: 1) more corporate disclosure about social performance is better than less and 2) ethical minima exist for all corporate activities.

No report to the General Convention from this Committee would be complete without a discussion of the topic of Israel and the Occupied Territories. In 2004 and 2005, the committee undertook a deliberative process of research and dialogue to further the church's witness for peace and justice for both Israel and Palestine. A report with a set of recommendations to implement Episcopal Church policy with regard to shareholder dialogue was made at the Executive Council's October 2005 meeting. The SRI Committee's thoughtful process for formulating recommendations was commended by several groups in the Anglican Communion.

Through the past thirty-four years, the SRI Committee has done much to further the Episcopal Church's social witness. In so doing, the Episcopal Church has had an impact on both societal expectations of corporate behavior and corporate responses to greater demands for social responsibility.

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## EXECUTIVE COUNCIL COMMITTEE ON THE VISUAL ARTS

### MEMBERSHIP

|                                  |                           |
|----------------------------------|---------------------------|
| Ms. Mel Ahlborn, <i>Convenor</i> | California, VIII, 2006    |
| The Very Rev. Cynthia L. Black   | Western Michigan, V, 2006 |
| The Rev. Canon Stephen T. Lane   | Rochester, II, 2006       |
| Mrs. Lynette R. Williams         | Ohio, V, 2006             |

### Mission

The purpose of the Committee on the Visual Arts (CoVA) is to advise the Executive Council and the Church on policies, procedures and possibilities related to the visual arts. The Committee gives insight about how the national church can support the inclusion of the visual arts in congregational life. This includes the worship of God, the proclamation of the gospel, the development and sustaining of individual and personal faith, and the active engagement of people in the work of God in the world. The mission priorities of General Convention provide the framework in which CoVA organizes its work.

### SUMMARY OF WORK

On behalf of congregations and the church, CoVA has been asked to explore the intersections of the visual arts and faith in the Episcopal Church. CoVA may ask and offer thoughtful answers to the following questions:

- Can the visual arts play a role in revitalizing and transforming congregations?
- Can the visual arts help promote spiritual growth, dynamic and inclusive worship, mission, greater diversity and leadership development?
- Can the visual arts assist our proclamation of the Gospel to those who are not yet members of the Church?
- Can the visual arts assist us in the work of reconciliation?
- Can the visual arts play a role in celebrating racial and ethnic diversity in the church?
- Can the visual arts play a role in the intentional inclusion of young adults and youth in the life of the church?
- Can the visual arts provide a way for us to reaffirm the importance our partnerships in the Anglican Communion and beyond and our relationships with ecumenical and interfaith partners?
- Can the visual arts assist us in promoting justice and peace for all of God's creation and in reaching out to the dispossessed, imprisoned and otherwise voiceless needy?

### Methods of Approach

- Identify ten to fifteen people to serve as resources for the committee and the church.
- Identify artists who are thinking about or working in the visual arts in the church and/or congregations. Invite their recommendations.
- Consult with the Episcopal Church & Visual Arts, a well-established network of artists and congregations working at the intersections of art and faith.
- Survey parishes and dioceses about their use of the visual arts to accomplish the mission priorities of the Episcopal Church.
- Consult with various departments at the Episcopal Church Center that may be able to inform and help us.

REPORTS FROM BODIES CREATED BY GENERAL CONVENTION, REPORTING TO EXECUTIVE COUNCIL AND THROUGH  
COUNCIL TO GENERAL CONVENTION  
**COMMITTEE ON CRIMINAL JUSTICE**

**MEMBERSHIP**

|  |                       |
|--|-----------------------|
| The Rev. Rodgers T. Wood, <i>Chair</i>               | West Virginia, III    |
| The Rt. Rev. J. Jon Bruno                            | Los Angeles, VIII     |
| The Rt. Rev. J. Gary Gloster                         | North Carolina, IV    |
| Mr. Ike Griffin                                      |                       |
| Ms. Ellen Morell                                     |                       |
| Mr. Frank L. Oberly                                  | Oklahoma, VII         |
| The Rt. Rev. Victor A. Scantlebury                   | Chicago, V            |
| The Rev. Thomas M. Van Culin                         | Hawaii, VIII          |
| The Very Rev. C. David Williams                      | Newark, II            |
| The Rev. Cn. Anthony Jewiss, <i>Staff Consultant</i> | Los Angeles, VIII     |
| The Rev. Jackie Means, <i>Staff Consultant</i>       | Southwest Florida, IV |

**SUMMARY OF WORK**

At the 74<sup>th</sup> General Convention, the Executive Council Committee on Criminal Justice received a four-part mandate directing it to: 1) establish a network of criminal justice resources; 2) prepare an educational program to raise the consciousness of the Church concerning this ministry; 3) gather and make available a resource inventory of programs dealing with advocacy, leadership and program delivery in the area of criminal justice; and 4) develop worship materials specific to the ministry.

This resolution was adopted, but the Committee was not funded and was able to meet only once. These tasks, however, were considered attainable even with modest resources.

As a result of the Committee's meeting, the Director of Communication was approached and agreed that a video would be produced for the purpose of heightening awareness within the Church. It was to have been ready for presentation to the Fall 2004 meeting of the House of Bishops. A staff member from the Communication Office traveled extensively and obtained footage, but the video as specified was never produced and, consequently, the Committee's members in the House of Bishops had no opportunity to advance the criminal justice cause.

Subsequently, the Chair of the Committee underwent serious emergency surgery and had to withdraw from his leadership role. No other leader stepped forward to advance the work.

By agreement, the Executive Council Committee on Criminal Justice Issues will cease to exist as an entity following the 75<sup>th</sup> General Convention, but it is hoped that this ministry will continue as an area of interest and responsibility of the Church. The Committee endorses the initiatives of the Standing Commission on the Structure of the Church which would make the continuation of this ministry possible under the auspices of the Standing Commission on National Concerns.

## STANDING COMMITTEE ON HIV/AIDS

### MEMBERSHIP

|  |                            |
|--|----------------------------|
| Mr. Elton Matthew Hartney, <i>Chair</i>              | Western New York, II, 2006 |
| The Rt. Rev. Rodney R. Michel, <i>Vice Chair</i>     | Long Island, II, 2006      |
| The Rev. Billy J. Alford                             | Georgia, IV, 2006          |
| Mr. E. Bruce Garner                                  | Atlanta, IV, 2006          |
| Mr. Christopher M. Haley                             | Minnesota, VI, 2006        |
| The Rev. Carlos Sandoval, M.D.                       | Southeast Florida, IV 2006 |
| The Rev. Trudie J. Smither                           | Dallas, VII, 2006          |
| Mrs. Sherry Denton, <i>Executive Council Liaison</i> | Western Kansas, VII, 2006  |

### SUMMARY OF WORK

In response to *GC Resolution 2003–A019* which mandated the HIV/AIDS Committee to continue into the present triennium, the Committee began its work with a meeting in Chicago in October, 2004. This late start was due to the convener being on sabbatical.

HIV/AIDS has been at pandemic levels for over two decades. The year, 2005, marked the grim milestone of 1,000,000 people in the United States living with HIV and 40,000,000 worldwide. To understand the present status of the HIV/AIDS pandemic the committee visited programs in Chicago, New Orleans and Atlanta and to hear about those in our church and in our nation whom we are called to serve but may overlook.

To learn about the epidemic in Chicago and in the Midwest two community based HIV/AIDS service organizations were visited, and the committee met with the bishop and clergy who were interested in HIV/AIDS ministry. In Chicago the rate of new infections among some subsets of African American men was as high as in the hardest hit parts of sub-Saharan Africa; and the HIV epidemic is evenly spread throughout Chicago, indicating that HIV/AIDS is found in poor and affluent areas alike.

In New Orleans we visited two sites of the New Orleans AIDS Task Force, the oldest organization of its kind in the Gulf South. We learned the extent to which the church in New Orleans is responding to the HIV/AIDS epidemic: virtually not at all. In fact, one site we visited was facing eviction and possible closure. It was apparent that services were utilized not just by people in the metropolitan area, but from the entire surrounding area and state, with some people commuting from as far as Mississippi. This illustrates the great need of service to rural and suburban areas of our nation. (As we were completing the writing of this report, Hurricane Katrina struck New Orleans and the Gulf Coast. The people of this region, their families, and those who are working to help them are very much in our thoughts and prayers at this time.)

A joint meeting was held with National Episcopal AIDS Coalition (NEAC) to strategize for future collaborative efforts; this was also our first organizational meeting.

In Atlanta our meeting's purpose was twofold: to conduct site visits and to participate in a regional conference on HIV/AIDS. The first visit was to AID Atlanta Incorporated, which included a basic AIDS 101 presentation. The reality of HIV was brought home by a powerful personal testimony from a staff person of AID Atlanta, who revealed his personal experience with becoming infected with HIV. Ironically, he is a well-educated, well-informed individual, who became infected with HIV even though he grew up being aware of HIV/AIDS.

Our second visit to the Centers for Disease Control and Prevention (CDC) was a major accomplishment for the committee. Staff members briefed us on epidemiology, prevention initiatives, and faith based initiatives. This briefing updated the committee's basic information about the HIV epidemic in this country and gave us a better perspective on our task as a committee. The staff, one of whom was an Episcopalian, were open to collaboration with the Episcopal Church, and were pleased that we were interested in their work.

We found from our site visits that “the small voices who are not being served” are often not in the Episcopal Church because, they said, “I don’t trust the church.” In response to our question “How is the church involved in AIDS?” they answered, “What church?” Though there are notable efforts by NEAC, the Province IV Network of AIDS Ministries, and a small number of diocesan initiatives, the church is clearly not living into the baptismal covenant, in which we promise to “seek and serve Christ in all persons, strive for justice and peace among all people, and respect the dignity of every human being.” (BCP 305)

In response to the mandate to survey HIV/AIDS ministries at all levels of the church, NEAC assisted the committee by providing information from a survey they had conducted, summarized as follows: fewer than ten dioceses have active Commissions on HIV/AIDS. With the help of research done by NEAC as well as Jubilee Ministries, we learned that there are several dozen congregations with some involvement in HIV/AIDS ministry.

The expanding character of the HIV picture in this country became even clearer after our consultation with the CDC and our participation at the HIV Prevention Leadership Summit in San Francisco. Alarming statistics have emerged confirming the rapid advance of the disease among men who have sex with men, persons of color, heterosexual women, and most disturbingly, that greater than 50% of all new infections occur among persons age 25 and under.

## CONCLUSIONS

Through the work of the committee in this triennium we have concluded that the Episcopal Church response to the HIV crisis has lost impetus because of a perception that the crisis has become a “chronic disease.” That this is not the case is borne out by the fact that in 2005 there were more than a million people living with HIV/AIDS in the United States (statistics from Province Nine and Haiti are not available) and more than 40 million worldwide. How then should the Episcopal Church respond to the mandate in the baptismal covenant to “seek and serve Christ in all persons” and to “strive for justice and peace among all people, and respect the dignity of every human being?”

The Episcopal Church reflects the larger society in responding to those infected and affected by HIV. There is a lack of basic HIV information including the modes of transmission and the available medical and support services. In some scenarios health care providers do not ask the “right” questions to detect the possibility of infection. For example, practitioners often do not ask elderly patients about sexual activity and thus miss markers that would identify a particular infection related to HIV.

HIV disease differs from other diseases in that it has a stigma attached to it because of inadequate and inaccurate information about HIV. For example, being diagnosed with other diseases generally does not cause the loss of employment, housing, or the support of family and friends. A diagnosis of HIV can cause the loss of these because of the stigma associated with the disease.

The Evangelical Lutheran Church in America (ELCA) recently addressed the social justice and stigma issues through its legislative process. The ELCA has offered a model that we might emulate and that is in keeping with the spirit of our church’s fifth budget priority: “reaffirming the importance of our partnerships with provinces of the Anglican Communion and beyond and our relationships and dialogues with ecumenical and interfaith partners.”

The work of the Executive Council Committee on HIV/AIDS in this triennium informs our direction for the future by confirming that neither we as a Church nor the broader society in which we live has adequately addressed the issues of HIV disease. The stigma of HIV is real, with consequences that can prove deadly. If we are to remain true to the vows of the baptismal covenant we must address these issues in a proactive and effective manner. Failure to do so will be to our peril, both as a faith community and as a society.

### Resolution A131 Continue HIV/AIDS Standing Committee

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention authorize the continuation of the
- 2 Executive Council Standing Committee on HIV/AIDS for the 2007–2009 Triennium; and be it further

- 1 *Resolved*, That the Committee on HIV/AIDS focus on mechanisms for increasing HIV/AIDS awareness in  
 2 our Church, reducing the effects of stigmatization by HIV/AIDS and continue the process of identifying  
 3 those whom we are called to serve but may overlook; and be it further  
 4 *Resolved*, That the Committee continue identifying the HIV/AIDS ministries and resources at all levels of the  
 5 church, utilizing the resources of other organizations including but not limited to the National Episcopal AIDS  
 6 Coalition and the Evangelical Lutheran Church in America AIDS Network; and be it further  
 7 *Resolved*, That the Committee on HIV/AIDS report to the Executive Council of the General Convention on  
 8 the church's response to the HIV/AIDS pandemic with attention to pertinent resolutions of General  
 9 Convention.

EXPLANATION

HIV/AIDS continues to exact a heavy price from our church, our society, and the world through the reduction of general productivity among the nations, the destruction of family structures in some of the world's least stable societies, and the depletion of medical treatment resources from those least able to afford such a depletion. Ignorance about HIV/AIDS and the stigmatization of those infected and affected further exacerbates the problem. Many of those infected by HIV/AIDS remain hidden because of factors, such as racism, cultural stigma, and homophobia. We are obligated by our baptismal covenant vows to "...seek and serve Christ in all persons, loving your neighbor as yourself" and to "respect the dignity of every human being." (BCP 305) Ignorance and stigmatization create impediments to living out our baptismal covenant.

**Resolution A132 Eliminate HIV/AIDS Stigma**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church urge its  
 2 members to work to eliminate the stigma of HIV/AIDS through the following:  
 3 Acknowledge that the stigmatization of anyone due to disease, and particularly due to HIV/AIDS, creates  
 4 impediments to seeking treatment and care for the disease and education about the disease, resulting in  
 5 detrimental effects on individuals, the church, and society at-large. Affirm that the teachings of Jesus Christ  
 6 clearly state that sickness and disease are not the result of sin in the human family.  
 7 Acknowledge that our Baptismal Covenant vows obligate us to respect the dignity of every human being  
 8 and to seek and serve Christ in all persons, loving our neighbor as ourselves and that the stigmatization  
 9 of those among us with disease is a violation of those vows; and be it further  
 10 *Resolved*, That the Episcopal Church urge all worshiping communities, missions, parishes, dioceses, provinces,  
 11 seminaries and educational institutions, boards and commissions to:  
 12 Educate their constituent members about HIV/AIDS with a goal of eliminating any stigma associated  
 13 with the disease.  
 14 Educate their local, state and federal elected officials and representatives about HIV/AIDS with the goal  
 15 of creating knowledgeable, compassionate, and sensitive public policy in educational services, support  
 16 services, and medical treatment institutions.

EXPLANATION

Many who are infected with HIV/AIDS continue to be stigmatized by society. The stigma of HIV/AIDS creates a barrier to medical and social services due to being identified as a person living with HIV/AIDS, particularly in some smaller communities. These individuals either leave their communities to seek treatment and services or they go without them to the peril of their own health.

The stigma of HIV/AIDS also creates a barrier to sound public policy decisions about prevention education and services. As long as there is some degree of blame being placed on those who become infected, scientific evidence, particularly about preventing the spread of the virus will be overshadowed by misinformation. Every possible accurate weapon against the spread of HIV/AIDS should be available if we are to stop the epidemic.

**Resolution A133 HIV/AIDS Media Campaign**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention direct the Communication Office
- 2 to create a media campaign for the Episcopal Church as well as the broader population that will raise awareness
- 3 about HIV disease.

**EXPLANATION**

The Episcopal Church's advertisement campaigns have been highly effective in reaching many people in the church and the wider society. An awareness of HIV/AIDS issues and their impact on the church, our nation and the world will be increased by including this topic in the Church's media campaign.

**Resolution A134 HIV Training**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention require that beginning on September
- 2 1, 2007 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional
- 3 staff, including staff youth ministers working with young people in middle school and high school, and those
- 4 elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required
- 5 to take a basic HIV/AIDS training course and receive certification of such training; and be it further
- 6 *Resolved*, That the Office of Peace and Justice Ministries of the Episcopal Church, working in collaboration
- 7 with the National Episcopal AIDS Coalition (NEAC) and the Standing Committee on HIV/AIDS develop
- 8 a HIV training curriculum that will be updated each triennium; and be it further
- 9 *Resolved*, That the Executive Council authorize an appropriate mechanism for this training to be a web-based,
- 10 self-directed tutorial to be housed on the Episcopal Church's website, said tutorial being designed to generate
- 11 a message to a database containing records certifying that the training has been completed; and be it further
- 12 *Resolved*, That the Executive Council direct that the database is housed and maintained by the Episcopal Church
- 13 Center, including the ability to maintain records of those taking the training.

**EXPLANATION**

It is vital that those in leadership positions in the Episcopal Church have a basic working knowledge about HIV/AIDS if they are to seek and serve Christ in all persons, respecting the dignity of every human being. HIV/AIDS has been at pandemic levels for over two decades. The year 2005 marked the grim milestone of 1,000,000 people in the United States alone living with HIV (and 40,000,000 worldwide). Despite a variety of educational resources being available for many years, ignorance about the subject continues to have a negative impact on the delivery of pastoral and educational services to those infected and affected by HIV. The failure to recognize the need to deliver HIV information and the delivery of inaccurate information by those in positions of responsibility can have an extremely detrimental effect on those seeking educational, medical and social services. Lack of accurate information can heighten the levels of stigmatization, create a barrier to treatment and negate educational efforts.

**Resolution A135 HIV/AIDS Ministry Church-wide Survey**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church request
- 2 that the Director of Research and the Congregational Development Unit map the church-wide HIV resources
- 3 and ministries and to provide this to the Executive Council Standing Committee on HIV/AIDS by June, 2008;
- 4 and be it further
- 5 *Resolved*, That the Standing Committee share the survey results in its report to the 76<sup>th</sup> General Convention.

**EXPLANATION**

As the pandemic continues unabated the Episcopal Church has revealed an all-too-common characteristic of fragmentation of effective ministry, perhaps contributing to a church-wide decrease in concern and action. The map will reveal areas of disconnection and areas of strength enabling the committee to forge relationships, support ministries, define areas of need, partner with other denominations (notably the ELCA) and dovetail with agencies in maintaining awareness, overcoming stigma, and insuring that all are welcome in the household of God.

## COMMITTEE ON THE STATUS OF WOMEN

[www.episcopalchurch.org/women.htm](http://www.episcopalchurch.org/women.htm)

### MEMBERSHIP

|  |                              |
|--|------------------------------|
| The Rev. Barbara H. Schlachter, <i>Chair</i>       | Iowa, VI, 2006               |
| The Rev. Catherine Munz, <i>Vice-Chair</i>         | Pittsburgh, III, 2006        |
| The Rt. Rev. Mark Andrus, <i>Secretary</i>         | Alabama, IV, 2006            |
| Ms. Bonnie Anderson                                | Michigan, V, 2006            |
| Mrs. Cynthia S. Bartol                             | Virginia, III, 2006          |
| The Rev. Robert W. Cowperthwaite                   | Tennessee, IV, 2006          |
| Ms. Lyn Headley-Deavours                           | Newark, II, 2006             |
| The Rev. Nicole S. Janelle                         | Maine, I, 2006               |
| The Rev. Mary Moreno Richardson                    | San Diego, VIII, 2006        |
| Mrs. Constance Ott                                 | Milwaukee, V, 2006           |
| Ms. Stephanie Rhodes                               | Missouri, V, 2006            |
| Mrs. Margaret Slingluff                            | Central Gulf Coast, IV, 2006 |
| The Rev. Margaret R. Rose, <i>Staff Consultant</i> | Atlanta, IV                  |

### SUMMARY OF WORK

The Committee on the Status of Women (CSW) worked to fulfill its mission as stated by the General Convention in the formation of the Committee in 1988: to support and advise the Presiding Bishop on matters affecting the participation of women in the Church; serving as an advisory body to the Office of Women in Mission and Ministry (now the Office of Women's Ministries); maintaining advocacy for women's ministries and for the justice issues which particularly affect women, and continuing to monitor and analyze patterns of women's participation in the Church.

The work we did came out of the relationships we formed with one another during our meetings and in our work between meetings. We shared our lives as women and men at a time when in the church and world great division was being experienced. Our work blossomed from both pain and grace. We particularly thank the Women's Ministry Office for their support and partnership.

Our work divided into four areas.<sup>1</sup>

#### I. FOCUS ON YOUNGER WOMEN

We worked to expand the information of the "21st Century Survey: Reaching Toward Wholeness II" completed in the last triennium. An instrument was designed to provide information from people aged 16 to 30 because the data from this survey did not provide adequate participation from young women and men under thirty. Focus groups were held in the dioceses of the committee members to determine the views of young adults regarding women's leadership in the church, inclusive language for people, and expansive language for God. Reflections from this instrument include:

- Young women and men are fully supportive of the role of women in the church in all orders of ministry and in all administrative roles. It is significant to note that they affirm women's leadership in the church even when most of them have not experienced it.
- Inclusive and expanded language issues were generally unfamiliar to the young people interviewed. Those familiar with inclusive and expansive language credit university religion and women's studies classes, seminary coursework or adult education at the parish level for their awareness of these issues.

<sup>1</sup>See the Resource section for supporting documents, many are available on the CSW section of the Office of Women's Ministry (<http://www.episcopalchurch.org/women.htm>) website and will also be available at the Episcopal Women's Caucus booth in Columbus.

- There was a low appreciation for the power of language in promoting stereotypes, or, conversely, in liberating men and women because of the general lack of prior engagement with the subject.

Overall, the young people interviewed were interested in learning more about inclusive and expansive language and its importance. Committee members were delighted by the creative range of thought these young people displayed with regards to the subject of expanded language for God in its importance in their relationship with God. The Committee recommends that this work be continued in the future.

## 2. LIFE CYCLE ISSUES

The Committee listened to women in the pew, mostly in the Midwest and South. Over 300 women shared what is the most important thing the church provides for them. While emphases varied depending upon the ages of the women, there was a consensus that women want to be equipped for ministry and leadership, to have their gifts valued, to be given opportunities for spiritual formation, substantive Christian education, and community.

### Inclusive and Expansive Language

We continue to stress the power of language as it is used in liturgy and worship and in educational materials in the church. All people are created in the image of God and are entitled to see themselves in the language and images that the church employs in its worship, education, and other printed materials. To leave out a group is to dis-empower them and to over-entitle others. This is especially true when it comes to language relating to gender inclusion. A resolution calling for Baptismal Parity was passed at the 74th General Convention without funding. We met with staff at the Church Center and reminded them of the intent of this resolution which we now offer again for funding. A paper was prepared for that Convention on the power of language to shape, empower, or limit people.

## 3. JUSTICE FOR WOMEN

The committee recognizes that attempts to ensure universal human rights should not only include a discussion of women's rights but should understand that lifting up the world's women is a real form of "trickle-down economics." A 'human capital' model argues that by increasing opportunities for the world's women, we also increase the productive capacity of society. Healthy, educated women not only contribute immeasurably in the political economy but also raise safe and healthy children for the future. We uphold the following key issues of the world's women, commending them to the collective conscience and the legislative agenda of the church.

### Trafficking

CSW has searched for an appropriate response to *GC Resolution 2003-A025* regarding the trafficking of women and children. To better understand the culture and environment in which the problems exist we read, viewed video footage, and visited an impoverished area of Tijuana where desperate situations foster the growth of human trade. We spoke with a number of professionals engaged in the work of ending human trafficking. By the 75<sup>th</sup> General Convention each congregation of the Church will have been provided resource materials on the problems of trafficking and how to respond to this issue.

### Reproductive Health

The status of women's reproductive rights is precarious, at best, creating a situation that is unjust and unacceptable. We believe in a culture of faith that safeguards the lives of women. We commend the Episcopal Church for its history of supporting women's reproductive health. We urge the church to continue its advocacy for policies that uphold women's unconditional access to comprehensive and culturally appropriate reproductive health services, in this country, and in the developing world.

### HIV/AIDS

Any report on the status of women has to include coverage of HIV and AIDS. The number of women around the world living with HIV and AIDS has increased significantly over the last several years. The impact of the disease on women, children, families and entire communities is momentous. For women, intersecting social, cultural, economic, racial and ethnic factors result in increased vulnerability and decreased power over their own health and lives. The overarching factor for women and HIV infection worldwide is the inequality between men and women, institutionally and in relationships, which often fosters violence toward women.

### **Violence Against Women**

Violence against women is concomitant with unequal status. It continues to be an issue for the church, where we do not want to believe that a good Christian man would ever abuse his wife, partner, or children, physically, emotionally or spiritually. Traditional theology may actually convince men of their entitlement to be abusive. As long as there is a power differential between the sexes, violence is an issue. There is a need for clergy to be better informed about the dynamics of violence against women, and we are submitting a resolution calling for mandatory training. “Now That the Silence is Broken: The Next Step” is a resource published by CSW on this topic.

### **Fundamentalism and the Status of Women**

We are alarmed at the rise of fundamentalism as an easy solution to complex problems, and we deplore the attempts of outside groups of influence to move the Episcopal Church to a more socially conservative position. Here we quote Karen Armstrong in an article published in 2005. “To fundamentalists, tolerance of the “other” is a sin. . . . Fundamentalism is a revolt against modernity, and one of the characteristics of modernity has been the emancipation of women. . . . They talk in frank ways of feminism’s castrating effect. This goes to the absolute hysteria about the gay syndrome. This goes to abortion, which has become a symbol of everything that is wrong about modernity.”

### **Listening as a way of Learning and Loving**

“The Listening Process” as defined by the Windsor Report continues to be upheld as of extreme importance. As we live together as the people of God, we must talk with one another and listen deeply to perspectives different from our own. The dangers of not doing this are great; the fruit of modeling this for a larger society might yield an abundant harvest for humanity. To this end we re-submit a resolution on Open Dialogue on Difficult Issues for funding to develop a process consistent with Episcopal polity and theology and to provide for distribution of the process and training of facilitators.

### **Episcopal Women as part of a World Wide Community**

The meeting of the United Nations Committee on the Status of Women and the presence of 80 women from 27 provinces of the Anglican Communion who gathered together to share concerns and commonality should convince us that all women have more in common than anything that might seem different on the surface. Every woman is impacted by the experience of every other woman in the world. We quote the Rt. Rev. Njongonkulu Ndungane, Archbishop of the Province of Southern Africa at a Provincial Synod meeting in July of 2005. “We must repent of the historic patriarchy of our faith which so often colludes with discriminatory attitudes in our cultures. We must expose and oppose gender violence and all forms of inequality in our midst. We must build girls’ and women’s self esteem, assertiveness and interpersonal and leadership skills.

## **4. WOMEN'S LEADERSHIP AND FULL PARTNERSHIP IN THE CHURCH**

The 75th General Convention marks an important anniversary date—the 30th anniversary of the passage of the canon enabling women to be ordained to the Priesthood. This is an action to be celebrated, and to this end the CSW has produced a list of “Thirty Ways to Celebrate Thirty Years.” However, celebration of this important moment should be accompanied by a celebration of the 36 years that have passed since women have been seated as General Convention Deputies and been able to be ordained as Deacons. At the same time we applaud the actions of General Convention, we want to honor women who were ordained deaconesses or deacons before the 63rd Convention and the fifteen women who courageously stepped forward to be ordained to the priesthood before that canon was changed. Women’s advances are never the product of a single convention or even generation but are built upon the efforts and witness of those who have gone before. The General Convention will have 427 women deputies in the House of Deputies, which is 42 percent of the total number and ten women in the House of Bishops. We look forward to the day when the number of women in both Houses will be equal to the gender make-up of the Church.

The Church has approximately 1700 women priests serving in active full-time ministry and hundreds of others in part-time work, many honed and deepened by years of experience as priests in the church. However, women have yet to be regarded as serious candidates for many of the largest parishes in most dioceses, and the numbers of women elected bishop are disproportionately low less than ten percent of the total number of bishops.

There is also awareness among women who have been ordained for many years that serving as a priest in a patriarchal institution can take a substantial emotional and physical toll on women. This becomes increasingly obvious the longer the woman participates in active ministry, and it is particularly acute as retirement issues are faced. In addition, the largest number of women who express unhappiness in ordained ministry are those with young children. The male priesthood appears to be an inadequate model for women (perhaps for men, too) and leads to concerns about the continuing patriarchal nature of the church.

In the fall of 2006 a conference will be held at Kanuga to explore other models of church leadership and to empower women and men to live into these. In addition a coaching or mentoring relationship will be made available to the women and men attending this conference.

Even as we celebrate the inclusion of women in the ordained ministry of the church, we lament the continued incapacitation of the three dioceses that continue to bar women from being ordained to the priesthood. The presence of these three dioceses is a sober reminder that while women priests have been not only accepted but embraced in most places by most people, there is still willingness on the part of the institution to tolerate discrimination.

## **SUMMARY**

The Committee wishes to stand firm and walk forth with all oppressed peoples everywhere, especially refugees, victims of wars of all kinds, and victims of sexual and physical violence, realizing that most of these people are women and children. As this report is being written in the weeks following Hurricane Katrina, we are mindful of the reality that it is women and their children who suffer most in human-made and natural disasters. When we take seriously the elevation of women to the fullness of humanity created in God's image, we believe the world will be a more peaceful and just place, which we trust is what Christ has intended for us all along. To this end we encourage all women to become more involved in the Millennium Development Goals and in gatherings where women are encouraged to speak their truth and claim their power.

## **OBJECTIVES FOR THE 2007–2009 TRIENNium**

1. Continue to serve in an advisory capacity to the Presiding Bishop, Executive Council, and Women's Ministries Office on issues affecting women.
2. Continue to work for the full participation of women in all levels of the Church's ministry and continue to examine structures and policies that aid detract from this participation.
3. Continue to work for the development of all women as ministers, with sensitivity to the varying needs and resources available to them at different stages in the life cycle.
4. Expand the work with young adults in relationship to women's leadership in the church and inclusive and expansive language in liturgy and theology including a presence at the 2008 Episcopal Youth Event.
5. Continue to monitor the trafficking of women, boys, and girls and violence of all against women and provide educational resources for the church.
6. Continue to raise the awareness of women as agents of influence in a multicultural country and world, and to support the work of the United Nations Committee on the Status of Women.
7. Continue to support the work of the Office of Government Relations of the Episcopal Church and advocate for participation in the Public Policy Network, which has proved effective in providing ways for all Episcopalians to fulfill their baptismal vow of promoting the dignity of every human being.
8. Work on the psychological and theological issues that affect women's stewardship.

## RESOURCES

Available at: <http://www.episcopalchurch.org/women.htm> (click on women's organizations, then click on Committee on the Status of Women). Some of these resources will be available at the Episcopal Women's Caucus Booth at the General Convention.

Highlights of the 21<sup>st</sup> Century Survey  
 Conversation Circles for Youth and Young Adults  
 Conversation Circles for Women in the Pews  
 The Power of Language  
 Trafficking of Humans

Reproductive Health Issues  
 Women and HIV/AIDS: A Global Position Paper  
 Fundamentalism challenges ECUSA  
 Thirty Ways to Celebrate Thirty Years  
 Conference with Jean Houston at Kanuga Oct. 1-6, 2006

Other related resources include "Trafficking of Humans" at <http://www.acf.hhs.gov/trafficking/> and "Now That the Silence is Broken: The Next Step" at [www.forwardmovement.org](http://www.forwardmovement.org).

### Resolution A136 *Enriching Our Worship* Support

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention strongly encourage regular use of
- 2 the liturgical resources in *Enriching Our Worship I* for Sunday worship.

### EXPLANATION

The words and images we use in our worship need to help us appreciate the vast love of God for all of creation. *Enriching Our Worship* uses expansive language and images of God that broaden our experience of the Holy. More expansive language and images of God's people allow more people to feel welcome and included in the worship life of the Church.

### Resolution A137 *Baptismal Equality Task Force*

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention commit itself to baptismal equality
- 2 for members of all ages; and be it further
- 3 *Resolved*, That the 75<sup>th</sup> General Convention direct the Executive Council to appoint a Task Force for interpreting
- 4 our biblical and theological language and heritage about God and people in ways that include all those created
- 5 in God's image; and be it further
- 6 *Resolved*, That the Task Force will offer guidelines to assure linguistic visibility in the everyday worship, music,
- 7 education, preaching, written materials, and clip art used at the congregational, diocesan and national levels
- 8 of the Episcopal Church such as many Protestant denominations already have; and be it further
- 9 *Resolved*, That the Task Force include theologians, members of the Standing Commission on Liturgy and Music,
- 10 the Committee on the Status of Women, the House of Bishops' Theology Committee, the Executive Council
- 11 Anti-Racism Committee, and the Office of Communications; and be further
- 12 *Resolved*, That the Task Force publish by 2009 those principles and guidelines with recommendations for
- 13 introducing them to congregations, the Episcopal Church Center, church-related organizations, staff and
- 14 media; and be it further *Resolved*, That Baptismal equality is understood as the welcoming of all baptized
- 15 persons into the Body of Christ, where all are included equally, and the grace and gifts bestowed by God in
- 16 this sacrament are recognized and fully utilized; and be it further
- 17 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 18 to consider a budget allocation of \$38,000 for two meetings of the Task Force and \$2,000 for publication of
- 19 the principles and guidelines.

### EXPLANATION

Inclusivity and equality are the common denominators in all of Jesus' parables about the household (kingdom) of God. Today the Church is challenged to look at what it means to receive someone through baptism into the household of God and to include them fully into its life and ministry.

**Resolution A138 Domestic Abuse Training**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention provide for the development of
- 2 a standardized curriculum in the area of domestic and intimate partner violence for clergy and lay professionals;
- 3 and be it further
- 4 *Resolved*, That all clergy and lay professionals be required to take a minimum of six hours of such training by
- 5 the year 2012; and be it further
- 6 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 7 to consider a budget allocation of \$5,000 to the Committee on the Status of Women for the purpose of
- 8 development of materials and a training program, to then be implemented by each Diocese.

**EXPLANATION**

Domestic violence continues to affect one out of four women in her lifetime. (Data exists to show that this is clearly an important issue affecting women, and at this time no such data is available regarding men.) All segments of society regardless of income, educational level, ethnicity and race are impacted. The Episcopal Church has recognized in recent changes to the marriage canon that the first responsibility of the clergy is not reconciliation but safety for the abused partner. However, many clergy are unaware of this change in the canon, and clergy may out of ignorance and denial overlook factors that might prevent a woman from receiving the safety measures she needs. Such training would include teaching about the power differential between men and women that continues in society and in our theology, how to address this in pre-marital counseling and couple counseling, how to recognize signs that women may be experiencing abuse but unable to initiate conversation about it, how to teach, preach, and provide resources about domestic violence in the course of pastoral and liturgical ministry, how to become aware of special problems that clergy often bring to this arena, and other concerns deemed important for this training.

**Resolution A139 Celebration of Women's Ministries**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church offer
- 2 thanksgiving for the gift of all women in ministry, and especially those enabled by previous General Convention
- 3 action including the seating of lay women deputies in 1970, and the canons enabling the ordination of women
- 4 to the diaconate in 1970 and the priesthood in 1976; and be it further
- 5 *Resolved*, That all dioceses be encouraged to celebrate these ministries in ways that are appropriate to their
- 6 locale; and be it further
- 7 *Resolved*, That pioneers in the ordination of women in all orders be part of this celebration and that their witness
- 8 and courage be recognized; and be it further
- 9 *Resolved*, That dioceses that still do not ordain women to the priesthood continue to be encouraged to provide
- 10 for the ordination and exercise of priestly ministry by women in their dioceses.

**EXPLANATION**

We have the opportunity at this General Convention to recognize that thirty years ago an historic moment occurred in the passage of a canon that enabled women's call to the presbyterate and episcopacy to be heard and affirmed. Since then over two thousand women have been ordained to the priesthood and twelve of these to the episcopacy. This should make us mindful also of the gifts of women deacons and the positive influence and contribution of lay and ordained women in the House of Deputies.

**Resolution A140 Women Clergy Retirement Needs**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church request
- 2 the Church Pension Group to consult with women clergy to consider ways to respond to the particular needs
- 3 of ordained women as they approach retirement.

## EXPLANATION

Women have served in the priesthood long enough to reach retirement age after twenty or thirty years of ordained ministry. Many of the issues these women face are unique to being women because of their roles in the family and unique to being forerunners in a new status of ministry. The Church Pension Group would serve clergy well by listening to the concerns and issues that affect these women and consider how best to help them and the church prepare for their retirement.

**Resolution A141 Open Dialogue on Difficult Issues**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church commit
- 2 itself to foster moral deliberation on social and theological questions, seeking to be a community where open,
- 3 passionate, and respectful deliberation of challenging, contemporary issues is expected and encouraged; engage
- 4 those of diverse classes, genders, ages, races, cultures and perspectives in the deliberation process so that our
- 5 limited horizons might be expanded and our witness in the world enhanced; address the issues faced by the
- 6 people of God, in order to equip them for their discipleship and citizenship in the world; and be it further
- 7 *Resolved*, That the 75<sup>th</sup> General Convention direct the Peace and Justice Ministries Office, Ethnic Congregation
- 8 Development Office, and Women's Ministries Office to collaborate in developing models and trainers, lay
- 9 and ordained, across the Church to guide conversations on difficult issues facing our country and church
- 10 today; and be it further
- 11 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 12 to consider a budget allocation of \$28,000 be allocated for this work, including \$6,000 for planning the process
- 13 and printing materials, \$20,000 to bring trainers from dioceses and provinces together to learn the process
- 14 and \$2,000 to sustain the process.

## EXPLANATION

Since the last General Convention events in the Anglican Communion and within the Episcopal Church have underscored the need for ways to talk about potentially divisive and difficult issues of tremendous consequence for all members of the church. The Windsor Report has further underscored the importance of genuine conversation. Good materials exist that could be adapted and adopted for occasions of dialogue; people trained to use them and a church committed to their use are necessary now. Using Church Center staff and trainers already in dioceses or provinces will keep costs low.

**Resolution A142 Endorse Millennium Development Goals**

- 1 Resolved, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church do the
- 2 following related to the Millennium Development Goals: 1) establish the Millennium Development Goals as
- 3 a Mission Priority for the triennium 2007–2009, particularly noting the pivotal role women play in the
- 4 achievement of these goals; 2) direct the General Convention Treasurer and the Joint Standing Committee
- 5 on Program, Budget and Finance to identify and highlight program (mission) budget line items in the Budget
- 6 for the Episcopal Church that work toward achievement of the Millennium Development Goals; 3) insure at
- 7 least a 0.7% commitment of the budget for the Episcopal Church to fund international development programs
- 8 beginning with the 2007–2009 triennium; 4) designate September 11 as a special day of prayer, fasting and
- 9 giving in the Episcopal Church toward global reconciliation and the Millennium Development Goals; 5) request
- 10 that all dioceses establish a diocesan global reconciliation commission to the achievement of the Millennium
- 11 Development Goals; 6) encourage all parishes to adopt the Millennium Development Goals and 0.7% giving;
- 12 7) engender a movement toward personal commitment to the Millennium Development Goals and 0.7%
- 13 giving; and 8) utilize the help of organizations such as Episcopal Relief and Development, Episcopal Global
- 14 Reconciliation and the Micah Challenge to forward the Movement toward achieving the Millennium
- 15 Development Goals at all levels of the Church by 2015.

## EXPLANATION

The General Convention in 2003 encouraged endorsement of the United Nations Millennium Development Goals and reaffirmed earlier resolutions challenging all dioceses and congregations to contribute 0.7% of their annual

budgets to fund international development programs. Every day more than 60,000 people die needlessly because food and basic health care is not available to them. Of those, 30,000 are children. That is one child dying needlessly every three seconds. Four children have died preventable deaths in the time it took you to read this paragraph.

### **BUDGET FOR THE 2007–2009 TRIENNium**

The Executive Council Committee on the Status of Women will meet approximately six times during the next triennium. This will require two meetings per year during the triennium for a total of \$50,000.

# **AGENCIES AND BOARDS**



## THE BOARD OF THE ARCHIVES OF THE EPISCOPAL CHURCH

<http://episcopalarchives.org>

### MEMBERSHIP

|  |  |
|--|--|
| The Right Reverend Larry E. Maze, <i>Chair</i>         | Arkansas, 2009                         |
| Mr. Newland F. Smith, <i>Vice-Chair</i>                | Chicago, 2006                          |
| The Reverend Canon Robert G. Carroon, <i>Secretary</i> | Connecticut, 2009                      |
| The Right Reverend John Neil Alexander                 | Atlanta, 2009                          |
| Mr. R.P.M. Bowden                                      | Atlanta, 2006                          |
| Ms. Winnie Crapson                                     | Kansas, 2006                           |
| Ms. Judy Dailey  | Easton, 2009                           |
| Mr. Mark J. Duffy                                      | Canonical Archivist, <i>ex officio</i> |
| Ms. Michaela French                                    | Maryland, 2009                         |
| The Reverend Canon John Kitagawa                       | Arizona, 2009                          |
| Ms. Margaret D. Lewis                                  | Washington, 2006                       |
| The Very Reverend Titus Presler                        | Dean of ETSS, <i>ex officio</i>        |
| The Reverend Canon Edward W. Rodman                    | Massachusetts, 2006                    |

### WORK SUMMARY

The Board of the Archives is responsible for safeguarding the Church's Archives and giving direction in those areas that will best enable the Archives to fulfill its mission and the mission priorities of the General Convention. In the last triennium, the Board adopted two specific goals: (1) to pursue plans for a permanent repository for the Church Archives; and (2) to support digital access to archival documentation. The Board has attempted to meet these two goals and has reached a better understanding of its role and the strategic importance of both the Digital Archives and a new archival building.

#### *Archival Repository*

Building issues consumed the greater part of the Board's attention in the triennium. In 2003 the Board entered into a new set of negotiations with our host, the Episcopal Theological Seminary of the Southwest, on the basis of mutual commitments made in the seminary's earliest years and a partnership that had benefitted both the Archives and the seminary. The seminary invited the Archives to consider the prospect of renovating and fully occupying the existing structure or, as the Board preferred, to propose a new facility on the campus. Previous attempts along these lines had stalled, but after nearly fifty years of residency in Austin, the Board thought it prudent to trust in the good intentions of our host and to pursue every opportunity in light of the heavy costs associated with moving an archive, re-staffing the program, and establishing connections in a new setting. Building inspections and discussions continued until the Board's meeting of May 2005, when it became clear that the inadequacies of the current structure and the seminary's financial constraints could no longer sustain its partnership with the General Convention as the host site of the Church Archives.

The Archives enters the year 2006 with a tight deadline to vacate the seminary's buildings by the end of the 2007–2009 triennium. The Executive Council has supported the Board's progress in this project and has funded the Episcopal Archives Strategy Committee to work alongside the Board to accomplish the following tasks: (1) to establish a new Archives site and building, which will meet modern standards of preservation, research, and program; (2) to develop a coherent statement of the building project and ways of communicating the importance of the Archives in the life and mission of the Episcopal Church; and (3) to raise the funds necessary to cover the costs of planning, construction, relocation, and endowment of an archives facility for the Episcopal Church.

This enterprise will require the full support of General Convention and the Church. Other churches and denominations long ago invested in protective space for their institutional records and history. The Episcopal Church has delayed this responsibility while relying on the good intentions of other organizations. We must now

seek a better solution. The resolution that comes before the General Convention will enable the Church to move with confidence into this next phase of work.

*Digital Archives*

A second priority of the Board in this triennium is the Board's strong support to continue the development of the Digital Archives. The Board sees this initiative as having a critical impact on the future of the Archives. This project was begun (as requested by *GC Resolution 1988-A176*) in the mid-1990s to improve the legislative efficiency of the General Convention process by introducing quality research support and historical context. Executive Council, management, and program areas, particularly in public policy, have come to rely on the Digital Archives, which is crafted by the curatorial staff to be an authentic and valid electronic archive designed for permanent data preservation and access.

The Board has examined solid quantitative data on the use of the Digital Archives by inquirers within and beyond the Church. The Board believes that the Church Archives is the Church's primary agency for faithfully reproducing the Church's electronic documents. The Archives' mission is such that it can best accomplish this goal by selecting, annotating, and indexing data for no other agenda but to serve the interests of inquirers in search of unfiltered information. The Board enthusiastically supports the Digital Archives as a central support to the General Convention's mission goals of reconciliation and evangelism, and peace and justice. The Board's proposed triennial budget incorporates this priority by seeking a reinstatement of funding for *General Convention Support* and development of the *Digital Archives*.

**Financial Report for the 2004–2006 Triennium**

Archives/Records Management Expenses

|                                   | 2004             | 2005<br><i>Projected</i> | 2006<br><i>Projected</i> | Total<br><i>Projected</i> |
|-----------------------------------|------------------|--------------------------|--------------------------|---------------------------|
| Salaries and Benefits (estimated) | \$450,871        | \$514,735                | \$564,381                | \$1,529,987               |
| Rent, Facilities, Storage         | 30,589           | 49,200                   | 57,200                   | 136,989                   |
| Operations                        | 80,944           | 88,265                   | 79,491                   | 248,700                   |
| Information Services              | 16,379           | 14,993                   | 35,000                   | 66,372                    |
| <b>Total</b>                      | <b>\$578,783</b> | <b>\$667,193</b>         | <b>\$736,072</b>         | <b>\$1,982,048</b>        |

Board of the Archives Expenses

|                        | 2004            | 2005<br><i>Projected</i> | 2006<br><i>Projected</i> | Total<br><i>Projected</i> |
|------------------------|-----------------|--------------------------|--------------------------|---------------------------|
| Non-Staff/Consultants  | \$ 7,500        | \$ 7,500                 | \$ 0                     | \$ 15,000                 |
| Administrative         | 1,000           | 1,000                    | 1,000                    | 3,000                     |
| Full Board Meetings    | 12,000          | 12,000                   | 9,000                    | 33,000                    |
| Sub-Committee Meetings | 4,500           | 4,500                    | 5,000                    | 14,000                    |
| <b>Total</b>           | <b>\$25,000</b> | <b>\$25,000</b>          | <b>\$15,000</b>          | <b>\$65,000</b>           |

**Goals and Objectives for the 2007–2009 Triennium**

The Board's mission is to advance the Archives' work of education and communication in order to equip the Church with knowledge about its history, mission, and place in the community. The following goals of the coming triennium are renewed and strengthened: (1) the Board will plan and implement the relocation of the Archives to a permanent repository; (2) the Board is committed to supporting online access through the Digital Archives to the reports of Church bodies, the Archives' catalog of holdings, canonical documents, pastoral letters, Church publications and studies, and similar key resources for mission; and (3) The Board will support the Archivist in developing records management strategies for preserving electronic records generated at the headquarters (a task that requires priority attention of management), as well as the diocesan journals now published exclusively as Web documents. The following budget was presented to the Executive Council in support of these goals.

**BUDGET APPROPRIATION**

Archives and Records Management

|  | 2007             | 2008             | 2009             | Total              |
|--|------------------|------------------|------------------|--------------------|
| Salaries and Benefits                    | \$581,102        | \$598,529        | \$616,789        | \$1,796,420        |
| Rent, Facilities, Storage                | 39,200           | 39,339           | 39,478           | 118,017            |
| Operations                               | 94,485           | 95,901           | 97,341           | 287,727            |
| General Convention Research/Data Support | 35,000           | 35,525           | 36,058           | 106,583            |
| Digital Content Management               | 78,000           | 80,000           | 82,000           | 240,000            |
| <b>Total</b>                             | <b>\$827,787</b> | <b>\$849,294</b> | <b>\$871,666</b> | <b>\$2,548,747</b> |

Board of the Archives

|                       | 2007            | 2008            | 2009            | Total           |
|-----------------------|-----------------|-----------------|-----------------|-----------------|
| Non-Staff/Consultants | \$ 0            | \$ 0            | \$ 0            | \$ 0            |
| Administrative        | 1,000           | 1,000           | 1,000           | 3,000           |
| Full Board Meetings   | 9,500           | 9,500           | 6,000           | 25,000          |
| Executive Committee   | 4,500           | 4,500           | 5,000           | 14,000          |
| <b>Total</b>          | <b>\$15,000</b> | <b>\$15,000</b> | <b>\$12,000</b> | <b>\$42,000</b> |

**Report of the Archivist**

*Archival Purpose and Historical Discourse*

The Archives of the Episcopal Church exists at the same cultural crossroad that has many of us reflecting on the self-images of our particular community and the messages we use to present the Church to the modern world. The essential promise of evangelism for the Episcopal Church—to spread the message of Christ within a community which offers hope—draws attention to our history of Anglican discourse. The proclamation of an authentic tradition in the midst of change, which is at the very heart of the Episcopal Church’s earliest constitution, continues today to drive competing versions of historical identity. Episcopalians today have an elevated interest in knowing more about ‘being Anglican’ in this part of the Communion, and it is important that we make it possible for that process of learning and rediscovery to occur. The Church Archives engages in the central work of supporting the evolving conversation by gathering, mapping, and communicating resources for faith formation and Episcopal identity.

Information is dramatically more accessible today to the general inquirer and it is easily customized. A new set of expectations has resulted as inquirers turn to networked technology with every reason to believe that answers are online and ready to be consumed. Archival knowledge is quickly turned into new knowledge and re-circulated as websites, listservs, white papers, and blogs. Few would trade the sometimes cacophonous results of the Internet’s vast re-publishing, online archiving, and instant messaging for the predictable regulated information systems of the past.

Like other repositories of institutional knowledge, the Archives encounters the Internet as the solution that changes the problem almost every other day. Two salient challenges continue to be of high priority and slightly out of reach for us: (1) how shall we properly care for the textual material objects that are the authentic documentary record of the Church’s national and international mission; and (2) will we commit resources to making our history open and accessible to Episcopalians as is their right as members of the Church, using the technology upon which we have all come to rely? In this past triennium, the Archives has inched forward with hopeful solutions to these questions. As we enter General Convention 2006, we expect to re-locate the Archives to a permanent home and fulfilling our promise to add to the Church’s historical discourse.

The sections below examine in some detail the various areas of archival activity. Emphasis is given to supporting the mission priorities of reconciliation and evangelism in order to reach those who seek to connect to the Church and advance its work of justice and peace. These priorities are best served by developing the Digital Archives. The Digital Archives is now the Archives’ primary form of communication with the public and a way to educate many inquirers to the Church’s historical commitment to justice, peace, and the integrity of creation. A drop in funding

for the Digital Archives in this past triennium slowed the momentum for publishing archival content on the web. The staff has used this period of time, however, to anticipate future expansion of the Archives' website by strengthening existing content and searching capabilities. While the curatorial staff is drawn to the exciting educational possibilities of this mission-driven work, the Archives has also engaged in the difficult deliberative process of permanently re-locating the Archives. This task coincided with a colossal undertaking to review a forty-five year accumulation of documents dislodged from the offices and backrooms of the Episcopal Church Center during its three-year renovation. In the midst of these big projects, the normal duties of research, organization and cataloging of materials, and preservation continued. The Archives has exceeded fill capacity and breathing space has become prized territory. The staff continues to acquire new stratagems for their artful and commendable work of creating order out of chaos.

#### *Research Services*

The 2004–2006 triennium marked a decisive shift in the Archives' research and reference services to the Church community and the public. The Internet has completely altered the interaction between the research staff and our users. The shift began in the mid-1990s, when e-mail introduced an easy but demanding way of communicating a question, the result of which was a dramatic increase in research and reference queries. At first, e-mail encouraged more people to ask questions, which helped the staff to anticipate future information needs of Episcopalians and the public. By targeting these interests, the web, specifically the Digital Archives, has turned the tide in research and delivery. Indexed, searchable databases, which include General Convention and Executive Council resolutions, Church news releases and independent news articles, and thousands of photographic records, allow inquirers to answer questions directly from the Archives' website.

The staff's enthusiasm for the Digital Archives lies in the new audiences who have discovered the Archives. Internet usage is measurable. The staff closely analyzes the statistical counts that are generated by automatic transaction logs in order to isolate meaningful data. The Archives has published a detailed analysis of its website use at [http://www.episcopalarchives.org/web\\_stats.html](http://www.episcopalarchives.org/web_stats.html). A few impressive figures speak to a fairly consistent level of use in the most recent years. The Archives served 29,575 users in 2004 and 29,827 users in 2005, each user represented by a separate, external IP address. Inquirers retrieved 190,775 pages in 2004 and 232,996 pages in 2005, representing separate, non-repeating (non-cached) web pages, *excluding* automatically generated ("bot") requests from search engines and in-house administrative use. (These figures are in contrast to the total successful websites visits for 2005, which numbered more than 1.8 million.) The Digital Archives portion of the Archives' website accounted for 46% of the separately retrieved pages. What is irrefutable is that the Archives—and the Episcopal Church—are reaching many more people inside and beyond the Church than we could ever hope to do with the older technologies.

The impact of the web is shown in the steady decline of about 15% annually in the total number of personal reference queries by telephone and e-mail. Several staff leaves and a prolonged position vacancy account for some of the decline in 2005. Total figures are: *2003*: 1050 research inquiries; *2004*: 893; and *2005*: 677. An interesting feature of the research use is that while questions of a current nature have declined by 24%, historical research questions have remained steady (at slightly over half) and administrative research requests from national leadership have increased from 7% to 17% of the total. As the Archives transfers standard reference data to the web, staff are freed to support the analytical and value-added research that supports local and Church-wide mission.

The Archives produces detailed reports on other aspects of research such as the topical interests and published works created by scholars and students of the Church. Statistics are gathered on total non-research contacts, including 25 consultations to congregations and dioceses. Detailed reports can be found at <http://www.episcopalarchives/archives/reports>.

#### *Acquisition of Records*

The Archives continued to acquire historical records at the Austin Research Office at a steady and predictable pace. In the three-year reporting period 2003–2005, the Archives received 587 cu.ft. (290 individual accessions) of new record material. Most of the Austin material is deposited by Episcopal Church organizations, donated by

individuals, or received as publications from dioceses and parishes. The bulk of the annual accumulation of historical records of the General Convention and the Domestic and Foreign Missionary Society (DFMS) now remain in New York due to limited space (see *Records Management* below). While the historical records kept in New York are fairly well protected and documented, they cannot be organized or fully accessed for research purposes, which creates an unfortunate gap in our ability to support institutional research.

The Archives is grateful to all those private donors who entrust their papers to the Episcopal Church. The Archives is committed to building the historical record on the Church's diverse communities, especially the Afro-Anglican Archives and documentation on the Hispanic church. New material is selected to document ongoing activities and the diversity of the Episcopal Church experience. We watch for little known but effective ministries in domestic and foreign mission, liturgy and worship, social witness, leadership development, and service to others. The following selection of notable new acquisitions is meant only to exhibit the range of the archival collections. A full list of acquisitions and donors may be found on the Archives website.

- Papers of the Rev. F. Bland Tucker, Missionary to Japan, 1915-1916, .2 cu.ft.
- Records of the Episcopal Society for Ministry on Aging (ESMA), 1987-2000, 10.3 cu.ft.
- Records of the Church Society for College Work, 1952-1967, .5 cu.ft.
- Records of the Standing Commission on Church Music, 1979-1986, 10.3 cu.ft.
- Papers of the Rev. David R. Hunter (Director, Dept. of Christian Education), 1951-1968, .4 cu.ft.
- Electronic Records: Digitized Images of Episcopal News Service Photographs, 1976-2000, 29.52 GB.
- Papers of Dr. Randall Giles, Missioner, Church of So. India. Musical Scores, c. 1968-2002, 3 cu.ft.
- Papers of the Most Rev. John Hines. Manuscript Sermons, c. 1953-1985, 1.3 cu.ft.
- Papers of the Rev. Edgar and Ms. Marilyn Robertson, Missionaries to Liberia, c. 1940-2000, 15 cu.ft.
- Papers of Thomas Payne Govan (Executive, Division of College Work), c. 1935-1979, 4.35 cu.ft.
- Papers of the Rt. Rev. George Clinton Harris (Fifth Bishop of Alaska), 1970-2002, 6 cu.ft.
- Records of the Joint Standing Committee on Program, Budget and Finance, 1994-2003, .7 cu.ft.
- Papers of the Rt. Rev. George W. Barrett (Fourth Bishop of Rochester), 1930, 1963-2000, 4.5 cu.ft.
- Records of the National Altar Guild, 1927-2003, 7 cu.ft.
- Records of the Episcopal Church Publishing Company (The Witness), 1927-2003, 26 cu.ft.
- Papers of the Rt. Rev. Paul Moore, c. 1937-2003, 46 cu.ft.
- Papers of the Rev. Charles Duell Kean (Secretary, Approaches to Christian Unity), c. 1936-1963, 7 cu.ft.
- Papers of the Rev. Canon James Edward Griffiss (Canon Theologian), c. 1951-2000, 2.6 cu.ft.
- Records of the Church and City Conference, 1959-1992, 1995, 1 cu.ft.
- Records of the Social Responsibility in Investment Committee. Meeting Records, 1995-2000, 3 cu.ft.
- Papers of the Very Rev. Lawrence Rose (former Dean of GTS), c. 1928-1988, 2 cu.ft.
- Papers of the Rev. Ian Douglas, c. 1980-1998, 8.25 cu.ft.
- Papers of the Rt. Rev. George Daniel Browne, including the Diocese of Liberia, c. 1866-1998, 19 cu.ft.
- Episcopal Pamphlet Collection, Diocese of Connecticut, c. 1729-1899, 239 vols. 19.5 cu.ft.
- Episcopal Women's History Project. Oral Histories, 2000-2004, re. Derby Hirst, Mary Flagg, and Fran Toy.
- Papers of the Rev. Canon Henri Alexandre Stines, c.1949-1992, 1 cu.ft.

The Archivist takes this opportunity to urge past officers and members of General Convention's standing Committees and Commissions to contact the Archives in order to transfer and preserve important documentation on the work of these bodies.

#### *Archival Processing of Holdings*

The curatorial staff person in charge of Collections Management and Access focused much more of her time in this triennium managing space and maintaining the Digital Archives. The overcrowded conditions in the Austin facility results in nearly one whole day of staff time per week spent on shuffling inventory simply to clear space for a task or set up shop for a new project. Staff found appropriate ways to work around these conditions to examine areas of lingering difficulty, including the audit and re-inventorying of frequently used subject reference files that were poorly organized or for which no finding aid existed.

Formal finding aids, which are comprehensive and indexed descriptions, or detailed inventory lists were completed for a number of important collections. These include:

*The Journals of Diocesan Conventions – Canonical Deposit Copy, 1780-2004, 445 cu.ft.*

The Diocesan Journal Collection is made up of the published annual reports of diocesan conventions and councils and a key resource on the people and organizational history of the local Church. Over 1,221 missing volumes were acquired. The multi-year project included cleaning, re-housing for preservation, and a published finding aid.

*Records of the American Church Institute, 1867-1968, 12.3 cu.ft.*

The American Church Institute for Negroes, begun in 1906 and renamed in 1961, was the institutional Church's response to the educational disparity for African Americans and whites. The collection is one of several key sets of documentation in the Afro-Anglican Archives of the Episcopal Church.

*Archives' Biographical Collection, c. 1820-2003, 44 cu.ft.*

The Biographical Collection is an accumulating file of historical items that dates from the earliest years of the Austin facility. It is a heavily used resource that contains some original documents, visual material, and hard to find print material. The files now include prominent lay leaders as well clergy.

*Records of The Episcopalian, Visual Materials, 1960-1992, 10.5 cu.ft.*

The Episcopalian was the news journal of the Domestic and Foreign Missionary Society from 1960-1992 under separate board management before being brought into Episcopal Church Center as Episcopal Life in 1989 and renamed in 1990. The visual archive is comprised of photographic prints and negatives.

*Seabury Press Archive of Published Works, 1947-1983, 17 cu.ft.*

The decommissioning of the Sherrill Resource Center library in the Episcopal Church Center released several archival collections, including a deposit copy of many Seabury Press imprints. These titles were added to an existing collection of trade and curricula titles gathered by the Archives.

The Archives' staff completed arrangement and description of 537 cu.ft. of records (a cubic foot is the size of a banker's box) during the three-year period 2003–2005. Organizing collections at the inventory level led to either improved storage or the elimination of duplicates and obsolete records, thus freeing up 147 cu.ft. of precious space. Even with these gains, however, the staff continues to send over 100 cu.ft. of archives to off-site storage each year. Off-site transfers require another layer of documentation and handling that cut dearly into productivity.

The most significant new work begun in the collections management area was planning for the publication of the Archives online catalog. As part of the preparation for that resource, the staff completed an audit of all processed collections, the first time in decades that the entire holdings have been fully surveyed. A tentative classification scheme was constructed and new data gathering instruments were vetted for converting the Archives' catalog to the website where it will be searchable alongside the Digital Archives. While the bulk of the catalog project will be completed in the next triennium, a prototype is anticipated for web publication in 2006.

### *Records Management*

The Records Administration Field Office provides management guidance in the selection, arrangement, retention, and final disposition of official records created by the DFMS offices and its employees. The addition of a full-time Archivist for Records Management and Information Resources in New York in mid-May 2004 provided relief to the staff in Austin. The staff's principle focus in the three-year period was to prepare for the Episcopal Church Center renovation project that began in late 2004.

The NY Records Center was involved in the earliest stage of the renovation. Over a period of three years, the staff will have completed the off-site relocation of 4,118 cu.ft. of records; accessioned and inventoried 1,322 cu.ft. of abandoned records in the ECC basements; conducted the first building-wide survey of records held by 26 ECC offices; created 22 records retention schedules to guide future disposition of new material; accessioned 2,130 cu.ft. of archival records stored by offices; destroyed 2,423 cu.ft. of obsolete records; and worked with project personnel to plan for the new Records Center and administrative offices. The Records Center in New York is a much improved facility with environmental controls and space for the storage of both contemporary archival records and temporary short-term materials. The new center will accommodate up to 7,000 cubic feet of material. It is

expected to be 90% full at opening in July 2005 due to the overcrowded conditions of the Austin repository, where older records should ordinarily be transferred.

Major projects were accomplished within the scope of the renovation project. The staff dismantled the last of the Sherrill Resource Center (formerly the National Council) Library and sorted about 275 cu.ft. of historical publications and reports for retention while eliminating 725 cu.ft. of obsolete material. The Archives took custody of over 6,000 audio and visual recordings (280 cu.ft.) from the defunct audio-visual library of the ECC media and communications area. Finally, with the support of new Treasurer Kurt Barnes, long delayed records schedules were developed for several finance units. The Archives reviewed a total of 1,255 cu.ft. of records in this department alone. Many finance staff members expressed genuine pleasure to see the work environment free of the mounds of clutter that had accumulated in recent years. Over the course of the entire period 2003–2005, the Records Management office processed the intake of 2,815 cubic feet of records now under archival management.

#### *Documentation Projects and Information Services*

##### General Convention Support

The Archives' staff provided pre-Convention research support for the Committees and Commissions of Convention, and on-site support in Minneapolis. Since 1994, this research has helped to reduce the average number of resolutions submitted to Convention by 40% since the highs of a decade ago, and it has informed the work of the standing and legislative committees of Convention. The Archives also assisted the platform minutes clerks in the House of Deputies and the recording secretaries to create raw Convention minutes that could be more easily transcribed for the Journal. In addition, the Archives produced two important manuals of process and publication standards. A *Process Manual for the Records and Archives of General Convention* was deployed to track and manage the important records and record keeping processes of the Convention. The staff produced a second manual for the Secretariat to standardize *Journal of Convention* content and style. The *Publication Standards Manual* is a guide that standardizes the *Journal* and creates editorial continuity as future changes occur.

##### Constitution and Canons

The Archives collaborated with the General Convention Secretariat to edit, annotate, and index the Constitution and Canons 2003. The Archives had long been interested in restoring a benchmark text. A new and much expanded index was especially important as users of the canons almost universally complained of the difficulty in finding critical references at important moments of conversation and debate. This work enabled the Archives to recover some funding in order to maintain the Digital Archives.

##### The Digital Archives

The Archives' staff edited, authenticated, and indexed the resolutions of the 2003 General Convention for publication in *The Acts of Convention 1976–2003* online database. The Archives also expanded the indexing of General Convention resolutions by grouping key resolutions under 159 new topic headings that direct the user to narrower search terms (e.g., capital punishment, baptism, and genetics), which supplement broader terms (e.g., ministry, tolerance, and public policy). A second completed project was the digitization and publication of the Episcopal News Service photographic archives (1976–2000). This project involved the conversion of nearly 1,800 black-and-white photographs dating from 1976 to 2000 to archival coding and metadata formats, including the creation of searchable captions. The images are tied to searchable press releases and appear as thumbnail and full size, downloadable images. Outside grant and agency funding permitted the Archives to complete two other assignments. The Archives partnered with the Living Church Foundation to post archivally encoded back issues of *The Living Church* (2001) news magazine. The staff also completed the conversion of the 272 page North Conway Institute Archive finding aid to the industry standard Encoded Archival Description (XML/EAD) for electronic data exchange. Website publication of this archive on alcoholism and treatment awaits future funding of the Digital Archives initiative.

##### The Afro-Anglican Archives of the Episcopal Church

The Archives has used funding from the Rev. Jack Morris and its operational accounts to pursue a project in web-based education that is anchored in its mission to honor the diverse communities of the Church family. An online exhibit drawing from the photographs, documents, and stories found in the Episcopal Church's Afro-Anglican

Archives began as an outgrowth of an installed exhibit in Austin on the Episcopal Society for Cultural and Racial Unity (ESCRU). The staff's interest in developing the exhibit as a teaching tool on Civil Rights and the Church stems from the wealth of related information that can be creatively tapped in the Archives for web display. The exhibit will include video and audio files as well as photographs and downloadable documents.

#### Episcopal Archivists Network

The Archives has been a driving force behind a new group of diocesan archivists and records managers. The group brings together professionally trained Church archivists who are developing guidelines and resources on record keeping for dioceses and parishes. The network is compiling and indexing each of the Church's diocesan canons relating to requirements for record creation with recommendations for retention and disposition of parish and diocesan records. The Archives is building an online searchable database to make this resource publicly available on its website.

#### *Acknowledgments*

Each member of the professional and technical staff of the Archives is able to take credit for the work that is performed in any one area of responsibility. Whenever the Research Archivist responds to an inquiry, the Collections Management Archivist is also credited for well-organized archival guides. The staff supports each other in a remarkable daily display of caring and commitment. These individuals are: Sylvia Baker (Technical Archivist), Maribeth Kobza Betton (Archivist for Access and Collection Management), Nitza C. Llano (Records Management and Information Services Archivist), Steven Lucht (Research and Public Services Archivist), and Jennifer D. Voss (Administrative Deputy). Several part-time employees, especially Amy FitzGerald, Gedy Tovar, Kyle Harter, Rebecca Romanchuk, and Rachael Gilg brought new ideas, stamina, and a good spirit to the work place. We are thankful for the contributions of all. In conclusion, we gratefully acknowledge and give thanks for the direction and support of the Board of Archives and its chair, Bishop Larry Maze. We remember especially the passing of Bishop Scott Field Bailey, who brought the Archives back into the orbit of the General Convention and ushered the program into the modern age.

Mark J. Duffy

Canonical Archivist and Director

December 30, 2005

## **GENERAL CONVENTION RESOLUTIONS**

### **Resolution A143 Relocation of the Archives of the Episcopal Church**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention hereby:
- 2 1. Authorize and direct the Board of the Archives and the Archives Strategy Committee heretofore established
- 3 by Executive Council, as the same may from time to time be comprised, to investigate, evaluate and adopt
- 4 a plan, with the advice and consent of the Executive Council, to relocate the Archives of the Episcopal
- 5 Church to a site within the United States appropriate to and which will be adequate for the present and
- 6 future needs of the Archives of this Church, as contemplated by Canon I.5., and those using the resources
- 7 of the Archives to be completed on or before January 1, 2010;
- 8 2. Authorize the Board of the Archives and the said Archives Strategy Committee, with the advice and
- 9 consent of the Executive Council, to commence a fund-raising case and campaign for the costs of planning,
- 10 construction, relocation and endowment of an archives facility for the Episcopal Church; and
- 11 3. (3) Authorize the Board of the Archives, upon the advice and consent of Executive Council, to incorporate
- 12 under the State of New York Not-for-Profit Corporation Law and to seek 501(c)(3) recognition under
- 13 the Internal Revenue Code of 1986, as amended; *provided, however*, that the Articles of Incorporation shall
- 14 include a dissolution provision conforming with the laws of the State of New York and the Internal
- 15 Revenue Code that upon dissolution, extinction or the winding up of its affairs, all assets and property of
- 16 said corporation would be assigned, transferred and paid over to or for the benefit of the Domestic and
- 17 Foreign Missionary Society.

EXPLANATION

For several years, the Board of the Archives of the Episcopal Church has been considering the relocation of the Archives to a new site due to issues of space and access. (See *Blue Book*, 2003, p. 3 and *GC Resolution 2000–A014*). The spatial requirements of both the Archives and its present host, the Episcopal Theological Seminary of the Southwest, in Austin, Texas and concomitant financial issues now mandate that the Archives be relocated to a site that will both accommodate the needs of the Archives for effective and efficient operations and the convenient availability of these materials for the Church leadership, scholars, and researchers.

In recognition of the issues facing the Board of the Archives, Executive Council has established an Archives Strategy Committee comprised of both members of the present Board of the Archives and others appointed by Executive Council. The Committee has been established to assist the Board and Executive Council in planning, evaluating and implementing the relocation to a new site and the funding therefor. It is contemplated that other persons of specific skills and experience in particular areas of concern may be co-opted by the Board and the Committee from time to time to assist in the successful implementation of this venture.

Therefore, the Board of the Archives seeks authorization from the 75<sup>th</sup> General Convention to proceed with the project with a goal of having the relocation completed on or before January 1, 2010; to implement a case and a campaign to raise additional funds to finance the project and, if successful, establish an endowment for the maintenance of the Archives; and, if deemed appropriate, to obtain access to funding sources that either would not or cannot make gifts and grants to a religious entity through a new corporate entity. The new corporate entity will be tailored to ensure that there would be no diversions of any assets or properties to any body other than the Episcopal Church. In each instance, the Board of the Archives and the Archives Strategy Committee will be working with the Executive Council, whose advice and consent will be sought and of assistance.

**Resolution A144 Amend Canon I.5.3(a) Board of the Archives Membership**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.5.3(a) be amended to read as follows:
- 2 Sec. 3 (a). There shall be a Board of the Archives which shall consist of the Archivist (ex officio, with vote),
- 3 ~~the Dean of the Episcopal Seminary of the Southwest (ex officio, with vote),~~ and twelve (12) appointed persons,
- 4 three (3) of whom shall be Bishops, three (3) of whom shall be Clergy, and six (6) of whom shall be Lay
- 5 Persons. All appointed Members of the Board shall serve terms beginning with the close of the General
- 6 Convention at which their appointments are confirmed and ending with the close of the second regular
- 7 Convention thereafter.

EXPLANATION

In 2005, the Executive Committee of the Episcopal Theological Seminary of the Southwest decided that the seminary could no longer serve as General Convention’s designated permanent home for The Archives of the Episcopal Church (*GC Resolution 1985–A075*). Beginning in that same year, the Archives entered a rental agreement for a short term period until it can re-locate. The Board of the Archives believes this new relationship calls for an appropriate adjustment in the membership of the Board by removing the dean as an *ex officio* voting member of the Board.

**Resolution A145 Endorsement of the Digital Archives**

- 1 *Resolved*, the House of \_\_\_\_ concurring, That the General Convention recognize the importance of the Digital
- 2 Archives for access to the Church’s historical texts, documents, and images; acknowledge the extraordinary
- 3 contribution that the Digital Archives has made to the efficiency of the General Convention’s legislative
- 4 process; and request the Archives expand and enrich this important vehicle, which includes the *Acts of Convention*
- 5 *1976-2003* and the *Resolves of Council 1976-2000*, as well as news articles, photo archives, catalogs, and other
- 6 documents from the Church Archives; and be it further
- 7 *Resolved*, That the General Convention endorse the Archives’ website and the Digital Archives as an official
- 8 site and electronic archive of the Episcopal Church, created under the supervision of the Board of the Archives
- 9 and the Canonical Archivist; and that the Archives be charged with responsibility to create an authentic,
- 10 accurate, and trustworthy record for purposes of communicating historical knowledge about the Episcopal

- 1 Church and its identity to Episcopalians and those who seek a greater awareness of this Church; and that
- 2 budgetary funding requested for the Digital Archives be given priority in support of the mission of reconciliation,
- 3 evangelism, and education.

#### EXPLANATION

In response to resolutions passed by both the General Convention (1988-A176) and the Executive Council, the Archives created a complete online archive since 1976 of past Convention and corporate resolutions. These two resources alone have had a tremendous salutary effect on the legislative process at General Convention, helping to reduce the number of resolutions from a high of 593 in 1994 to an average of 360. The *Acts of Convention* have become a reliable information resource for the peace and justice network, parish Christian education programs, and the leadership. Key documents, images, and resources have been added to the Digital Archives and a catalog of the Archives' holdings is scheduled for Web publication. Approximately 14,200 separate inquirers logged into and requested information from the several databases in 2004 alone. Unlike the unmonitored and random documents "archived" on most websites, the Digital Archives and the Website of the Archives of the Episcopal Church (<http://episcopalarchives.org>) are created to reproduce and preserve an accurate, complete, and authenticated record of the Church's public statements. All content is carefully audited, editorially reviewed, annotated, and indexed to ensure a trustworthy record. Archives staff oversees data encoding to industry standards to protect the portability of the Church's investment as Internet standards and technology changes. The Board of the Archives strongly supports the Digital Archives as the nucleus of its efforts to support mission and ministry within the General Convention's mission goals of reconciliation and evangelism, and peace and justice. The Board's proposed triennial budget incorporates this priority by seeking a reinstatement of funding for *General Convention Support* and development of the *Digital Archives*.

#### **Resolution A146 Budget Appropriation for The Archives of the Episcopal Church**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That in accordance with Title I, Canon 5, Section 4, the 75<sup>th</sup> General
- 2 Convention appropriate approximately \$1,796,420 for salaries and benefits for the staff of The Archives of
- 3 the Episcopal Church for the triennium 2007–2009; the allocation of these funds within the Canonical budget
- 4 shall be determined by the Joint Standing Committee on Program, Budget and Finance; and be it further
- 5 *Resolved*, in accordance with Title I, Canon 5, Section 4, That the 75<sup>th</sup> General Convention appropriate \$752,327
- 6 for operations, site and facility, and information services expenses of The Archives of the Episcopal Church
- 7 for the triennium 2007–2009; the allocation of these funds within the Canonical budget shall be determined
- 8 by the Joint Standing Committee on Program, Budget and Finance; and be it further
- 9 *Resolved*, That there be appropriated from the Canonical budget of General Convention \$42,000 for meetings
- 10 and expenses of the Board of the Archives of the Episcopal Church for the triennium 2007–2009.

## THE BOARD FOR CHURCH DEPLOYMENT

[www.episcopalchurch.org/cdo/](http://www.episcopalchurch.org/cdo/)

### MEMBERSHIP

|  |  |
|--|--|
| The Rev. John F. Koepke III, <i>Chair</i>              | Southern Ohio V, 2006                    |
| Canon Roberta Fairman, <i>Vice-Chair</i>               | New Hampshire I, 2006                    |
| The Rt. Rev. Richard S.O. Chang                        | Hawaii VIII, 2006                        |
| Canon Alice Clayton                                    | East Tennessee IV, 2009, <i>resigned</i> |
| The Rt. Rev. Wendell N. Gibbs Jr.                      | Michigan V, 2009                         |
| The Rt. Rev. Katharine Jefferts Schori                 | Nevada VIII, 2009                        |
| The Rev. Canon David W. Kent                           | Kansas VII, 2006                         |
| Canon Jill Mathis                                      | Pennsylvania III, 2009                   |
| Ms. Emily Peach  | Missouri V, 2009                         |
| The Rt. Rev. F. Neff Powell                            | Southwestern Virginia III, 2006          |
| The Rev. Janice M. Robinson                            | Washington III, 2006, <i>resigned</i>    |
| The Rev. Canon Matthew Stockard                        | East Carolina IV, 2009                   |
| The Rev. Rebecca L. McClain, <i>Executive Director</i> |  |
| Ms. Pamela Ramsden, <i>Associate Director</i>          |  |

### SUMMARY OF WORK

The work of the Board for Church Deployment centers on the conviction that effective transitions in leadership will lead to faithful transformations in vision and ministry. During the past triennium, the Board successfully met its stated objective to “*Oversee the leadership transition after the retirement of the current Executive Director of the Church Deployment Office.*” This objective launched a significant process of reflection and change for the Board.

When Jim Wilson announced his plans to retire, the Board began to work on the transition. It initiated a search for the next Executive Director in collaboration with the Office of the Presiding Bishop. Before that work began, the Board adjusted its focus from principally overseeing and supporting the ongoing work of the Church Deployment Office (CDO) to looking carefully at the changing landscape of the Episcopal Church and its implications for the ministry of transition. Key elements of its future work were identified to guide and shape the ministry of the Board and the CDO.

Most important was the commitment to shift the deployment process toward a more systems and strategic approach, to become more creative and adaptive in addressing needs and opportunities in the ministry of transition and to fashion partnerships and relationships not only with those engaged in transitions (Diocesan Deployment Officers, Interim Ministers, consultants) but with those engaged in identification, formation and training of ministers (i.e. Commissions on Ministry, seminaries, diaconal training). The Rev. Robert Gallagher served as the Board’s consultant.

The Board then began an active discernment and search process for the CDO’s Executive Director. It recommended that Pamela Ramsden, the current Associate Director, lead the Church Deployment Office in the interim, in collaboration with the retiring Executive Director, Interim Assistant Director—the Rev. Nancy Miller—and office staff to facilitate a clear and thoughtful transition. The Board developed a position description and appointed a Search Committee (consisting of several Board members, the Chair, and the Rev. Canon Carl Gerda from the Office of the Presiding Bishop) chaired by the Rt. Rev. Neff Powell. The Search Committee identified the Very Rev. Rebecca McClain, Dean of Trinity Cathedral in Phoenix, as its nominee for the Board’s consideration. She met with the Board at its November 2004 meeting in St. Louis, and was subsequently recommended to the Presiding Bishop for appointment as the next Executive Director of CDO. She began her ministry in March 2005.

Throughout the transition, momentum continued and collegial relations prospered. Eighty DDOs and bishops attended the 5th National Deployment Conference in San Diego in April 2004; CDO continued its collaboration

with the Church Pension Group on the sharing of clergy data through a Common Reference Database; Ramsden researched diocesan Human Resource manuals as a project of the Employment Policies and Procedures Task Force; semi-annual training for DDOs and Assistants took place; a national committee initiated a revision of the Ministry Skill/Experience Manual; each seminary was invited to host onsite Profile workshops facilitated by CDO Directors; the CDO On Line system was continuously enhanced and provided valuable research statistics to various ministry areas; CDO offered staff support for Profile updating at the 7th Triennial Black Clergy Conference in 2005; the Board participated in Anti-Racism training in 2004; meetings were held with members of the ELCA's Call Review Task Force; all while the same high level of services were provided under a budget reduced after Convention 2003.

At the end of 2005 the 6th National Deployment Conference was held in Las Vegas, Nevada. A strategic plan emerged out of reflection, self-study, and conversation with 87 deployment officers, directors, and board members. The gathering marked the beginning of a new era in the Church Deployment Office with an emphasis on the ministry of transition in the twenty-first century. We are called to flourish and transitions offer a great opportunity to remember the past, consider the present moment, and dream about the future. We are also deeply committed to the development of effective leadership in the church through the process of discernment and call and seek to create an environment where we can fully employ the best of technology and the healthiest network of trained experts in the field.

This summary report contains the basic structure of a strategic plan including core values, a working core purpose statement, targets and goals. These goals reflect the challenges for 2006 and the next triennium. The core ideology and targets reflect longer term hopes and dreams. This is not a plan to put on a shelf but an opportunity to act, linking the best that technology can offer us with the networks and relationships that are already in place. Together we will discover the resources we need to accomplish what we have been called to do.

The shift from a culture of solidity to one of resilience calls us to seek stability from within, discovering the strength that comes from the heart of Jesus, that mysterious and sacred place where we learn to see as God sees. As a community of hope and faith, we are poised more than most to meet this new day as leaders standing firm on a foundation of love. Despite the swirling storms of change, we stand fast, rooted, grounded and connected through the invisible bonds of love. Our world longs for leaders who serve, bless and unify. That is our charge today.

At this particular time we have a great opportunity to expand and widen the network of the ministry of transition and to recover a vision of leadership in the church and the world. Our partners include Fresh Start, collaborative working relationships with the Offices of Ministry Development, Ethnic Congregational Development, and Congregational Development, and joint ventures with CREDO, the Episcopal Church Foundation, the Church Pension Group (CPG), and ELCA. We will also link with denominational partners and consultants as we become lifelong adaptive learners.

The language of emerging/emergent church is a current cliché but one that suits this dynamic cultural shift. We, too, must manifest the signs of an emerging/emergent organization. Facile, open and capable of decisive action in the midst of chaos is a new discipline for a community inclined to ponderous deliberation. This will call us to be more generous and creative with each other, providing a nurturing environment where it is safe to try new things and to make mistakes. Dynamic stability is our watchword.

This report is just a beginning. The Board has started a work that you are invited to take and shape for your particular time and place. The goals and objectives represent a small beginning to a glorious dream. In the words of board member Bishop Chang, "The transition is over, the transformation now begins."

*Respectfully submitted,*

The Rev. John F. Koepke III, Chair, CDO Board

The Rev. Rebecca L. McClain, Executive Director

Ms. Pamela Ramsden, Associate Director

## AN EMERGING STRATEGIC PLAN FOR THE 2007–2009 TRIENNIUM

### Core Purpose

*The Ministry of Transition exists to faithfully and effectively guide the Church through the waters of change into a land of promise where all shall flourish...*

### Core Values

*We will tell the truth, creating an environment of integrity and honesty.*

*We will respect the dignity of all those we serve.*

*We will seek to do our work with humor and hospitality establishing a safe place for those who are experiencing transitions in their communities and their lives.*

|   | <b>OUR TARGETS</b>  | <b>OUR GOALS<br/>(MATCHED TO THEIR TARGETS)</b>  |
|---|---|--|
| <b>Leadership Development</b>                     | We will empower every Baptized person to live as a leader in light of the baptismal covenant.   | Through collaboration inside and outside of the Episcopal Church we will provide excellent training for those leaders of the church engaged in the ministry of transition.                 |
| <b>Making the Case &amp; Prophetic Energizing</b> | We will relentlessly communicate the opportunities for transforming ministries of the church and mobilize our God-given human and financial resources to that end.  | We will proclaim the opportunities contained within the present realities cultivating collaborative relationships and developing necessary resources to manage our own time of transition. |
| <b>Relationships &amp; Networking Alliances</b>   | We will enthusiastically engage and support new and existing networks, relationships and alliances to strengthen the transformational ministry of the church.   | We will be a catalyst for the development of dynamic, flexible hubs that foster mutual responsibility and interdependence.   |
| <b>Research &amp; Development</b>                 | We will use the best of available information and new research to develop and disseminate the best practices in ministry development. We will encourage the development of innovative models of ministry to address the changing needs of our diverse contexts and support the church in the integration of this information. | We will discover and share best practices of the ministry of transition.   |



# THE CHURCH PENSION FUND

www.cpg.org

## Overview

The Church Pension Fund (CPF), an independent agency of the Episcopal Church incorporated by a special act of the New York State legislature in 1914, provides pension and related benefits to clergy and lay employees of the Episcopal Church. Because the Clergy Pension Plan is mandated by the canons of the Church, retirement and related benefits for those ordained are our primary focus. Since its inception, CPF has paid out over \$2.3 billion in benefits for clergy, their surviving spouses and dependent children.

With the authorization of General Convention, the Church Pension Fund oversees a number of affiliated companies, including Church Life Insurance Corporation, the Episcopal Church Medical Trust, the Church Insurance Companies<sup>1</sup>, Church Publishing Incorporated, and CREDO Institute Inc., to serve Episcopal clergy and lay workers and their families as well as Episcopal churches and institutions. Collectively known as the Church Pension Group (CPG), we provide pension benefits and services, retirement planning, life and disability insurance, health benefits, property and casualty insurance, and book and music publishing including the official worship materials of the Episcopal Church.

At General Convention, CPF works closely with the Church Pension Fund Committee, a legislative committee of General Convention. Resolutions considered by the Pension Fund Committee are presented to both the House of Bishops and the House of Deputies.

To provide additional information to the Church, and to more fully discuss many of the subjects presented here, we will send a comprehensive Report to General Convention to all bishops and deputies in May 2006.

This Blue Book Report describes several major areas of focus over the past three years, as well as a proposed church-wide healthcare benefits feasibility study.

- Governance
- Review of the Past Triennium
- Benefit Enhancements since 2003
- Formation of the First Comprehensive Denominational Publishing Arm of the Church
- Church-wide Healthcare Benefits Feasibility Study

The core of our mission is always before us: *to fulfill our fiduciary responsibility by serving the clergy, lay workers, dependents, parishes, dioceses and other institutions in the Episcopal Church through the provision of pensions and other benefits and services that will contribute to their lifetime economic, physical, emotional and spiritual well-being.*

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<sup>1</sup>"The Church Insurance Companies" means collectively, The Church Insurance Agency Corporation, The Church Insurance Company, and The Church Insurance Company of Vermont.

The Current Church Pension Fund Board of Trustees

Terms Ending in 2006

**The Rev. A. Thomas Blackmon**

Director of Christian Education  
Church of the Incarnation, Dallas, TX

**The Rev. Randall Chase, Jr.**

Executive Secretary of Province I  
Chelsea, MA

**Barbara B. Creed Esq.**

Attorney and Director, Trucker Huss  
San Francisco, CA

**Amy L. Domini**

Private Trustee, Loring, Wolcott & Coolidge  
Boston, MA

**Deborah Harmon Hines, Ph.D.**

Associate Vice Chancellor  
University of Massachusetts Medical School  
Worcester, MA

**The Rt. Rev. Chilton R. Knudsen, D.D.**

Bishop of Maine

**Arthur K. Kusumoto**

Director (retired), Financial Estates Corporation  
Wailuku, HI

**The Rt. Rev. Peter James Lee, D.D. (Vice Chair)**

Bishop of Virginia

**The Rt. Rev. Claude E. Payne, D.D.**

Bishop of Texas (retired)

**Quintin E. Primo III**

Chairman and CEO, Capri Capital, Chicago, IL

**Katherine Tyler Scott**

Managing Partner, KI ThoughtBridge  
Founder, Trustee Leadership Development  
Indianapolis, IN

**Cecil Wray, Esq.**

Partner (retired), Debevoise & Plimpton  
New York, NY

Terms Ending in 2009

**The Very Rev. M.L. Agnew, Jr.**

Dean, St. Mark's Cathedral, Shreveport, LA

**James E. Bayne**

Manager (retired), Benefits, Finance and Investment  
Exxon Mobil Corporation, Dallas, TX

**Sheridan C. Biggs**

Partner (retired), Price Waterhouse, Quaker Street, NY

**David L. Brigham**

President and CEO (retired)  
J.P. Morgan Investment Management, Inc., Weston, VT

**The Rev. Canon Carlson Gerdau**

Canon to the Primate and Presiding Bishop

**The Rt. Rev. Gayle E. Harris, D.D. (Vice Chair)**

Bishop Suffragan of Massachusetts

**The Rt. Rev. Robert H. Johnson, D.D.**

Bishop of Western North Carolina (retired)

**Canon Joon D. Matsumura**

Comptroller (retired), Diocese of Los Angeles  
Yorba Linda, CA

**Virginia A. Norman**

Treasurer, Iglesia Episcopal Dominicana  
Santo Domingo, Dominican Republic

**David R. Pitts (Chair)**

Chairman and CEO, Pitts Management Associates, Inc.  
Baton Rouge, LA

**The Rt. Rev. V. Gene Robinson, D.D.**

Bishop of New Hampshire

**The Rt. Rev. Wayne P. Wright, D.D.**

Bishop of Delaware

Elected by the CPF Board of Trustees

**T. Dennis Sullivan**

President, The Church Pension Fund

## Governance

Governance of the Church Pension Fund is provided by a 25-member Board of Trustees which consists of 24 trustees elected by General Convention, and the CPF President, who is elected by and serves at the pleasure of the board. Governance of the affiliate companies is provided by their respective boards of directors, the memberships of which include both CPF trustees and additional directors with specific industry expertise, with oversight provided by the CPF Board of Trustees.

Thus, the Trustees of the Church Pension Fund play vital roles both in the governance and oversight of Church Pension Fund affairs and the Church Pension Group's complex businesses.

### **The Work of the CPF Board of Trustees**

The CPF Trustees make significant policy decisions affecting investment strategy and policy, pension benefits, and CPG services. They provide governance and oversight of the management of a broad and varied consortium of businesses. They are responsible for the oversight and stewardship of assets totaling \$7.6 billion and a combination of companies that has a cash flow of over \$400 million a year. Of the many aspects of the Church Pension Group organization, investment management, pension policy, health benefits strategy, and property and casualty insurance are among the most challenging; they are also among the most complicated business areas in America today. As they address the complex issues of the pension fund and affiliated companies, recognizing the need for compassion and flexibility while ensuring fiscal accountability, the trustees often balance sometimes conflicting social and fiduciary responsibilities.

The CPF Board of Trustees is enriched by the presence of ordained leaders, as well as experienced investment managers, attorneys, accountants, health care experts, and business and financial professionals. It is essential to bring to the board's deliberations the most expert and thoughtful advice available in the Episcopal Church.

### **The Election Process and the Current CPF Board**

As set out in the Church canons, General Convention deputies will elect 12 trustees, selecting from the slate of nominees proposed by the Joint Standing Committee on Nominations.

Three trustees – Amy L. Domini, the Rt. Rev. Chilton R. Knudsen, and Arthur K. Kusumoto – are retiring from the CPF Board in 2006, having faithfully served the two consecutive 6-year terms allowed under General Convention rules; 9 trustees are eligible and have agreed to stand for reelection; and the 12 trustees elected in 2003 will continue to serve, as will CPF President T. Dennis Sullivan.

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## Review of the Past Triennium

The past three years have been ones of growth and change. Two major transitions in leadership – from the Rt. Rev. Herbert Thompson, Jr. to David Pitts as CPF Board Chair in September 2003, and from Alan F. Blanchard to T. Dennis Sullivan as CPG President in June 2004 – were smooth and positive, with the outgoing officers being celebrated for their significant contributions and the incoming officers being received with joyful anticipation of their skills and expertise.

During this triennium, the investment performance which drives our work has been exemplary. Benefits for clergy and lay beneficiaries have been enhanced in numerous ways. The population we serve continues to grow. The products and services we offer the Church have been improved and expanded. And Morehouse Publishing and Living the Good News became part of Church Publishing Incorporated.

### Leadership Transition

During this triennium, the three esteemed officers of the Church Pension Fund Board – the Rt. Rev. Herbert Thompson, Jr. (Chair), the Very Rev. Noreen P. Suriner (Vice Chair), and Vincent C. Currie, Jr. (Vice Chair) – completed their twelve years of service to the Board. In September 2003, board leadership passed to three respected church leaders: David R. Pitts (Chair), the Rt. Rev. Gayle E. Harris (Vice Chair), and the Rt. Rev. Peter James Lee (Vice Chair).

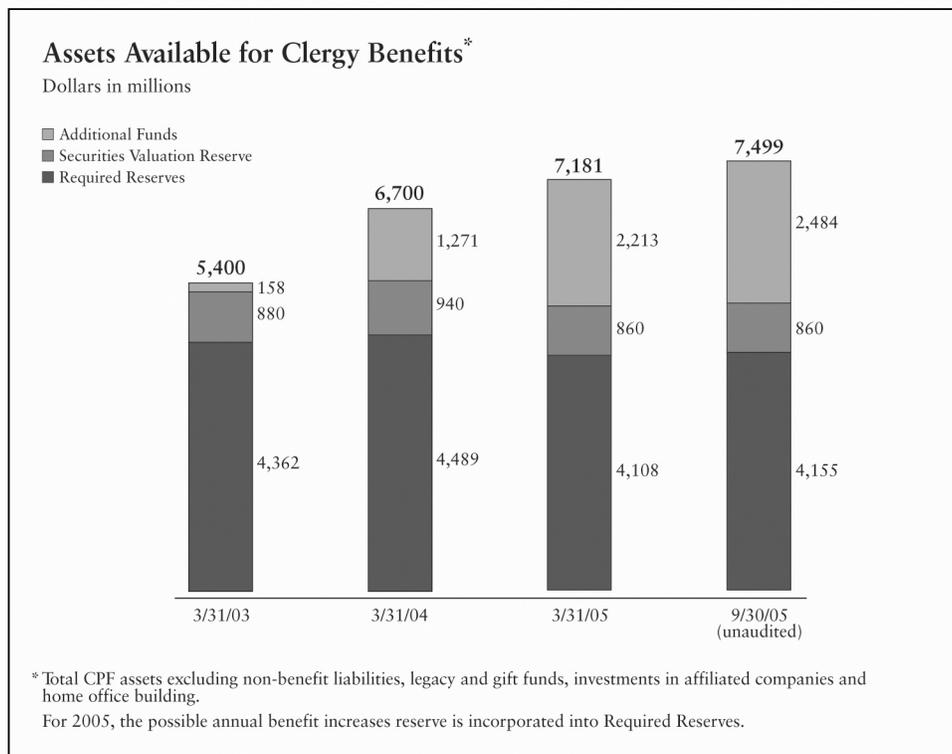
After 13 productive years at the helm of the Church Pension Group, Alan F. Blanchard retired in June 2004. Alan's contributions to enriching the lives of plan participants were wide-ranging. In addition, his creation of CPF's remarkable investment team ultimately resulted in the nearly quadrupling of the fund's assets and the launch of an extensive program of benefit enhancements for active and retired clergy, surviving spouses, and lay employees.

The CPF Board elected T. Dennis Sullivan as CPG's new President. Dennis Sullivan is a distinguished business and investment professional whose career has included significant responsibility for investments, finance and administration in the for-profit, not-for-profit, and government sectors. He brings extensive financial and investment leadership experience to the Church Pension Group. Dennis's previous positions include Financial Vice President of the Andrew W. Mellon Foundation, President and Chief Investment Officer of Princeton University Investment Company, and Chief Financial Officer of the New York Public Library. He has also worked with J.P. Morgan Securities, and served as Secretary of Finance for the State of Delaware, and Executive Director of the Municipal Assistance Corporation for the City of New York. He holds a BA (Phi Beta Kappa) from Princeton University and an MA from Oxford University, England.

### Financial Position

The Church Pension Fund's investments have done significantly better than those of most institutional investors during the past triennium. Although the stock market decline of 2002-2003 resulted in a 10% decline in the fund's assets to \$5.4 billion at March 31, 2003, investment results rebounded strongly in 2004 and 2005. As shown in the exhibit on the facing page, as of December 31, 2005, the fund's Assets Available for Benefits stood at \$7.6 billion. Assets Available for Benefits are comprised of three elements: Required Reserves, which are the dollars required for paying pension and other benefit obligations; the Securities Valuation Reserve, which is an amount held as a provision against the possibility of a significant loss of value in the investment portfolio; and Additional Funds, which are assets available for benefits in excess of both the Required Reserves and the Securities Valuation Reserve.

Results for the fiscal year ended March 31, 2006 will be available at General Convention in June, and will also appear in the Church Pension Group 2006 Annual Report to be distributed in August.



### Serving Our Participants in Times of Special Need

In formulating benefit enhancements, products, and services, the CPF Board and staff seek to address the needs of the various segments of our constituents – the retired, the not-yet-retired, surviving spouses, and churches and institutions. We also strive to serve our participants one person or institution at time, respecting their individual needs and appreciating that one size does not fit all. In times of trouble, the board and staff try to be responsive to special circumstances, recognizing that we are all members of the same community of faith.

The past two years saw an unusual number of hurricanes strike the United States, causing an unprecedented amount of damage and destruction. The Church Pension Group, through its affiliates, provides property insurance to many of the churches affected, healthcare benefits to clergy and lay employees in most of the areas, and pension coverage to all of the clergy and many of the lay employees. Because of this connected set of products and services, CPG was able to act immediately to help relieve short-term needs, and to collaborate with the most severely affected dioceses to address long-term needs and concerns.

The quality and rapidity of assistance provided by Church Insurance of Vermont (CIC-VT) under difficult circumstances during 2004 was widely recognized, including a letter of gratitude from the Presiding Bishop. In both 2004 and 2005, because of our standing as a property insurance carrier and our concern for the Church, our claims managers were able to go immediately to affected areas to assess the damage and find ways to help. Just after Katrina hit New Orleans, for example, Property Claims Manager John Webster traveled the city in an RV in the company of a police escort, checking the state of every church we insure and offering assistance. CIC-VT personnel did similar work in other affected areas, too. In addition, we were able to use long-standing relationships with Church Restoration Group (a highly regarded restoration company) and ServiceMaster to bring direct and immediate assistance to churches we insure, while many churches insured by other companies were still waiting. CIC-VT assisted 258 churches damaged by hurricanes in 2004, and 148 reported so far for 2005. Hurricane-related claim payments and reserves totaled \$11.8 million in 2004 and will significantly exceed that amount for 2005.

Working closely with each affected diocese, CPG immediately deferred collecting payments of assessments, life insurance premiums, health benefit charges, and property insurance premiums from parishes and dioceses most severely affected by Katrina and Rita, and assured them that all benefits would continue without regard to payment for the time being. And because some retirees might have had trouble accessing their money as a result of mail delivery interruptions and temporary bank closures, we empowered dioceses to advance money to any cleric and lay retiree with the need for funds related to benefit checks. The CPF Trustees have adopted policies that permit the complete forgiveness, for up to 18 months, of pension assessments in situations where congregations have been destroyed or dispersed. In the case of Katrina, this will alleviate payments for some 30 to 40 clergy.

In addition, CPG collaborated with the Office of the Presiding Bishop, CREDO Institute Inc., the Office of the Bishop Suffragan for Chaplaincies, and ERD in sponsoring *Weathering The Storms*, an expense-paid conference held on January 4-7. Nearly 220 bishops, clergy and diocesan staff members and their families from dioceses ravaged by the Gulf Coast hurricanes, including the Dioceses of Louisiana, Mississippi, Texas, Western Louisiana, Southwest Florida and the Central Gulf Coast attended this unique outreach effort.

### **Serving Our Participants Every Day**

The Church Pension Fund provides pension and related benefits for clergy, their eligible surviving spouses or other named beneficiaries, and dependent children. Clergy benefits include monthly pension benefits, a Christmas benefit, a disability retirement benefit, a lump sum death benefit, a resettlement benefit, a pre-retirement survivor benefit, short- and long-term disability benefits, life insurance, and a Supplement to Medicare. CPF also provides defined benefit and defined contribution pension plans to 9,300 lay employees, and offers health benefits, life insurance, and retirement savings plans for lay employees and clergy.

Over the past three years, the Church Pension Fund and its affiliated companies have continued to expand and improve the services and products we provide to individuals and institutions of the Episcopal Church. The following are but four examples.

We responded to the 2003 General Convention Resolution B008 mandating training in child sexual abuse prevention for churches, dioceses, institutions and schools by developing *Safeguarding God's Children*, a program that includes professionally-produced videos and extensive training materials in English and Spanish. To further assist Episcopal institutions in responding to this resolution, CPG developed Model Policies and Procedures, created in cooperation with the Nathan Network, industry experts, and several involved groups in the Church, which are provided to Episcopal institutions without cost.

We responded to a need voiced by the Church for access to long term care insurance by arranging for an Episcopal Church Group Contract, available for purchase by individuals through Prudential Insurance Company of America.

Participation in our Chaplains to Retired Clergy, Spouses and Surviving Spouses program grew to include the involvement of 82 dioceses and 115 chaplains.

Church Publishing Incorporated (CPI) introduced the Seabury Books and Seabury Classics imprints, and, in association with the Episcopal Church Center and the Episcopal Church Visual Arts Network, developed and introduced the Worship Well website – [www.theworshipwell.org](http://www.theworshipwell.org). In October 2005, Morehouse Publishing and Living the Good News became part of Church Publishing Incorporated, thus forming the first comprehensive denominational publishing arm of the Episcopal Church as described later in this report.

The exhibit on the facing page provides a brief summary of the clients served and services provided by CPF and each of the major affiliates. A brief description of the affiliates follows the exhibit.

**The Church Pension Fund and Affiliated Companies  
Services and Clients**

**The Church Pension Fund**

|                   |       |          |
|-------------------|-------|----------|
| Clergy            |       |          |
| Not-yet-retired   | 7,734 | } 25,927 |
| Retired           | 6,344 |          |
| Surviving Spouses | 2,526 |          |
| Lay Employees     |       |          |
| Not-yet retired   | 8,260 |          |
| Retired           | 1,063 |          |

**Church Publishing Incorporated**

(Church Publishing, Morehouse Publishing, Living the Good News)

|                                       |        |
|---------------------------------------|--------|
| Titles in print                       | 686    |
| Individual customers                  | 40,210 |
| Institutional customers               | 29,966 |
| Church resources and curriculum items | 1,463  |

**Church Life Insurance Corporation**

|                                 |        |
|---------------------------------|--------|
| Group insurance policy insureds | 21,002 |
| Individual insurance policies   | 2,535  |
| Annuities                       | 4,142  |
| Disability insureds             | 4,105  |

**The Church Insurance Companies**

|  |       |
|--|-------|
| Total number of churches and other Episcopal institutions protected through CIAC | 6,654 |
|--|-------|

**The Episcopal Church Medical Trust**

|                        |        |          |
|------------------------|--------|----------|
| Clergy                 |        |          |
| Not-yet retired        | 3,197  | } 15,322 |
| Retired                | 4,185  |          |
| Surviving Spouses      | 1,547  |          |
| Lay Employees          |        |          |
| Not-yet retired        | 5,295  |          |
| Retired                | 1,098  |          |
| Family members covered | 10,563 |          |

*As of October 31, 2005*

**Church Publishing Incorporated** (CPI) has been the official publisher of the worship materials of the Episcopal Church since 1918. In addition to printed editions of the Book of Common Prayer and various hymnals, we offer the Rite Series software for easy creation of service bulletins, and the Episcopal Clerical Directory, and manage the online search tools, ClergyFinder and ParishFinder. CPI has a growing title list in the areas of liturgy, theology, music and recordings, church history, and Anglican spirituality, and two new imprints, Seabury Books (for trade books) and Seabury Classics (for contemporary classics in the Anglican tradition). In 2005, Morehouse Publishing and Living the Good News became part of CPI, thereby adding meaningfully to our list of book and music titles, as well as church resources and curriculum items.

Since 1922, **Church Life Insurance Corporation** (Church Life) has provided life insurance protection and savings products for clergy, laity, and their families. Products offered include annuities and IRAs, as well as individual and group life insurance. Additionally, Church Life provides a new Group Annuity as an investment option in the Lay Defined Contribution Plan and Retirement Savings Plan. In 2006, Church Life will be introducing 14 new life, annuity, and IRA products to meet clients' life-stage needs.

**The Church Insurance Companies** consist of the Church Insurance Agency Corporation (CIAC), the Church Insurance Company of Vermont (CIC-VT), and the Church Insurance Company (CIC-NY). CIAC offers a broad range of property and casualty coverages tailored to the specific needs of Episcopal institutions. Six regional offices serve church clients nationally. CIC-VT, a single-parent captive insurance company headquartered in Bennington, Vermont since October 2004, enables church institutions to benefit from the coverage, flexibility and potential cost advantages of the captive risk-financing approach. CIC-NY, founded in 1929, provides traditional property and casualty products. Thanks to the enthusiastic reception of the CIC-VT program and CIC-NY's offerings, the number of churches and institutions served over the past three years has increased dramatically. Today, 82% of Episcopal dioceses and 76% of parishes rely on us for their commercial package coverage.

**The Episcopal Church Medical Trust** (Medical Trust), now in its 27th year, provides the clergy and lay employees of the Episcopal Church with a broad array of health plan options, offering a wide variety of self-funded preferred provider, managed care, and indemnity plans, as well as mental health, vision, and dental care plans. For retired participants, the Medical Trust offers Medicare supplement plans as well as Medicare HMOs in select regions of the country. Over the past three years, the Medical Trust has increased the number of dioceses it serves from 62 to 67 as we introduced additional national plans and continued to improve the competitiveness of our pricing and client service.

**CREDO Institute Inc.** is a not-for-profit corporation, incorporated in Delaware and headquartered in Memphis, which provides the CREDO benefit, an eight-day reflection and discernment experience for clergy. CREDO's mission is to provide opportunities for clergy to examine significant areas of their lives – spiritual, vocational, financial, and health – and to discern prayerfully the direction of their vocation as they respond to God's call in a lifelong process of practice and transformation. Each conference includes about thirty clergy participants, who are randomly selected from the Church Pension Fund participant database; 2,264 clergy, including 81 bishops, had attended a CREDO conference by the end of 2005. Recently, the CPF Board completed an intensive five-year review of the CREDO program, subsequently allocating funding for the five-year period 2008–2012.

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## Benefit Enhancements Since 2003

Our primary responsibility is to provide retirement and related benefits to the clergy and lay employees of our Church. Blessed with sufficient resources, the Board of Trustees has approved substantial increased benefits during this triennium. Highlights of these enhancements follow. The summary below does not offer a full description of the plans, for which you need to refer to the actual plan documents.

### Cost-of-Living Increases

The clergy and lay defined benefit pension plans seek to maintain the purchasing power of pension benefits and have increased the monthly benefit in each of the last three years consistent with the cost-of-living increase announced by Social Security. In 2005 and 2006, the Fund was able to increase monthly benefits by another \$10 per month, thus “disproportionately” improving benefits for pensioners with lower incomes. This additional amount is especially helpful for those retired from the lay defined benefit pension plan.

### Medicare Supplement Plans

The clergy pension plan has long provided a subsidized supplement to Medicare. Beginning July 1, 2003, however, this program was dramatically revised to provide a post-retirement medical assistance program that fully funds a comprehensive supplement for long-service clergy, their spouses and surviving spouses who qualify for Medicare. This program provides benefits supplemental to Medicare’s coverage for hospital stays, physician visits, lab work, annual physicals and prescription drugs. The clergy pension plan contributes \$2,700 per person to this program per year, with the expectation that this level of subsidy, perhaps with increases as healthcare costs increase, would continue into the future. Because it is impossible to know what Medicare will look like in the distant future – and because we cannot manage potentially out of control cost escalation – this level of benefit cannot be guaranteed forever. Nevertheless, in anticipation of a reasonable subsidy in the future, the Fund has designated \$922,587,000 of assets toward these probable future benefits. A substantial portion of this allocation will benefit clergy who retire and become eligible for Medicare in the future.

### Disability Benefits

Every American between the ages of 35 and 65 has a 30% chance of being unable to work for 90 days or more due to a disabling condition. The pension fund has been aware that, although many congregations and other Episcopal employers provided access to disability insurance coverage for their clergy, more than half were not adequately covered. Beginning January 1, 2004, the pension fund initiated a benefit that would pay the employer 70% of the cleric’s total compensation for up to 52 weeks (following the first 30 days of disability and presuming the disability meets qualifications) while the employer continued full pay to the cleric. This provides adequate funding for the employer to pay for supply clergy or other assistance while the cleric is recuperating from a short-term disability. Clergy whose disability causes full cessation of work may retire from service and receive a pension benefit. Beginning January 1, 2006, the disability pension benefit will be enhanced to provide 70% of the cleric’s pre-disability compensation until the age of 65. In addition, clergy retiring on a disability benefit also receive a bridge benefit (\$17.50 per month times years of service) for up to 29 months or until Medicare eligibility, whichever is sooner. Also, because the process to qualify for SSDI can be confusing and daunting, the Church Pension Fund makes available the services of Allsup Inc., a specialty consulting firm, to assist with the application process for clergy and nuclear family members applying for Social Security disability benefits.

### Overseas Clergy

Mission strategy of the Episcopal Church has provided the Church Pension Fund with the opportunity to provide pension coverage to approximately 300 clergy in a number of overseas jurisdictions. Sometimes referred to as “Province IX clergy,” these individuals have served their native lands in Latin America, the Caribbean, Taiwan, Hong Kong and the Philippines. Some of these jurisdictions are now autonomous from ECUSA, and our responsibility is to those who have already retired. Others continue as constituent dioceses in ECUSA, and we

serve those in active ministry as well as those retired. Although many benefits are identical to those provided to clergy in the US, some of the benefits are calibrated to fit the very different economic circumstances of these overseas jurisdictions. Substantial increases to these benefits were enacted during this triennium: a monthly cash benefit intended to assist with the cost of medical care, akin to the Medicare Supplement provided in the US, was doubled in mid-2005 to provide \$60 per person per month. More importantly, the formula for calculating pension benefits was dramatically enhanced to provide up to 100% of average compensation for long-service and low-paid clergy in these overseas areas – in many cases, more than double the benefit previously available. A commensurate increase was enacted for those already receiving benefits.

### **CREDO**

CREDO (Clergy Reflection Education Discernment Opportunity) is a benefit to clergy that focuses on an eight-day opportunity for clergy to examine significant areas of their lives and to discern prayerfully the future direction of their vocation. During this triennium, CREDO funding was enhanced for the current five-year period (2003-2007) and approved for an additional five years (2008-2012). This funding will enable an additional 5,280 clergy to benefit from this extraordinary program over the next seven years.

### **Pre-Retirement Survivor Benefit**

All clergy who are active participants in the clergy pension plan can now name a beneficiary to receive a monthly benefit from the Fund if the cleric dies prior to retirement. This benefit is calculated as 50% of the cleric's benefit with credited service projected to age 65 and is payable for life (if the beneficiary is younger than 22 at the cleric's death, this benefit continues to age 22 or for five years, whichever is later).

### **Lay Participants**

CPF administers two pension programs for lay employees of the Church. The Defined Benefit Plan provides a defined monthly benefit to retirees based on years of service and average compensation. There are currently 1,593 active participants and 1,011 retirees. Cost-of-living increases were granted each year for those who are receiving a monthly benefit from the Lay Employees' Defined Benefit Pension Plan. For active participants, this plan provides a death benefit equal to two times the employee's salary to a maximum benefit of \$50,000; in 2003, eligibility for this benefit was extended to age 72 for those who remain working and actively participating in the plan. The Lay Employees' Defined Contribution Plan provides individual retirement accounts to 8,260 participants, with employers and employees making regular contributions. Several new investment options were made available during this triennium to provide a full range of asset opportunities.

The Board of Trustees continues its discernment of benefit enhancement opportunities, especially mindful of the needs of those who serve in ministries with lower compensation.

| Benefit Enhancement  | Additional Assets Committed |                   |                |
|--|-----------------------------|-------------------|----------------|
|  | Current Pensioners          | Future Pensioners | Effective Date |
| <b>Clergy</b>  |                             |                   |                |
| <b>Cost-of-Living Increases</b>  |                             |                   |                |
| 2.1%   | \$30,900,000                |                   | 1/1/04         |
| 2.7% plus \$10 per month   | \$52,610,000                |                   | 1/1/05         |
| 4.1% plus \$10 per month   | \$77,866,000                |                   | 1/1/06         |
| <b>Medicare Supplement Plans*</b>  |                             |                   |                |
| Redesigned program and increased financial subsidy   | \$71,000,000                | \$279,000,000     | 7/1/03         |
| Added hearing aid and international travel benefit   |                             |                   | 7/1/04         |
| Expanded offerings to include non-Rx plans   |                             |                   | 1/1/06         |
| <b>Disability Benefits</b>   |                             |                   |                |
| Short-term disability coverage*  |                             | \$ 25,000,000     | 1/1/04         |
| Disability enhancement benefit*  | \$ 5,000,000                | \$ 27,000,000     | 1/1/06         |
| Medicare "bridge" benefit for disabled retirees  |                             | \$ 2,700,000      | 7/1/03         |
| Assistance with SSDI approvals   | \$ 118,000                  |                   | 7/1/02         |
| <b>Overseas Clergy</b>   |                             |                   |                |
| Doubled monthly medical benefit  | \$ 800,000                  | \$ 1,200,000      | 7/1/05         |
| Enhanced pension calculation, providing average 56% increase in future benefit                                   |                             | \$ 4,020,000      | 4/1/06         |
| Increased benefits for retired clergy by \$100 times years of service  | \$ 4,195,000                |                   | 4/1/06         |
| Increased benefits for surviving spouses by \$80 times years of service  | \$ 1,528,000                |                   | 4/1/06         |
| <b>Other Benefits</b>  |                             |                   |                |
| CREDO fully funded through 2007  |                             | \$ 7,000,000      | 2/13/03        |
| CREDO fully funded through 2012  |                             | \$ 22,000,000     | 11/17/05       |
| Increased bridge benefit by 17%  | \$ 400,000                  | \$ 2,200,000      | 7/1/04         |
| Introduced Pre-Retirement Survivor Benefit   |                             | \$ 12,000,000     | 11/19/05       |
| Special one-time supplement to all pensioners  | \$ 5,500,000                |                   | 1/1/06         |
| <b>Lay Participants in CPF Pension Plans</b>   |                             |                   |                |
| <b>Cost-of-Living Increases – Lay Defined Benefit Plan</b>   |                             |                   |                |
| 2.1%   | \$ 410,000                  |                   | 1/1/04         |
| 2.7% plus \$10 per month   | \$ 1,500,000                |                   | 1/1/05         |
| 4.1% plus \$10 per month   | \$ 2,245,000                |                   | 1/1/06         |
| <b>Other Benefits</b>  |                             |                   |                |
| Extended death benefit to age 72 if still working at time of death   | \$ 560,000                  |                   | 1/1/03         |
| Expanded investment options in Defined Contribution Plan   |                             |                   | Various        |
| *Some of the financial benefit accrues to churches and dioceses since these benefits costs are now borne by CPF. |                             |                   |                |

## Formation of First Comprehensive Denominational Publishing Arm of the Episcopal Church

In October 2005, an exciting and historic publishing event took place: the formation of the first comprehensive denominational publishing arm of the Episcopal Church. In an effort to better serve the Episcopal Church, two distinguished names in Episcopal Publishing – Morehouse Publishing and Living the Good News – became part of Church Publishing Incorporated (CPI).

The Church Pension Fund Board of Trustees enthusiastically approved this acquisition by CPI and celebrates this expanded opportunity to serve the Episcopal Church.

*“This is a giant step toward providing integrated program resources, church supplies, educational materials, and books to the Church and its people,”* the Rt. Rev. Hays Rockwell, Chair of the Board of Directors for Church Publishing Incorporated, said at the time. *“Our intent is to serve the Episcopal Church more efficiently through an integrated organization and shared resources,”* added the Rev. Deacon Kenneth Arnold, CPI’s Publisher. *“These individual publishing programs will now benefit from a common philosophy and the strength of common resources such as marketing, finance, and operations.”*

The new combined entity continues the operation of Morehouse, Living the Good News, and Church Publishing in their current locations. Morehouse’s provision of Church Resources and The Episcopal Church Annual (“The Red Book”) also continues. Customers will continue to contact Morehouse, CPI, and Living the Good News through existing telephone numbers, websites, and post office addresses.

Church Publishing Incorporated has been the official publisher of worship materials for the Episcopal Church in the United States since its founding in 1918 as the Church Hymnal Corporation. It publishes *The Book of Common Prayer*, *The Hymnal 1982*, *Lift Every Voice and Sing*, and official publications of the General Convention of the Episcopal Church, as well as a growing title list in the areas of liturgy, theology, music and recordings, church history, Anglican spirituality, and philosophy. CPI publishes liturgical planning software and online services through its Church Publishing imprint, and books for the trade through its Seabury and Church Publishing imprints.

Morehouse Publishing, located in Harrisburg, Pennsylvania, was founded in 1884. It offers books on spirituality, liturgy and worship, prayer, the Bible, theology, ethics, Christian education, homiletics, parish administration, and contemporary social issues, as well as a wide range of church resources.

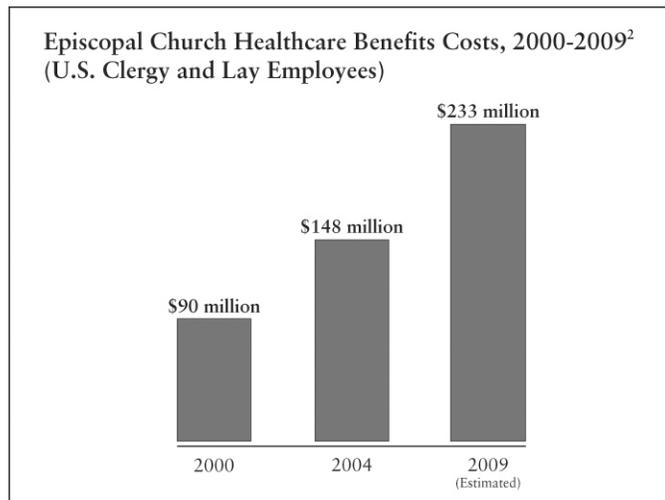
Living the Good News is a lectionary-based curriculum publisher located in Denver, Colorado. It publishes faith formation programs and resources for Episcopal and other liturgically-based denominations to teach, inspire, and involve their members in prayer, worship, and spiritual growth.

**The Future of Healthcare Benefits for Active Employees of  
the Episcopal Church in the U.S.A.:  
A Proposal for a Church-Wide Feasibility Study**

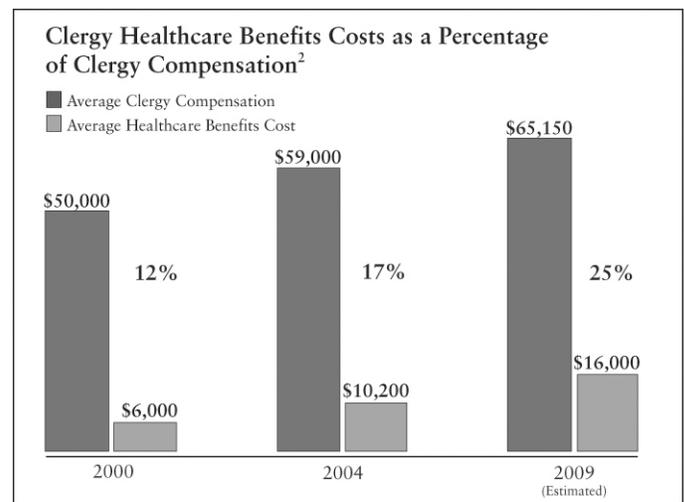
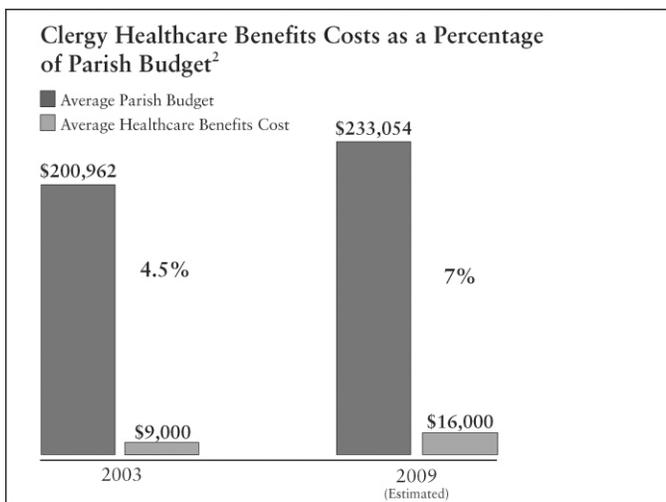
There is significant potential value for the Church to have a denominational healthcare benefits program, and it is recommended that a major feasibility study be conducted with church-wide collaboration to analyze high and rising costs, industry economics, employee participation, and other denominations' experiences.

**Costs**

The cost of health benefits is high and rising rapidly toward levels that we believe are unsustainable, placing a progressively more difficult financial burden on many dioceses, parishes, and individuals. As shown in the exhibit below, the total national costs for all clergy and lay employees at dioceses and parishes are estimated to rise to \$233 million in 2009.



These costs are growing both as a percentage of parish budget and as a percentage of clergy compensation, as shown in the following two exhibits.



<sup>2</sup>Sources: Church Pension Fund and Episcopal Church Medical Trust data; the Parochial Report; Hewitt Associates analysis

## Industry Economics

The economics of the U.S. healthcare environment are such that larger groups, with their greater purchasing power, are able to secure lower unit costs. For example, by participating in a cross-denominational pharmacy purchasing coalition, the Episcopal Church Medical Trust realized a pharmacy savings of \$2 million in 2004, and will realize a savings of \$11 million over the four-year contract. These savings enabled the Medical Trust to slow the growth of costs to the Church. Similarly, purchasing health benefits nationally rather than per-parish or per-diocese could contain the growth of cost.

## Employee Participation

Private sector health insurance companies target younger and presumably healthier employees, and that means some individuals can now purchase health benefits more cheaply than others. This “cherry-picking” causes dioceses, parishes and other Church institutions, which typically have an employee base that is older than the average age of the U.S. workforce, to pay much higher rates or even to be rejected by private sector insurers.

Many lay employees do not participate in diocesan-endorsed health-benefit programs. This limits the Church’s ability to fully realize economies of scale, and lowers the risk characteristics of the participant pool since lay employees are younger, on average, than clergy. A national church-wide health benefits program may provide the opportunity for greater lay participation, and greater lay participation can help contain the rate of growth of costs for clergy.

## Other Denominations

Two other major denominations – the Presbyterian Church U.S.A. and the Evangelical Lutheran Church in America – have national church plans that show promise in addressing the systemic problems described above. Their experiences suggest that a carefully researched and designed national church-wide health benefits program for the Episcopal Church might be a better alternative to the decentralized purchasing and administration model that exists throughout our Church today.

Among the advantages of a national church-wide health benefits program are:

- Improved ability to contain cost by leveraging the purchasing power of a single church-wide risk pool, savings that would be augmented by the inclusion of lay employee participants
- The relieving of dioceses, churches and institutions of the administrative burden of developing and maintaining a health benefits program, including vendor contracting and management
- The creation of a church-wide uniform health benefits standard
- Improved clergy and lay wellness through the provision of a health benefits program with plan and benefit continuity coupled with centralized underwriting, pricing, and plan design
- Better incentives for healthy behaviors

## Feasibility Study

The church-wide feasibility study is recommended to analyze alternative solutions and their probable impact on individual church employers, and would seek consensus within the Church on the best long-term strategy for individuals and institutions. The feasibility study would include:

- An in-depth evaluation of the Church’s current approach to providing healthcare benefits
- An analysis of past, current and future costs
- An evaluation of viable alternatives
- A recommended solution and high-level implementation plan

It is envisioned that this collaborative effort would begin in the second half of 2006 and proceed as follows:

- Information gathered, analyses performed, and alternative solutions developed in Year 1 (2006-2007)
- Finalization of the recommended solution and building of a broad consensus behind it in Year 2 (2007-2008)
- Introduction of the solution and implementation program for approval at the 2009 General Convention in Year 3 (2008-2009)

The Church Pension Group, working with the Episcopal Church Medical Trust, the Episcopal Church Center, dioceses, Church leadership groups, and others across the Church, is prepared to lead and fund the feasibility study, which would culminate in the 2009 report-back to the 76<sup>th</sup> General Convention.

The study should include broad participation of the many relevant constituencies across the Church which would participate in the work of a set of teams and review groups in the study. CPG would provide project leadership, funding, and other resources. The study effort would require appropriate collaborations among dioceses, parishes, the Episcopal Church Center, the Executive Council, the House of Bishops, and many others.

#### **Resolution A147 Church-wide Healthcare Feasibility Study**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention endorse the Church Pension Group's proposal to conduct a church-wide study of the costs and issues surrounding the provision of healthcare benefits to all clergy and lay employees serving churches, dioceses and other church institutions and to report their findings to the 76<sup>th</sup> General Convention; and be it further

*Resolved*, That all dioceses, parishes and other church institutions are urged to cooperate with the conduct of this study by responding to requests for data regarding employee census and healthcare costs; and be it further

*Resolved*, That this study will include an analysis of the potential for a mandated denominational healthcare benefits program and other viable alternatives, culminating in a recommended solution and an actionable implementation plan.

## EPISCOPAL CHURCH BUILDING FUND

<http://www.ecbf.org>

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### 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.

### 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. In addition to its own funds, the ECBF manages the General Loan Fund portfolio of the Domestic and 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. The ECBF also assists congregations in addressing issues of congregational health and growth.

**To this end, the ECBF provides these services:**

#### **I. Financial Assistance**

Fixed rate, non-mortgage, loans of up to \$350,000 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. As loan demand increases, additional monies are secured through a Debenture investment program with Episcopal parishes, diocese and organizations.

#### **II. Educational Resources**

The ECBF produces printed resources for congregations. *A Congregational Planning Process* is a workbook for the congregational planning committee 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 principals for worship space. A video, *Churches for Common Prayer, Buildings for the Liturgical Assembly*, provides a tour through two church buildings, one a new building and one a traditional building which has been renovated. The video depicts the benefits of flexible space and ways 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 active ordained person and others upon request; all other resources are available at a nominal cost.

### III. Diocesan Workshops

The ECBF conducts free daylong workshops for congregations planning a new building or repair, renovation, or expansion to an existing building. Topics include congregational life cycle, building support for change, decision making as a community, determining a realistic budget, the congruence between the ministries and building, and a slide show depicting the principles of liturgical design.

### IV. Start Up!Start Over! Congregational Development Seminar

The ECBF coordinates the Start Up!Start Over! Congregational Development Seminar in cooperation with the Office of Congregational Development. Now entering its second decade, the five-day seminar provides basic congregational development and growth training for those planting new congregations and existing congregations. Topics include: congregational life cycle, dealing with conflict and resistance to change, marketing the church, new member incorporation, reaching the unchurched, and the use of multi-media in worship and ministry. The training is designed for clergy and laity and is particularly effective for those attending as teams. Registration demand continues to increase, with up to three seminars offered annually.

### GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

|                     |  |
|---------------------|--|
| <i>Consultation</i> | To provide services of education and support to dioceses in their efforts to develop congregations.                    |
| <i>Resources</i>    | To expand the written and video resources available to the church for building, congregational health and development. |
| <i>Financial</i>    | To increase the capacity to make loans that meet the variety of needs of dioceses and congregations                    |

## EPISCOPAL RELIEF AND DEVELOPMENT

www.er-d.org

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### WORK SUMMARY

Episcopal Relief and Development (ERD) is the international relief and development agency of the Episcopal Church. An independent 501(c)(3) organization, ERD saves lives and builds hope in communities around the world. ERD provides emergency assistance in times of crisis and rebuilds after disasters. ERD enables people to climb out of poverty by offering long-term solutions in the areas of food security and health care, including HIV/AIDS and malaria.

After a nearly three-year study and planning period from 2000 to 2003, the Board of Directors and leadership decided to shift from administering small grants for local program support, both domestic and international, to implementing long-term development programs and partnerships. ERD's board and leadership developed a strategic plan focusing ERD's work on integrated community development programs that combat poverty and disease. It was important for leadership to evaluate ERD's work and the impact on beneficiaries and communities and to identify specific themes and priorities that would give the organization a clear framework for accomplishing its mission and mandate. The new focus also gave ERD a stronger ability to monitor the impact of its programs and achieve more significant long-term results for the communities in which ERD works. In 2002, ERD was incorporated as a not-for-profit organization and received 501(c)(3) status with approval from Executive Council.

The board determined that ERD could be most effective and use its resources to achieve qualitative and quantitative results by developing programs which address the root causes of suffering—disease, poverty, and chronic hunger. As a result, ERD's board and leadership selected two major intervention areas: food security and primary health care. ERD's food security programs ensure food is affordable, accessible, and available in rural, peri-urban, or urban settings in addition to providing support such as training, micro-credit loans, and livestock. In the area of health care, ERD's programs provide treatment and access to quality health care services and fight preventable diseases by helping communities address chronic health issues while teaching them how to control and prevent disease through proper nutrition, safe water, and sanitation.

In recognition of the important work of the Episcopal Church's programs whose mandate is to serve compassionately local needs throughout this country, ERD's board and staff decided to concentrate on sustainable development

programs overseas. ERD continues responding to disasters in the U.S. and overseas by providing emergency funds to local Episcopal and Anglican bodies in the affected areas.

Working with partnerships throughout the Anglican Communion and ecumenical agencies, ERD has put a development strategy into action. In addition to emergency relief and long-term development, ERD's programs are grounded in capacity building, gender empowerment, and environmental sustainability. ERD also began a monitoring and evaluation program to help measure the effectiveness of each program throughout its duration and measure them against regional standards to evaluate the program's success.

ERD's board and staff are also committed to achieving the Millennium Development Goals (MDGs), a plan to cut global poverty in half by 2015, as part of the agency's programmatic goals and objectives. ERD uses the eight MDGs to measure each program's success. General Convention *Resolution 2003-D006* called on dioceses and congregations to promote education about the MDGs and charged ERD with creating MDG educational materials. ERD worked with the Episcopal Public Policy Network and Episcopalians for Global Reconciliation to produce and distribute MDG educational materials.

### **2003–2005 EPISCOPAL RELIEF AND DEVELOPMENT PROGRAMS**

ERD implemented emergency relief and rehabilitation, food security and primary health care programs for vulnerable people around the world. In the past three years, ERD has empowered people and communities in the following ways:

#### *Emergency Relief and Rehabilitation*

The board created policies related to ERD's Overseas Emergency and Rehabilitation Program and Domestic Emergencies in 2003 and 2004. Both policies were revised in 2005 to define how ERD focuses its work on meeting basic human needs, such as food, shelter, clothing, medicine, and clean water, immediately following natural or human-made disasters.

From 2003 to 2005, ERD provided emergency relief to over 40 countries throughout the world, responding to numerous crises, both domestically and internationally, and has built long-term rehabilitation programs in response to natural disasters such as the hurricanes in the United States and tsunami in the Indian Ocean.

After the Indian Ocean tsunami, ERD developed a comprehensive, multi-year recovery program in northern and southern India, Sri Lanka, Thailand, and Indonesia. ERD's programs are restoring livelihoods, providing trauma counseling and psychosocial care, improving health, and protecting children and orphans.

The board approved two, long-term rehabilitation programs in the United States following a series of destructive hurricanes which hit Alabama and Florida in 2004 and the devastation wrought by Hurricane Katrina along the Gulf Coast in 2005. Following Hurricane Katrina, ERD partnered with the Dioceses of Louisiana and Mississippi on a four-phase, three-to-five year recovery program. The program is focused on the following areas: psychosocial care; livelihood, health, and housing recovery; case management, and other interventions.

#### *Long-term Development Programs: food security and health care*

ERD established long-term food security and primary health care programs in 30 countries in Latin America, Africa, the Middle East, and Asia.

ERD's food security programs were directed towards empowering partners to conduct community-based activities. Partnerships with Episcopal and Anglican churches in countries such as the Philippines, Tanzania, South Africa, Honduras, and Afghanistan supported programs, such as income generation, animal husbandry, small business investment, and agricultural training for people living in poverty.

ERD's food security programs continue to identify strategies to improve agriculture and diversify a family's income sources to make them less vulnerable to periodic drought and other natural disasters. Micro-enterprise became part of ERD's work in urban and peri-urban settings. In 2005, ERD began a series of programs throughout Africa, Asia, and Latin America to encourage small business production, particularly on the part of women.

In the area of primary health, ERD's programs strengthened the long-term health of communities by incorporating three principles: equitable distribution of resources, community involvement, and prevention. Through partnerships with Anglican and grassroots organizations, ERD's health care programs trained local health promoters, increased access to medication, built water tanks, and water distribution systems, dug wells, improved infrastructure including latrines, smokeless stoves, and other health services in communities in countries including Brazil, Kenya, El Salvador, and Nicaragua.

With board approval, ERD leadership expanded ERD's malaria program which provided education and training, insecticide-treated bed-nets, and drug therapy to communities affected by malaria in places such as Burundi, the Democratic Republic of Congo, Namibia, and Zambia. In communities most impacted by the HIV/AIDS pandemic in Africa such as South Africa, Botswana, and Swaziland, ERD provided home-based care, prevention education, and support for children orphaned by the disease and their extended families. ERD also began HIV/AIDS programs in Latin America, including Honduras, El Salvador, and Brazil.

### **GOALS AND OBJECTIVES FOR THE 2007–2009 TRIENNIUM**

In the three years ahead, ERD will expand and build on its long-term partnerships. In order to become established and recognized in the Episcopal Church and globally as a leader among faith-based agencies, ERD will:

- Move to the next level of professionalism and efficiency as an international development agency.
- Develop a domestic disaster program which coordinates a plan for dioceses to respond after emergencies.
- Continue to address the Millennium Development Goals and use the MDGs as a benchmark in developing, monitoring, and evaluating programs, with a special focus on issues such as malaria.
- Build a church relations strategy that utilizes ERD as a resource for outreach to people suffering around the world.
- Maintain and continue to cultivate partnerships with donors and other key Episcopal constituencies.

## GENERAL BOARD OF EXAMINING CHAPLAINS

### MEMBERSHIP

#### *Bishops*

|  |   |
|--|---|
| The Rt. Rev. Philip M. Duncan II                   | Central Gulf Coast, 2009                |
| The Rt. Rev. Barry R. Howe                         | West Missouri, 2009                     |
| The Rt. Rev. Edward L. Lee, Jr., <i>Vice-Chair</i> | Western Michigan, <i>retired</i> , 2006 |
| The Rt. Rev. Katharine Jefferts Schori             | Nevada, 2009                            |

#### *Clergy with Pastoral Responsibilities*

|                               |                       |
|-------------------------------|-----------------------|
| The Rev. Katharine Black      | Massachusetts, 2006   |
| The Rev. Mark Taylor Crawford | Texas, 2009           |
| The Rev. F. Scott Hennessy    | Virginia, 2006        |
| The Rev. John Loving          | Northwest Texas, 2006 |
| The Rev. Stephen E. Moore     | Olympia, 2009         |
| The Rev. Mary Sulerud         | Washington, 2009      |

#### *Members of Faculties*

|                                 |                                  |
|---------------------------------|----------------------------------|
| The Rev. Thomas E. Breidenthal  | Princeton, 2006                  |
| The Rev. Robert D. Hughes III   | Sewanee, 2009                    |
| The Rev. Lloyd A. Lewis, Jr.    | Virginia, 2006                   |
| The Rev. Richard McCall         | ETS, 2006                        |
| The Rev. Frederick Schmidt, Jr. | Perkins School of Theology, 2009 |
| The Rev. Frank Kirkpatrick      | Trinity College, 2009            |

#### *Lay Persons*

|                                      |                      |
|--------------------------------------|----------------------|
| Dr. Mary C. Callaway                 | New York, 2009       |
| Mr. Duncan Ely                       | North Carolina, 2006 |
| Mrs. Josephine R. Giannini           | Indianapolis, 2009   |
| Dr. Leonard W. Johnson, <i>Chair</i> | California, 2009     |
| Dr. Susan Hill Lindley               | Minnesota, 2006      |
| Dr. Peter W. Williams                | Southern Ohio, 2006  |

#### *Administrator*

The Rev. Richard F. Tombaugh, 924 Farmington Avenue, Suite #100, West Hartford, CT 06107

#### *Board representatives at General Convention*

Bishop Barry R. Howe and the Rev. Stephen Moore are authorized to receive non-substantive amendments to this report.

### WORK SUMMARY

During the triennium 2004–2006, the General Board of Examining Chaplains (GBEC) continued its policy of holding a single reading session at Camp Allen in Texas, at which all papers were read and evaluated. The feedback continues to reveal a positive response both to the high level of consistency in evaluations and to the timely distribution of the results. In carrying out its canonical responsibilities, the Board:

- 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 evaluate the candidates' papers.
- Arranged for the administration of the GOE annually in all Episcopal Seminaries and from forty to sixty other locations throughout the United States and abroad.

- Recruited, trained, supervised, and assisted approximately 100 readers each year in the process of evaluation of candidates' papers (273–317 candidates per year).
- Reported the examination results and evaluations to candidates, their diocesan authorities and their seminary deans.
- Attended provincial meetings to explain and interpret the work of GBEC and to solicit advice.
- Through a planning committee evaluated each year's GOE, its administration, reader training and results and adapted subsequent years' exams and procedures in response to feedback solicited from candidates, readers, diocesan authorities and others.
- Began development and initial testing of a dedicated website that can be used to transmit GOE questions and receive GOE answers.
- Reported to the interim meetings of the House of Bishops, as required by Canon.
- Greeted the Rt. Rev's Barry R. Howe and Katharine Jefferts Schori as replacement members of the Board, elected by the House of Bishops.
- Accepted with regret the resignations of the Rev's. Susan Dolan-Henderson and Harmon L. Smith.
- Greeted the Rev. Thomas E. Breidenthal appointed by the Presiding Bishop to replace the Rev. Harmon Smith and the Rev. Frank Kirkpatrick appointed by the Presiding Bishop to replace the Rev. Susan Dolan-Henderson.
- Mourned the deaths of Mr. Philip Clark and Dr. Susan Hill Lindley longtime members of the Board.
- Greeted Mr. Duncan Ely appointed by the Presiding Bishop to replace Mr. Clark.

**FINANCIAL REPORT FOR THE 2004–2006 TRIENNIUM**

|                           | 2004 Revision | 2005 Revision | 2006 Revision | Total   |
|---------------------------|---------------|---------------|---------------|---------|
| <i><b>Income</b></i>      |               |               |               |         |
| Exam fees (1)             | 101,500       | 110,000       | 103,000       | 314,500 |
| Gen. Conv. Budget         | 117,991       | 111,478       | 121,714       | 351,183 |
| Total                     | 219,491       | 221,478       | 224,714       | 665,683 |
| <i><b>Expenses</b></i>    |               |               |               |         |
| Salaries and Benefits (2) | 43,291        | 44,478        | 45,714        | 133,482 |
| Board Meetings            | 25,500        | 28,000        | 29,000        | 82,500  |
| Reader's Meetings         | 105,000       | 110,000       | 110,000       | 320,000 |
| Office Expenses           | 46,200        | 39,000        | 40,000        | 125,200 |
| Total                     | 219,491       | 221,478       | 224,714       | 665,683 |

**Notes**

- (1) These figures represent \$350 x the number of candidates taking the exam.  
 (2) Benefits include health insurance, pension payments, and 50% of Social Security.

**GOALS AND OBJECTIVES FOR THE 2007–2009 TRIENNIUM**

The principle objectives of the Board and its administrator during the next triennium will be to continue to fulfill their canonical responsibilities as described in Title III, Canon 25, namely to develop annually a General Ordination Examination; to administer it to certified candidates; and to evaluate the results and report the results to candidates, their diocesan authorities and their seminary deans.

In addition the Board will:

- Continue to work to create examinations the answers to which will provide diocesan authorities with useful information for diagnosis and assessment of their candidates.
- Continue to provide seminaries and dioceses with statistics about performance on the annual GOE.
- Look forward to working with other church-wide, provincial, and diocesan groups involved in theological education in order to serve bishops, students, and their dioceses better.
- Continue working to develop the GBEC website as a vehicle for providing easy access to information about the workings of the GBEC and ease of administering the GOE.

**BUDGET APPROPRIATION FOR 2007–2009**

|                           | 2007    | 2008    | 2009    | Total   |
|---------------------------|---------|---------|---------|---------|
| <i>Income</i>             |         |         |         |         |
| Exam fees (1)             | 106,750 | 107,000 |         |         |
| Gen. Conv. Budget         | 123,597 | 126,533 | 129,937 | 380,067 |
| Total                     | 230,347 | 233,533 | 236,937 | 700,817 |
| <i>Expenses</i>           |         |         |         |         |
| Salaries and Benefits (2) | 47,347  | 49,033  | 50,937  | 147,317 |
| Board Meetings            | 30,000  | 31,000  | 32,000  | 93,000  |
| Reader’s Meetings         | 110,000 | 110,000 | 110,000 | 330,000 |
| Office Expenses           | 43,000  | 43,500  | 44,000  | 130,500 |
| Total                     | 230,347 | 233,533 | 236,937 | 700,817 |

**Notes**

- (1) This figure represents a fee of \$350 x estimates of 300 candidates each year.
- (2) This figure represents the amount necessary to balance estimated expenses.
- (3) Benefits include health insurance, pension payments, and 50% of Social Security.

**Resolution A148 Budget Appropriation for General Board of Examining Chaplains**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the following amount be appropriated from the General
- 2 Convention budget for the General Board of Examining Chaplains: \$123,597 in 2007, \$126,533 in 2008, and
- 3 \$129,937 in 2009 for a total of \$380,067 for the triennium.

**Resolution A149 General Ordination Exam Fee**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the authorization for the General Board of Examining Chaplains
- 2 to charge a fee for the General Ordination Examination be continued for the next triennium, such fee not to
- 3 exceed \$350 per candidate; this authorization is granted with the proviso that fees shall be reduced or waived,
- 4 at the Administrator’s discretion, for qualified candidates who are unable to obtain funds for the stated fee.

## FORWARD MOVEMENT PUBLICATIONS

[www.forwardmovement.org](http://www.forwardmovement.org)

Forward Movement is an agency of the General Convention seeking “to reinvigorate the life of the church” through prayer and the devotional life. Established in 1934 by the 51st General Convention, Forward Movement quickly became the primary publisher of devotional materials for the Episcopal Church, with the daily devotional guide *Forward Day by Day* as its flagship publication, now in its 71st year. In addition, Forward Movement publishes over 400 other titles on topics such as Christian family life, addiction recovery, pastoral concerns, worship, church history, devotional classics, Anglican spirituality, and the Episcopal Church. Some of these titles are book-length, but most are tracts, pamphlets, and booklets. Distribution is through our online bookstore, parish churches, and an annual catalog.

Forward Movement’s offices are located in downtown Cincinnati and have been since the ministry’s inception. The Diocese of Southern Ohio housed Forward Movement until 2004, when the need for additional space required a move eight blocks west, to 300 West Fourth Street, the present location.

The day-to-day operations of Forward Movement are overseen by the Rev. Dr. Richard H. Schmidt, Editor and Director, who works with a staff of twelve full-time and several part-time editors and administrative personnel. Dr. Schmidt assumed his position in 2005, succeeding the Rev. Dr. Edward S. Gleason who retired after eleven years in the position. Associate editor is the Rev. George C. Allen, II; Jane Paraskevopoulos is business manager.

General oversight is afforded by an Executive Committee chaired by Margaret Graham Beers of Washington, D.C. Other members of the Executive Committee are the Rt. Rev. J. Clark Grew, bishop of Ohio (retired), vice-chair; Allene Russell Pierson, Baltimore, Maryland, secretary; Janet Simpkinson, Cincinnati, Ohio, treasurer; the Rt. Rev. Stacy Sauls, bishop of Lexington; the Rt. Rev. Edward W. Jones, bishop of Indianapolis (retired); Phyllis Alexander Tickle, Memphis, Tennessee; the Rev. James Burns, New York, N.Y.; and the Rev. Robert Thompson, Exeter, New Hampshire. The Executive Committee plans to expand its membership in 2006 to twelve and to form four standing committees: Program and Mission, Development, Marketing, and Finance.

The staff and Executive Committee also meet once each year with an Advisory Board for purposes of consultation and recommendation. The advisory Board currently includes Derby Quinn Hirst, Annapolis, Md.; Warren C. Cook, Kingfield, Maine; Joel W. Motley, Scarborough, N.Y.; Bo Don Cox, Norman, Okla.; Martha F. Johnson, Bethesda, Md.; Cheryl Joseph, Cleveland, Ohio; Marianne Rash Rowe, Cincinnati, Ohio; Betsy Wilson, Bellingham, Wash.; The Rev. Bradford G. Whitaker, Grosse Pointe, Mich.; the Rev. James Patrick Adams, Cape Elizabeth, Maine; the Rev. Richard Joseph Aguilar, Brownsville, Tex.; Deborah Smith Douglas, Santa Fe, N.Mex.; John H. Finley, IV, Dorchester, Mass.; Sam McDonald, Shaker Heights, Ohio.

The Forward Movement expense budget for the 2005-2006 fiscal year is \$1,922,634. Of this amount, \$851,184 is paid in salaries and other personnel costs. Nearly a fourth pays for printing. Other categories of expenses, in descending order of amount, are warehousing, office and building expense, service and consultant fees, marketing, and miscellaneous.

The income budget for the 2005-2006 fiscal year is \$1,927,700, of which \$1,866,700 derives from sales of literature and related items, with the rest from gifts and endowment.

Income from endowment is earmarked for ministries that cannot sustain themselves financially but which are vital to certain sectors of the church, such as the large-print, Braille, and audio cassette editions of *Forward Day by Day* and copies of *Forward Day by Day* sent at no charge to hospitals, prisons, and other institutions.

A major capital funds drive was carried out in 2004 and 2005. Some of the funds raised were used to acquire and renovate Forward Movement's much needed larger offices. After campaign costs were paid, the drive resulted in nearly doubling Forward Movement's endowment to just under \$3 million. The additional endowment income will make possible two new initiatives, plans for which are already underway. They are a series of Spanish-language devotional publications and a devotional magazine for young people.

Meditations in *Forward Day by Day* are published anonymously. During the 2004–2006 triennium, the following persons have written for *Forward Day by Day*: Randy and Melissa Hollerith; the Rev. Hill C. Riddle; Sister Mary Michael, SSM; Thomas H. Bartlett; Suzanne Farnham, Episcopal Church Women; Mary Page Jones; the Rev. Roger B. White; E. F. Michael Morgan; the Rev. Mary Lee Wile; the Rev. Alfred R. Shands III; Dr. Carol McCrea, Ph.D.; Ruth McAleer; the Rev. Sandra Kay Rice; Barbara F. Wright; the Rev. Canon Kenneth I. Cleator; Shelly Currier; Kristen Johnson Ingram; the Rev. M. Chotard Doll; the Rev. Beaumont Stevenson; the Rev. W. Pegram Johnson; Kathleen M. Kelly; Elaine Stone; the Rev. Margaret B. Gunness; Tom Linthicum; Jacki Cooley; the Rev. James L. Burns; Sarah Bryan Miller Rix; the Rt. Rev. Edward W. Jones; The Rev. George C. Allen II; Jean A. Stebinger; the Rev. Dr. Edward S. Gleason; Betty Streett; Kit and Leigh Sherill; the Rev. Canon Dr. Russell L. Johnson; the Rev. William L. Dols; Perry Colmore; Chuck Medler; Louann Temple; Lyn Fraser; The Very Rev. Sam Candler; George and Virginia Benson; Robin Lind; and the Rev. Barbara Jensen.

**Resolution A150 Continue Forward Movement**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Presiding Bishop be authorized to continue Forward
- 2 Movement Publications under his supervision and to appoint such staff members and commission as may be
- 3 required to maintain its work.

# THE GENERAL THEOLOGICAL SEMINARY OF THE EPISCOPAL CHURCH

<http://www.gts.edu>

The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world.

- Mission statement approved by the Board of Trustees, May 1999

## BOARD OF TRUSTEES

### *Officers*

The Rev. Canon Denis M. O'Pray, *Chair of the Board of Trustees*

Ms. Juli S. Towell, *Vice-Chair*

The Rev. James C. Ransom, Jr., *Second Vice Chair*

Dr. Frederick W. Gerbracht, Jr., *Treasurer*

Miss Gwendolyn Simmons, *Secretary*

### *Ex-Officio Members*

The Very Rev. Ward B. Ewing, *Dean and President*

The Most Rev. Frank T. Griswold, *Presiding Bishop*

The Rt. Rev. Mark S. Sisk, *Bishop of New York*

### *Elected Members*

The Rev. Lauren D. Ackland  
The Rt. Rev. J. Neil Alexander  
The Rev. Yamily Bass-Choate  
The Rt. Rev. G. P. Mellick Belshaw  
Dale C. Christensen, Jr., Esq.  
Ms. Marjorie L. Christie  
The Rt. Rev. Michael Bruce Curry  
Dr. Pamela W. Darling  
Gabrielle Porter Dennison, Esq.  
The Rt. Rev. Philip M. Duncan II

Mr. William B. Eagleson, Jr.  
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Dr. Michael F. Gilligan  
Dr. Warren F. Hichman  
The Rt. Rev. James L. Jelinek  
Gary M. Johnson, Esq.  
Ms. Sandra Johnson  
The Rev. Paula Lawrence Wehmiller  
Ms. Melinda Lloyd  
The Rev. Dr. William C. Lutz

Ms. Joyce Coppin Mondesire  
Mr. James (Jack) K. Murray  
Mr. Richard R. Pivrotto  
Canon Diane M. Porter  
The Rev. Douglas E. Remer  
The Rev. Mark A. Santucci  
Ms. Cynthia H. Schwab  
The Rev. Jeffrey H. Walker  
The Rt. Rev. Catherine Waynick  
Mr. Robert E. Wright

### *Retired Trustees*

*2004*  
Ms. Pamela P. Chinnis  
The Rt. Rev. John Palmer Croneberg  
The Rev. Deena M. Galantowicz  
The Rev. Dr. Daniel Paul Matthews  
Ms. Diane Pollard  
The Rt. Rev. V. Gene Robinson  
The Rev. Alfred R. Shands  
The Rev. Canon Frederick B. Williams

*2005*  
Mrs. Patricia B. Kilpatrick  
The Rt. Rev. Wifrido Ramos-Orench  
The Rev. Canon Nancy A. Roosevelt  
Mrs. Caroline Keller Winter

*2006*  
Duncan N. Darrow, Esq.  
Mr. Joseph A. Davenport III  
Ms. Janette Louard  
The Rt. Rev. Catherine S. Roskam

## SUMMARY

An atmosphere of anticipation and excitement characterizes The General Theological Seminary (GTS), which is in the midst of a renewal of programs, facilities, relations with the wider church, and financial capabilities. Following the withdrawal of the Church Center from the plans to relocate to the campus of the Seminary, and building on studies completed to develop that proposal, GTS moved forward with plans to develop an education center on the Close, to renew the century-old buildings that compose much of the physical plant, and to inaugurate programs that respond to the needs of the church today.

## A PROCESS OF RENEWAL

Founded in 1817 by the General Convention of the Episcopal Church, General Seminary continues to provide leadership that reflects our unique heritage within the Episcopal Church. In 1999 under the leadership of the new Dean, the Very Rev. Ward B. Ewing, GTS began a process that has resulted in the reorganization of the Board of

Trustees, an evaluation of the educational needs of the Church in the twenty-first century, and the development of facilities and programs to meet these needs. As part of this strategic planning, in the fall of 2003, following a year of study with a consultant, the Board of Trustees reorganized to become more collaborative with the faculty and more informed and capable for appropriate decision making. In October, 2005, the Rev. Denis O'Pray, Rector of Church of Our Saviour, San Gabriel, California, was elected Chair of the Board, following the outstanding leadership of the Very Rev. Robert Giannini, retired dean of Christ Church Cathedral, Indianapolis, who has been instrumental in moving the Seminary forward in its strategic initiatives. The academic program has been strengthened by enhancing the role of the Sub-Dean (the academic dean) and recruiting the Rev. Dr. Titus Presler to this new position. Empowering yet more comprehensive renewal is the development of a plan to replace our library and administration building with a new facility that will house the library, the administration, and the faculty, and will provide additional income (above the cost of construction) through market-rate co-op apartments. In all, General Seminary aims to become the seminary for the whole church, not merely as a consequence of its history, but through active engagement with the wider church for the formation and education of leaders for the church in our changing world.

### **PROGRAMS AND THEOLOGICAL EDUCATION**

The Seminary's central program continues to be the M.Div., primarily for the education and formation for those seeking ordination in the Episcopal Church. M.Div. enrollment continues to be full, with students from over forty dioceses and two Lutheran Synods. 50 percent of the students are under the age of thirty-five. General continues its long tradition of supporting theological education through significant financial aid; last year GTS scholarships funded 33 percent of tuition and fees for all programs, including the Center for Christian Spirituality and advance degree programs. Approximately two-thirds of all M.Div. students receive assistance.

*The Programa Hispano/Latino de Teología y Pastoral*—a fully accredited M.Div. program in Spanish, primarily for persons whose first language is Spanish—was begun four years ago, and having graduated its first student in 2005, will graduate four more this year. This flexible M.Div. program responds to the urgent need in the Episcopal Church for Hispanic clergy, especially in urban areas. Directed by the Rev. Canon Juan M. C. Oliver, the *Programa* is supported through partnerships with the Episcopal Dioceses of New York, Long Island, New Jersey, Newark, and Connecticut as well the Metropolitan New York and the New Jersey Synods of the ELCA.

The need for well-trained lay leaders for the church is a growing imperative. Three years ago the Seminary redesigned the Master of Arts program to be more flexible and more focused on the needs of lay ministry. With enrollment now at twenty students, this two-year program that offers degrees in Christian Spirituality, Biblical Studies, and Anglican Studies is responding to this need. At present the Seminary is assessing how to make the M.A. more flexible and more directly applicable to particular lay ministries like Christian education, parish administration, and spiritual direction.

GTS is the only Episcopal Seminary that offers an academic Th.D. In the fall of 2005, the Episcopal Church Foundation provided a planning grant to bring together faculty from GTS, Virginia Seminary, and Episcopal Divinity School to explore how we might strengthen this important program for the Anglican Communion by working collaboratively using innovative learning technologies. The need for well-trained academic leaders for the church is a request we hear frequently from our brothers and sisters in the two-thirds world.

### **THE DESMOND TUTU EDUCATION CENTER**

The need for an education and conference center on the Close of the Seminary has been confirmed by both internal and external studies. Construction on the center, which will be housed in three restored 19th century buildings, began in the fall of 2005 and will be completed in late summer, 2007. This modern conference facility will provide sixty guest rooms, state-of-the-art meeting spaces, and dining in the Seminary refectory. It is designed to serve the Seminary programs, other church-related institutions, and non-profit organizations at below market rates.

Named for Archbishop Desmond Tutu, who was a visiting professor at GTS when he received the Nobel Peace Prize, this education center will provide meeting and conference space for four GTS learning centers.

- The Center for Peace and Reconciliation will focus on issues of reconciliation in all areas of human relationship—personal, parish, community, national, and international. We have received a \$1 million gift from the Procter Fund of the Diocese of Southern Ohio to endow a chair in the area of Church and Society in honor of Bishop Herbert Thompson. The holder of this chair will also serve as Director of the Center for Peace and Reconciliation.
- The Center for Christian Spirituality, created at GTS in 1976 and currently under the leadership of Dr. Jonathan Linman, who also serves as Associate Professor of Ascetical Theology, offers courses in the regular terms, during the January inter-term, and during the summer. They will use the new facility to provide conferences, lectures, and seminars at other times of the year. The connection between spirituality and the ability to witness for justice and reconciliation epitomizes Archbishop Tutu and will be a central focus of the education center.
- The Center for Continuing Education is a new initiative that will provide courses, conferences, training, and seminars for ordained and lay ministers focusing on urban ministry and congregational leadership and development. The Associate Alumni/ae of the Seminary have accepted the goal of raising \$1 million to endow a professorship for Christian Education whose duties will include serving as director for this center.
- The Center for Jewish-Christian Studies and Relations created at General 19 years ago, will expand its offerings as the church seeks to minister in a multi-cultural, multi-faith world. This center along with the three other centers will tap the abundant resources of New York City.

### **LEADERS FOR THE CHURCH CAPITAL CAMPAIGN**

In September, 2005 at a gala event attended by approximately 400 persons and featuring Archbishop Tutu together with Bishop Herbert Thompson and the well-known actor Sam Waterston, General Seminary launched the public phase of the Leaders for the Church Capital Campaign and celebrated the beginning of construction of the Desmond Tutu Education Center. Begun in May, 2002 this five-year capital campaign with a goal of \$15 million is the largest campaign in the Seminary's history. The moneys raised will be used to provide funds for the construction of the education center, to add to the endowment for the support of faculty and financial aid, and to support annual operations. At the end of 2005, the total received was just under \$13 million. In addition to the \$1 million grant from the Procter Fund, we have received \$1 million from Trinity Church Wall Street to honor their Rector (now retired), Daniel P. Matthews, \$1 million from the Porter family foundation to endow the chair in liturgics in the name of H. Boone Porter Jr., the first liturgics professor at General, and an unrestricted, anonymous gift of \$1 million. After the September gala, the students inaugurated a campaign that received a gift or pledge from every full-time student and many part-time students, raising a total of over \$110,000! The enthusiasm being generated by this campaign and the programs it represents leads the Seminary to believe it will exceed the \$15 million goal.

### **THE REDEVELOPMENT OF CHELSEA SQUARE**

In addition to the plans underway for the Education Center, work has also begun that will lead to the restoration and remodeling of General's 19th century campus. Serious structural and life-safety concerns have ended the usefulness of the forty-year-old, architecturally undistinguished building that serves as the entrance to the Close from Ninth Avenue. Following years of planning and negotiation, in the spring of 2005 the Seminary signed a contract with a developer to replace this facility with a new structure that will recreate the architectural harmony of the Seminary Close, provide a new office complex for the faculty, unite administrative offices on a single floor, and house the distinguished St. Mark's Library. Additional residential floors will generate revenue that will finance the ongoing restoration and preservation of the entire campus. Designed by the internationally known firm of Polshek Partnership, the Seminary is presently seeking the necessary permits for construction.

## APPOINTMENTS

In June, 2005 the Rev. Dr. Titus Presler left the Episcopal Theological Seminary of the Southwest to accept the re-configured position of Sub-Dean and Vice President for Academic Affairs at GTS. Dr. Presler also serves as Professor of Mission and World Christianity. He brings to the Seminary strong experience in world mission, an impressive academic resume, and years of service as a parish priest. He will strengthen the academic office, providing support for current programs and leadership for the development of the programs that will be housed in the Desmond Tutu Education Center.

There were two other senior appointments. The Rev. Dr. Ellen Sloan began service as the Chaplain and Director for Community Life in the spring of 2005. Before attending seminary Dr. Sloan served on the education faculty of the University of Connecticut. In the 1980s she also served overseas in Venezuela and the Netherlands. She came to General from a parish in the Diocese of Newark. Mr. Bruce Smith accepted the position of Associate Vice President for Institutional Advancement and Alumni/ae Relations in January, 2006. Mr. Smith comes to this position following four years of service in the Development Office of the Seminary. He brings experience from congregational stewardship campaigns as well as the skills of a professional writer.

In the fall of 2004, General Seminary was re-accredited by the Association of Theological Schools. The re-accreditation visit by the ATS followed a year-long self-study led by Dr. R. Bruce Mullin, Sub-Dean and SPRL Professor of History and World Mission and Professor of Modern Anglican Studies. General received the re-accreditation without any negative notation.

## CONCLUSION

At the center of the campus—both physically and spiritually—of The General Theological Seminary is found the Chapel of the Good Shepherd. Both spiritual growth and outstanding scholarship are central in the preparation of students at GTS. We seek to form leaders who are secure in the knowledge of God's love for every person, who are grounded in the traditions of the church yet open to change in our world, who provide collaborative leadership to build communities that have a vision for the future, and who are able to move forward even in the midst of great challenges. As the Seminary is itself in the midst of renewal and redevelopment for the future, so we find ourselves uniquely situated to raise up leaders for the Church who will be part of the revitalizing and rekindling of the mission and vision of the Episcopal Church and the Anglican Communion.

Respectfully submitted,  
The Very Rev. Ward B. Ewing  
Dean and President



# **OTHER REPORTS**



## BUDGETARY FUNDING TASK FORCE

### MEMBERSHIP

|   |                          |
|---|--------------------------|
| The Rt. Rev. James E. Waggoner, Jr., <i>Chair</i> | Spokane, VIII, 2006      |
| Ms. Anne C. Brown                                 | Vermont, I, 2006         |
| The Rev. Reynolds S. Cheney, II                   | West Tennessee, IV, 2006 |
| Canon Karen Noble Hanson                          | Rochester, II, 2006      |
| The Rev. Kirk A. Kubicek                          | Maryland, III, 2006      |
| Mr. Alfred D. Price Western                       | New York, II, 2006       |
| The Rev. Gregory H. Rickel                        | Texas, VII, 2006         |
| The Hon. Byron Rushing                            | Massachusetts, I, 2006   |
| The Rt. Rev. Stacy Sauls                          | Lexington, IV, 2006      |
| The Rt. Rev. Andrew D. Smith                      | Connecticut, I, 2006     |

### SUMMARY OF WORK

The Budgetary Funding Task Force's (BFTF) ten members represent six provinces and these interim bodies: the Standing Commission on Stewardship and Development, the Joint Standing Committee on Program, Budget and Finance (PB&F) and the House of Deputies Committee on the State of the Church. The BFTF held two energetic and energizing meetings: June 27-28, 2005, at The Cathedral College, Washington National Cathedral, Washington, DC; and October 27-28, 2005, at the Holiday Inn O'Hare-Kennedy, Chicago, Illinois.

*General Convention Resolution 2003–B004* called for the appointment of a Mission Funding Task Force to “undertake a comprehensive study on the systems and procedures for funding, budgeting, and expenditure of the Domestic and Foreign Missionary Society” (DFMS). In November 2004, Executive Council provided the funds and constituted the Task Force under the name, Budgetary Funding Task Force to distinguish it from a Mission Funding Task Force formed at that same meeting to explore the formation of a new effort to obtain major gifts for funding mission initiatives. The resolution charged the BFTF to investigate the following:

- The level of the church at which mission support is most efficient;
- The best use of resources and the possible need for redirection of resources;
- The effectiveness in supporting our stated priorities;
- Possible unexplored efficiencies;
- The review of existing commitments with quantification of the discretionary funding amount remaining after funding those commitments; and
- The most efficient and equitable method of funding the budget;
- The encouragement of mutual responsibility, equity and accountability to and among the dioceses of the church.

#### *Introduction*

Funding the triennial budget for DFMS has a direct impact not only on carrying out the mission of the church at the global and national levels but also at the diocesan, parish, and community levels. The church has had a variety of methods for raising funds from dioceses, and each has generated concerns about what these funds might have been able to accomplish at a more local level. Yet when parishes and dioceses pool their resources, we see how small percentages of funds given locally can add up to fund vital ministries and missions across the United States and around the world.

Theological and ideological differences may influence a parish or diocese to contribute more or less money to the budget of the next level of church structure. Contributions may be diminished because of a lack of resources, a lack of information about where the money goes, or a lack of education on the basic disciplines that lead to Christian formation (*GC Resolution 2003–A135: On Holy Habits*).

Undaunted by the scope of our assigned work, the Task Force has laid the groundwork for a long-term examination of how DFMS is funded. We have begun to imagine new and different ways to fund our common mission to work, pray, and give for the spread of the kingdom of God (BCP 856). Our work is not complete, and we hope to continue it in the next triennium so that it can inform the preparation of the 2010–2012 budget to be presented at the 76<sup>th</sup> General Convention.

### *Identifying the issues*

We began by considering the rationale behind Resolution 2003–B004, reviewing the history of the church’s mission and ministry funding and identifying issues to be addressed. We acknowledged a need to step back and examine the system as a whole before addressing specific issues. Asking fundamental questions about our identity, our vision and how we engage our common mission will give us a foundation for examining the practical aspects of our budgetary system.

The Episcopal Church has moved from the first Fair Share Apportionment, instituted in 1937, to a two-askings system—“apportionment” for the program budget and “assessment” for support of the canonically required aspects of the budget—that prevailed through the 1940s, 1950s and 1960s, and finally to the current formula that combined the previous two-tiered asking into a single percentage—21 percent—of diocesan operating income, less \$100,000.

In addition to funding canonical and triennial program priorities, this asking funds covenants with 27 churches outside The Episcopal Church, many of which are multi-year commitments.

Currently, forty-four dioceses contribute at or above the 21 percent asking; the contributions from other dioceses range from 0–20 percent with eleven in the 15–20 percent range. Almost half of our dioceses contribute less than 15 percent. One way to look at this, given that the formula and the budget represent decisions of the whole church in General Convention, is that nearly half the dioceses subsidize the other half in funding the mission of DFMS.

We are thus faced with the issue of fairness in how we take financial responsibility for the ministry we all share in our response to the call of God’s mission. While the charge given by 2003–B004 may appear to approach this question through a posture of scarcity, we hope our work will shift us toward a posture of abundance. Our giving takes on a different cast when we are clear that all we have is from God, given out of God’s extravagant love.

### *Who Are We?*

We are not “the National Church,” but an international church made up of 110 dioceses and one convocation, with a presence in at least fifteen nations. The Domestic and Foreign Missionary Society seems to describe more accurately who we are and what we are about: carrying on Christ’s work of reconciliation in the world. All members of The Episcopal Church are members of DFMS.

We wondered what shift in consciousness would occur in our funding process if we were to substitute “the 110 dioceses” for “The Episcopal Church,” “DFMS,” or “The National Church?” For example, the Diocese of Lexington, in reworking its assessment and appeals processes, suggested that each congregation substitute “the other 36 congregations” for the word “diocese.” Might we gain a greater understanding that any reduction in giving by one diocese profoundly affects all of the other dioceses?

### *Essential Elements of Mission Funding*

In addition to the issues noted above, we identified several elements essential to a consideration of mission funding: a) theology; b) leadership; c) education and communication; d) focus; e) effectiveness of the organization’s structure and design as related to its mission; and f) coherence and congruency.

A clearly articulated vision appears to be a key element in creating a cooperative understanding of why mission funding is necessary and why it is important for each diocese to participate in the life of the whole church. Our sense is that the kinds of structure and design necessary to live out such a vision can lead us either to a new way of budgetary funding or to a clearer understanding and commitment to the current formula.

### *Where the Money Goes*

Three subgroups prepared reports for our second meeting. The first suggests that our commitment to funding the budget of The Episcopal Church (TEC) hinges on three fundamental understandings: 1) our commitments extend beyond the shores of the United States; 2) Jesus commands us to “do the works that I do; and greater works than these will he do...” (John 14:12, RSV); and 3) we are a hierarchical church which groups congregations into larger structures.

Pooling resources within our structures enables us to do the greater things that Jesus talks about. Local congregations often lack the resources for all they feel called to do. Grouping together into dioceses can foster larger ministries such as regional feeding programs and specialized chaplaincies. When dioceses group together as DFMS, we are able to support church-wide ministries and the work of the Anglican Communion.

#### *A Theology of Giving*

The second report reflected on an apparent gap between what we say and what we do when it comes to Christian stewardship. We often focus on individual giving rather than on corporate disciplines of giving in our lives together as the Body of Christ. Stewardship includes three theological principles, beginning with the “firstness” of our gifts. Within the Judaism of Jesus and life in the early church, gifts to God and the missionary work beyond the local congregation were understood to come first, off the top, not from what might be leftover. Vestries and dioceses often practice the opposite, doing exactly what we tell individuals not to do.

The second principle is percentage giving. General Convention continues to affirm the biblical tithing of ten percent as the minimum of our giving, not our goal. Perhaps, however, our focus on the ten percent tithing blinds us to Jesus’ repeated call for 100 percent.

Third, we need a deeper discussion of the concept of “gift.” Christ’s example asserts that gifts do not come with strings attached. Gifts are not leverage to get our way. Our giving, our stewardship, reflects who we are more than any other characteristic.

#### *Strategy for the Development and Support of Resources*

The third report observed that parishes, dioceses, and DFMS report feeling that their budgets are strained, and some express concern about the “fairness” of our current apportionment system.

At the core of our discussion and debate is a lack of clarity over which dimensions of the church—local, diocese and DFMS—can best organize and deliver programs supporting the mission of the church. If our dioceses are to continue, or increase, their support of our corporate ministry, we need a process that:

- Clarifies the vision of The Episcopal Church and its ministry;
- Revises the system of budget development, presentation, and communication so that it clearly links our stated vision priorities to concrete actions, programs and expenditures;
- Provides transparency and accountability to the wider church;
- Establishes an evaluative process that helps the church to understand the significance and results of its action;
- Communicates the process and results to the church.

We believe that together—as congregations, dioceses, and DFMS—we can continue Christ’s work of reconciliation in the world. This work requires us to reconcile among ourselves how we intend to fund our ministries and to eliminate the gap between what we say and what we do.

### **LOOKING AHEAD: WORK FOR THE 2007–2009 TRIENNium**

We have just scratched the surface of our charge, but we are well on the way to building a broad understanding of the current budgetary situation and outlining some positive steps to move us forward together. These are tasks we have identified for the next triennium:

- Continue theological reflection on questions of mission, who we are as a church, giving, and a theology of abundance in the context of an economy of scarcity.
- Examine what it means to be “efficient” and “effective” in light of the fact that the church is often most effective when it is least efficient.

- Gather information about best practices and examples of success where a theology of abundance is being put into practice.
- Meet with members of the Mission Funding Task Force to clarify differences in the scope of our work and share resources.
- Meet with a select number of dioceses, including some that do not participate at the full asking of 21 percent.
- Meet with those who have advanced the “10-10-10 Proposal.”
- Meet with staff at the Episcopal Church Center.
- Encourage the Presiding Bishop and President of the House of Deputies to meet with the Task Force and be a part of its deliberations.
- Set up an interactive website with our reports, findings, and suggestions.
- Prepare a report with recommendations for Executive Council and the Joint Standing Committee on Program, Budget and Finance in time for consideration in the budget preparation for the 2010–2012 triennium.
- Prepare a report for the 76<sup>th</sup> General Convention with possible action resolutions.

### **BUDGET APPROPRIATION**

If authorized to continue its work in the 2007–2009 triennium, the Budgetary Funding Task Force will meet approximately six times, in addition to field visits and interviews with existing bodies, during the next triennium. This will require \$20,000 for 2007, \$20,000 for 2008, \$20,000 for 2009 for a total of \$60,000 for the triennium.

### **Resolution A151 Budgetary Funding Task Force**

*Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention authorize continuation of the Budgetary Funding Task Force, and that the Task Force report back to Executive Council in 2008 and to the 76<sup>th</sup> General Convention in 2009 on its findings and recommendations; and be it further

*Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to consider a budget allocation of \$60,000 for the implementation of this resolution.

## AN INTERIM REPORT OF THE SPECIAL COMMISSION ON THE EPISCOPAL CHURCH AND THE ANGLICAN COMMUNION

### MEMBERSHIP

|  |                          |
|--|--------------------------|
| The Rt. Rev. Mark S. Sisk, <i>Co-Chair</i>   | New York, II             |
| The Rev. Dr. Ian T. Douglas, <i>Co-Chair</i> | Massachusetts, I         |
| Ms. Sarah Dylan Breuer                       | Maryland, III            |
| The Rev. Dr. A. Katherine Grieb              | Virginia, III            |
| The Rev. Dr. Mark Harris                     | Delaware, III            |
| The Rt. Rev. Dorsey F. Henderson Jr.         | Upper South Carolina, IV |
| The Rt. Rev. Katharine Jefferts Schori       | Nevada, VIII             |
| The Rt. Rev. Henry Louttit                   | Georgia, IV              |
| The Rev. Charles E. Osberger                 | Easton, III              |
| The Rev. Canon Rosemari G. Sullivan          | Virginia, III            |
| Mrs. Katherine Tyler Scott                   | Indianapolis, V          |
| The Rev. Francis H. Wade                     | Washington, III          |
| Mr. Christopher Wells                        | Northern Indiana, V      |
| The Rev. Sandra A. Wilson                    | Newark, II               |

### MEETINGS

|                   |                      |                |
|-------------------|----------------------|----------------|
| November 7, 2005  | February 13–15, 2006 | March 27, 2006 |
| December 20, 2005 | March 6–7, 2006      |                |

### SUMMARY OF WORK

The Special Commission on the Episcopal Church and the Anglican Communion (SCECAC) was constituted late in 2005 by the Presiding Bishop, the Most Rev. Frank T. Griswold, and the President of the House of Deputies, the Very Rev. George L. Werner. The Commission's charge is to help the 75<sup>th</sup> General Convention consider recent developments in the Anglican Communion with a goal to maintaining the highest degree of communion possible. The SCECAC will review for Convention the recommendations, requests, and resolutions of key inter-Anglican texts made since the last General Convention. The primary documents are: The Windsor Report of the Lambeth Commission on Communion, the Communiqué of the Primates Meeting in Dromantine, February 2005, and the Resolutions of the 13<sup>th</sup> Meeting of the Anglican Consultative Council (ACC) in Nottingham, June 2005.

SCECAC is committed to assisting the 75<sup>th</sup> General Convention to consider constructively all that has transpired in the Anglican Communion since the 74<sup>th</sup> General Convention. SCECAC will help the 75<sup>th</sup> General Convention respond to the Windsor Report, the Primates Meeting Communiqué, and the ACC Resolutions by reflecting upon the terms of the discussion, and offering suggestions for moving forward together. SCECAC also will consider, as appropriate, other texts and voices from the Communion, including pastoral statements and resolutions from the House of Bishops of the Episcopal Church, the Executive Council of the General Convention, the Archbishop of Canterbury, and other pertinent theological texts and reports. SCECAC seeks to affirm our commitment to, and indeed strengthen, the fullest level of communion with our brothers and sisters in Christ in the Anglican Communion through the response the General Convention will make on behalf of the Episcopal Church.

Since the SCECAC was constituted in the later part of this triennium, this report is an interim report. The Commission will continue to meet in the first quarter of 2006 and will offer a full report to the 75<sup>th</sup> General Convention approximately 60 days prior to Convention.

## TASK FORCE ON DISCIPLINARY POLICIES AND PROCEDURES

### (TASK FORCE ON TITLE IV REVISIONS)

#### MEMBERSHIP

|  |                               |
|--|-------------------------------|
| The Rt. Rev. Catherine Waynick, <i>Chair</i> | Indianapolis, V               |
| Rev. George W. Brandt, Jr.                   | New York, II, <i>resigned</i> |
| Stephen F. Hutchinson, Esq.                  | Utah, VIII                    |
| Les Alvis, Esq.                              | Mississippi, IV               |
| Duncan A. Bayne, Esq.                        | Olympia, VIII                 |
| The Rev. George W. Brandt, Jr.               | New York, II                  |
| The Rev. Virginia Herring                    | North Carolina, IV            |
| The Very Rev. Guy F. Lytle, III              | Tennessee, IV                 |
| The Rev. Margo Maris                         | Minnesota, VI                 |
| The Rt. Rev. Wallis Ohl                      | Northwest Texas, VII          |
| Ms. Woodi Sprinkle, LCSW                     | Virginia, III                 |
| Timothy Wittlinger, Esq.                     | Michigan, V, <i>resigned</i>  |

#### *Consultants*

Sally Johnson, Esq.  
The Rev. F. Clayton Matthews

*Bishop for the Office of Pastoral Development*

#### *Task Force Representatives at General Convention*

The Rt. Rev. Catherine Waynick, the Rt. Rev. Wallis Ohl, and Deputies Duncan Bayne, Esq., the Rev. Virginia Herring, and Stephen Hutchinson, Esq., are authorized to receive non-substantive amendments to this report.

#### SUMMARY OF WORK

In 2000, the 73<sup>rd</sup> General Convention resolved that a Task Force should be formed and charged with the responsibility of researching the disciplinary policies and procedures of other churches and various professions, and to bring to the 75<sup>th</sup> Convention recommendations for the revision of Title IV (*GC Resolution 2000–A028*).

#### *Background for 2000–A028*

General Convention's decision was initiated in response to concerns expressed from a variety of sources, especially the Standing Commission on Constitution and Canons (SCCC) and the Committee on Sexual Exploitation (COSE), each of which had conducted diocesan surveys in 1998 and 1999 to gain data regarding the use of Title IV. They had discovered that bishops and chancellors were often using a variety of informal ways to investigate complaints and settle disputes rather than enter the more lengthy litigious and potentially costly Title IV process. Based in civil and military codes of justice, the current canon does not have the scope, the flexibility, or the goal of bringing conflicted persons or groups to healing and reconciliation.

A clergy person accused under the current Title IV is caught up in a “win-lose” situation which often affects other persons, congregations, and in some cases, whole dioceses and the wider Church. There is no provision in the current Canon for a person with serious physical or emotional problems, an addiction, or other disabling condition which impairs ministry, to formally seek help and healing within a process which can lead to being restored to the exercise of ministry. The current Title IV is viewed as a punitive response to alleged misconduct, and not an articulation of healthy formation in the gospel values of our Baptismal Covenant.

Also expressed was a need to be able to hold lay members of the Church accountable in their formation and behavior in leadership and ministry roles in the community of faith. The current canon does not reflect our baptismal ecclesiology or offer specific guidance for lay persons who take on leadership and ministry roles in the Church.

For this reason, some bishops and chancellors have been using a variety of creative and effective responses to allegations of misbehavior, particularly of sexual misconduct, many of which have been incorporated into diocesan procedures. Even so, the role of the bishop is often ambiguous and multi-faceted, placing the bishop simultaneously in pastoral, investigative, and judicial roles. The goal in these cases is often to provide for outcomes which are not identified as values in the current Title IV: pastoral care for individuals and communities; healing of all concerned, restitution, forgiveness, and reconciliation. These diocesan policies have been viewed by many as “extra canonical,” but many of them speak to the values addressed in this proposal. Use of these diocesan policies substantially reduces the number of trials held under the current Title IV, even though there have been conflicts.

#### *The Work of the Task Force*

The Task Force determined to ground its work in theological reflection and prayer. We reflected upon Scripture, the historical teachings and liturgical and canonical life of the Church, and most particularly the ways in which these correspond to the teachings of Jesus about the kingdom of God. We enlisted the help of the Rev. Dr. Pamela Cooper-White, who took our own reflections and in turn a paper which has helped us to perceive the role and purpose of our Canons in new ways. Her paper, “Some Thoughts Toward Canon Revisions: Canons as Gift of Grace and Dance of Love,” was in our 2003 Blue Book Report (p. 355ff), and is available at: [www.episcopalchurch.org/gc/ccab](http://www.episcopalchurch.org/gc/ccab) or along with other task force resources on the Diocese of Utah’s website: at [www.episcopal-ut.org](http://www.episcopal-ut.org).

Cooper-White suggests that the canons can provide “expression of care for the ordering of the Church that is grounded not merely in restraint of evil (as is often the case in civil law), but focused on forming a community in which every member is supported in living a life grounded in desire for God, and the joy of being in harmony with the original goodness of God’s creation. This is the church’s earthly vocation, and the vocation of its ministers—who ultimately include all the baptized, ‘lay persons, bishops, priests and deacons.’ (BCP 855)” (2003 Blue Book, p. 357)

Seen in this way, the canons of the Church can provide not only structure for the maintenance, discipline, and good order in the Church, but a statement of expectation and a process to aid the formation of all our members in living out the faith. At the very least, our canons should reflect the teachings of Jesus and our own conviction that God’s desire for the Church is involvement in the holy enterprise of reconciliation.

Cooper-White describes the faithful community as providing and embodying the safe place in which truth-telling, healing, and reconciliation can occur. Such a community must surely hold all its members accountable, and particularly those in leadership positions. Holding all members, including laity, accountable for their part in the common life of the Church is not a new one. The Disciplinary Rubrics (BCP 409) provides a way to hold members accountable, but offers only one possible remedy—that of excommunication. The diocesan bishop must render an opinion on whether to uphold the decision to excommunicate, and no process for making that determination is described. Any options or outcomes in such cases depend entirely on the willingness of the individuals involved to accede to the bishop’s assumed authority. A common understanding of mutual accountability requires a canon which not only describes the expectations of lay persons in positions of responsibility, but a process for addressing instances of misconduct which is intended to lead to reconciliation. Les Alvis has provided a very helpful paper on this topic (see aforementioned websites).

The new canon proposed in this report reclaims the broader meaning of discipline as the developing of habits which can form all members of the Church in healthy and responsible ministries and which can produce reconciliation and healing when failures occur.

#### *Producing the Draft Proposal*

Exploration of the policies and procedures of other denominations and professional organizations continued into this triennium. As the work of drafting a proposed canon continued, members attended Provincial gatherings of clergy, bishops and chancellors; the House of Bishops; the National Network of Episcopal Clergy Association (NNECA); and other constituent groups, and posted the drafts on our website. We have gained useful feedback from these sources and have been able to incorporate much of it in the draft presented in this report.

Because this proposed canon is very different from the current canon in purpose, process, and scope, it may be difficult at first to envision how it can be implemented. For this reason we have enlisted the help of professional communicators, who have graciously offered their talents as a gift to this work, to help us produce materials which should be available to each Deputation well before Convention convenes. Task Force members will continue to be available to meet with groups in order to answer questions and receive feedback on this report.

I wish to express my deep gratitude to the members of the Task Force for their dedication to the ministry of producing this proposal for your consideration. The members have brought a wide range of experience and expertise, and the willingness to spend themselves in the accomplishment of this task has been truly remarkable. Our commitment to hold each other and the Church in prayer as our work continued has borne the fruit of what we trust will be a faithful and helpful contribution to the life of the Church. I acknowledge with special gratitude the work of our drafting team: Les Alvis, Duncan Bayne, Steve Hutchinson, Sally Johnson, Wallis Ohl, and Woodi Sprinkel.

I also wish to thank the members of Convention in advance for the effort which will be required to study this proposal and to give it due consideration. May our shared effort on behalf of the Church bring us closer to the goal of living what we say we believe: that we are engaged in the mission of reconciling all persons to God and each other in Christ Jesus.

*Submitted with respect,*

+Catherine M. Waynick, Bishop of Indianapolis

## **BUDGET REPORT**

The budget for the work of the Task Force in this triennium was \$60,000 and we completed our work within that budget. We realize that the education and training necessary for the implementation of a new disciplinary canon will require materials and travel expenses for those involved, and believe that a minimum allocation of \$50,000 will be required for these purposes.

### **Resolution A152 Title IV Budget Appropriation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention request the Joint Standing Committee
- 2 on Program, Budget and Finance to consider a budget allocation of \$50,000 for the educational materials and
- 3 training programs necessary to implement a revision of Title IV and that this program of education and training
- 4 be administered by the Office of Pastoral Development of the House of Bishops.

## **PROPOSED TITLE IV REVISIONS**

### **Resolution A153 Proposed Title IV Revisions<sup>1</sup>**

- 1 *Resolved*, the House \_\_\_\_\_ of concurring, That the whole of Title IV, The Canons, be amended to read:

- 2 **TITLE IV**

- 3 **FITNESS FOR MINISTRY, ACCOUNTABILITY AND ECCLESIASTICAL DISCIPLINE**

- 4

- 5 **CANON 1: Of Fitness for Ministry, Accountability and Ecclesiastical Discipline**

- 6

- 7 By virtue of our Baptismal Covenant, all members of this Church are called to holiness of life and accountability
- 8 to one another. The Church and each Diocese shall support their members in their life in Christ and shall
- 9 hold each one accountable as provided in this Title.

- 10

- 11 **CANON 2: Of Terminology Used in this Title**

- 12

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<sup>1</sup> This proposed canonical change would replace in its entirety the current Title IV Canons. Please refer to the *2003 Constitution and Canons* for the original text that this resolution proposes to replace (p. 107-165)

1 Except as otherwise expressly provided or unless the context otherwise requires, as used in this Title the  
2 following terms and phrases shall have the following meanings:

3  
4 **Administrative Leave** shall mean a restriction on Ministry in which the exercise of the Respondent's  
5 Ministry is suspended in its entirety during the period of the Administrative Leave and may include  
6 suspension from any ecclesiastical and related secular office.

7 **Advisor** shall mean a person designated to support, assist, consult with and advise a Complainant or  
8 Respondent in any matter of discipline under this Title as provided in Canon IV.19.10.

9 **Bishop** shall mean the Bishop of the Diocese or, if there be none, the Standing Committee or such other  
10 ecclesiastical authority established by the Constitution and Canons of the Diocese.

11 **Church Attorney** shall mean an attorney selected pursuant to diocesan canons to represent the Church in  
12 proceedings as provided in this Title. The Church Attorney shall perform all functions on behalf of the  
13 Church necessary to advance proceedings under this Title and shall have the following powers, in addition  
14 to the powers and duties otherwise provided in this Title: **(a)** to receive and review the Intake Officer's  
15 report and the reports of the Investigator and to determine, in the exercise of the Church Attorney's  
16 discretion, whether the reported information, if true, would be grounds for discipline or transfer to  
17 Impairment status; and **(b)** to exercise discretion consistent with this Title and the interests of the Church  
18 by declining to advance proceedings or by referring any matter back to the Intake Officer or the Bishop  
19 for pastoral response in lieu of disciplinary action. In representing the Church, the Church Attorney may  
20 consult with the Standing Committee.

21 **Community** shall mean **(a)** with regard to a Minister in Leadership, that part of the Church in which such  
22 Minister in Leadership performs his or her Ministry, such as a Diocese, Parish, Mission, school, seminary,  
23 hospital, camp or any similar institution, or **(b)** with regard to a Minister other than a Minister in Leadership,  
24 the Parish or Mission where the Minister participates in Worship or other Ministry.

25 **Complainant** shall mean **(a)** the person or persons from whom the Intake Officer receives information  
26 concerning an Offense or Impairment and **(b)** any Injured Person designated by the Bishop who, in the  
27 Bishop's discretion, should be afforded the status of a Complainant, provided, however, that any Injured  
28 Person so designated may decline such designation.

29 **Conciliator** shall mean a person appointed to seek the resolution of a matter under Canon IV .9.

30 **Conference Panel** shall mean a panel of three members of the Discipline and Fitness for Ministry Board  
31 selected by the president of the board, to serve as the body before which an informal conference is held as  
32 provided in Canon IV.11, provided, however, that no such member may serve as a member of the Hearing  
33 Panel in the same case.

34 **Covenant** shall mean **(a)** in the case of conciliation, a written resolution of the matter which is negotiated  
35 and agreed between the Complainant and the Respondent or **(b)** in the case of an Conference Panel  
36 proceeding, a written resolution which is negotiated and agreed between the Conference Panel, the Church  
37 Attorney and the Respondent. All Covenants shall meet the requirements of Canon IV.13.

38 **Discipline and Fitness for Ministry Board** shall mean the body provided for in Canon IV.5.1.

39 **Discipline of this Church** shall be found in the Constitution, the Canons, and the Rubrics and the Ordinal  
40 of the Book of Common Prayer.

41 **Doctrine** shall mean the basic and essential teachings of the Church and is to be found in the Canon of  
42 Holy Scripture as understood in the Apostles and Nicene Creeds and in the sacramental rites, the Ordinal  
43 and Catechism of the Book of Common Prayer.

44 **Hearing Panel** shall mean a panel of three members of the Discipline and Fitness for Ministry Board  
45 selected by the president of the Board, to serve as the body before which a hearing is held as provided in  
46 Canon IV.12, provided, however, that no such member may serve as a member of the Conference Panel  
47 in the same case.

48 **Impairment** shall mean **(a)** any physical, emotional, spiritual, or mental condition of such nature as to  
49 render a Minister in Leadership incapable of managing himself or herself with the integrity and competency  
50 requisite for the particular Ministry in which such Minister in Leadership is engaged or **(b)** any habitual use

- 1 of or clinical addiction to alcohol, drugs or any other substance or activity which impairs or tends to impair  
 2 the ability of a Minister in Leadership competently to perform the particular Ministry in which such Minister  
 3 in Leadership is engaged.
- 4 **Injured Person** shall mean a person, group or Community who has been, is, or may be affected by an  
 5 Offense or Impairment.
- 6 **Intake Officer** shall mean a person designated by the Bishop, after consultation with the Discipline and  
 7 Fitness for Ministry Board, to whom information regarding Offenses or Impairments is reported.
- 8 **Investigator** shall mean a person having **(a)** sufficient knowledge, skill, experience, training and, where  
 9 required by law, licensure, to conduct investigations under this Title and **(b)** familiarity with the provisions  
 10 and objectives of this Title. Investigators shall be appointed by the Bishop in consultation with the president  
 11 of the Discipline and Fitness for Ministry Board.
- 12 **Member of the Clergy** shall mean bishops, priests and deacons of this Church.
- 13 **Minister** shall mean, consistent with the Catechism in the Book of Common Prayer, **(a)** any lay person  
 14 who is an adult member of this Church within the meaning of Canon I.17 and **(b)** any Member of the  
 15 Clergy.
- 16 **Minister in Leadership** shall mean **(a)** any Member of the Clergy or **(b)** any nominee, postulant, or  
 17 candidate in the ordination process or **(c)** any Minister other than a Member of the Clergy who has accepted  
 18 a Ministry in this Church or in the Community.
- 19 **Ministry** shall mean **(a)** in the case of a Member of the Clergy, the office to which he or she is ordained;  
 20 or **(b)** in the case of any other Minister in Leadership, responsibility for oversight, pastoral care, leadership,  
 21 teaching, instruction or supervision entrusted to him or her by this Church.
- 22 **Offense** shall mean any act or omission for which a Minister may be held accountable under Canons IV.3  
 23 or IV.4.
- 24 **Order** shall mean **(a)** a written decision of a Conference Panel or a Hearing Panel which is issued with or  
 25 without the Respondent's consent or **(b)** written terms of discipline agreed between the Respondent and  
 26 the Bishop and approved as provided in Canon IV.14.
- 27 **Pastoral Direction** shall mean a written direction given by a Bishop to a Minister in Leadership which  
 28 meets the requirements of Canon IV.7.
- 29 **Pastoral Relationship** shall mean any relationship between a Minister in Leadership and any person to  
 30 whom the Minister in Leadership provides or has provided counseling, pastoral care, spiritual direction or  
 31 guidance, regular ministrations of any sacrament, or from whom such Minister in Leadership has received  
 32 information within the Rite of Reconciliation of a Penitent.
- 33 **Privileged Communication** shall mean any communication or disclosure made in confidence and with  
 34 an expectation of privacy **(a)** within the Rite of Reconciliation of a Penitent; **(b)** between a client and the  
 35 client's attorney; **(c)** between a Respondent and an Advisor or a Complainant and an Advisor; **(d)** between  
 36 spouses or same-sex partners; or **(e)** between and among a Conciliator and participants in a conciliation  
 37 under Canon IV.9.
- 38 **Provincial Court of Review** shall mean a court organized and existing as provided in Canon IV.5.4 to  
 39 serve as the body which performs the duties prescribed in Canon IV.15.
- 40 **Reference Panel** shall mean a panel composed of the Intake Officer, the Bishop and the president of the  
 41 Discipline and Fitness for Ministry Board to serve as the body which performs the duties prescribed in  
 42 Canons IV.6 and IV.10.
- 43 **Respondent** shall mean any Minister **(a)** who is the subject of a matter referred for conciliation or to the  
 44 Conference Panel or to the Hearing Panel; **(b)** whose Ministry has been restricted; **(c)** who has been placed  
 45 on Administrative Leave; **(d)** who is the subject of an investigation and is asked by an Investigator to provide  
 46 information or to make a statement; or **(e)** who agreed with the Bishop regarding terms of discipline pursuant  
 47 to Canon IV.14.
- 48 **Sentence** shall mean the pronouncement of discipline of a Member of the Clergy pursuant to a Covenant  
 49 or Order in the form of **(a)** suspension, in which such Member of the Clergy is required to temporarily  
 50 refrain from the exercise of the gifts of Ministry conferred by ordination, or **(b)** deposition, in which such

1 Member of the Clergy is deprived of the right to exercise the gifts and spiritual authority of God(s word  
 2 and sacraments conferred at ordination.  
 3 **Sexual Abuse** shall mean any Sexual Behavior at the request of, acquiesced to, or by a person eighteen  
 4 years of age or older and a person under eighteen years of age, in high school, or legally incompetent.  
 5 **Sexual Behavior** shall mean any physical contact, bodily movement, speech, communication or other  
 6 activity sexual in nature or that is intended to arouse or gratify erotic interest or sexual desires.  
 7 **Sexual Misconduct** shall mean (a) Sexual Abuse, or (b) Sexual Behavior at the request of, acquiesced to,  
 8 or by a Minister in Leadership and a person, other than his or her spouse or same-sex partner, with whom  
 9 the Minister in Leadership has a Pastoral Relationship, or (c) unwelcome sexual advances, requests for  
 10 sexual favors, or other verbal or physical conduct of a sexual nature by a Minister in Leadership when  
 11 submission to or rejection of this conduct explicitly or implicitly affects an individual(s work, volunteer,  
 12 Ministry or educational performance, or creates an intimidating, hostile or offensive work, volunteer,  
 13 Ministry, or educational environment.

14  
 15 **CANON 3: Of Accountability**

16  
 17 **Sec. 1** A Minister shall be subject to proceedings under this Title for:  
 18 (a) the commission or omission of any act which would justify the use of the Disciplinary Rubrics in the  
 19 Book of Common Prayer.  
 20 (b) knowingly violating or attempting to violate, directly or through the acts of another person, the  
 21 Constitution or Canons of this Church or of any Diocese;  
 22 (c) failing without good cause to cooperate with any investigation or proceeding conducted under authority  
 23 of this Title;  
 24 (d) intentionally and maliciously bringing a false accusation, or knowingly providing false testimony or  
 25 false evidence in any investigation or proceeding under this Title.  
 26 **Sec. 2** A Minister in Leadership shall be accountable for any breach of the Standards of Conduct set forth in  
 27 Canon IV.4.  
 28 **Sec. 3** In order for any conduct or condition to be the subject of the provisions of this Title, the Offense or  
 29 Impairment complained of must violate applicable provisions of Canon IV.3 or IV.4 and must be material  
 30 and substantial or of clear and weighty importance to the ministry of this Church.  
 31 **Sec. 4** The provisions of this Title do not replace or restrict the Disciplinary Rubrics of the Book of Common  
 32 Prayer but are supplementary thereto as provided in Canon I.17.6.

33  
 34 **CANON 4: Of Standards of Conduct**

35  
 36 **Sec. 1** In exercising his or her Ministry, a Minister in Leadership shall:  
 37 (a) Act within the limits of the Minister in Leadership's competence, and strive to expand his or her  
 38 competency as appropriate to the needs of the Ministry;  
 39 (b) Respect and preserve the confidences of others;  
 40 (c) Perform the duties of the Ministry with diligence and integrity;  
 41 (d) Conform to the Rubrics of the Book of Common Prayer;  
 42 (e) Avoid conflicts of interest;  
 43 (f) Speak truthfully;  
 44 (g) Uphold the dignity of other persons, respecting also their needs of privacy and safety.  
 45 (h) Obey the Bishop and other Ministers in Leadership in authority over the Minister in Leadership;  
 46 (i) Support others in their Ministries, communicating with candor and respect while honoring confidences;  
 47 (j) Advise and counsel with other Ministers in Leadership when requested to do so.  
 48 (k) Respect and keep safe the property and funds of the Church and Community;

- 1 (l) Report to the Intake Officer all matters which may constitute an Offense or Impairment, including his  
 2 or her own Offenses and Impairments, except for matters disclosed within the Rite of Reconciliation of  
 3 a Penitent;
- 4 (m) Exercise his or her Ministry in accordance with applicable provisions of the Constitution and Canons  
 5 of this Church and of the Diocese, ecclesiastical licensure or commission, and Community rule or bylaws;
- 6 (n) Assist other Ministers in Leadership to exercise only those acts of Ministry for which they are duly  
 7 qualified.
- 8 (o) Refrain from conduct which prejudices or brings scandal upon the Church or Community;
- 9 (p) Maintain fitness for Ministry and seek assistance in addressing his or her own Impairment, reporting  
 10 that Impairment to the Intake Officer.
- 11 (q) Refrain from exerting undue influence on or taking unfair advantage of any person;
- 12 (r) Refrain from any act of Sexual Misconduct; and
- 13 (s) In the case of Members of the Clergy, refrain from:
- 14 (1) holding and teaching publicly or privately, and advisedly, any Doctrine contrary to that held by this  
 15 Church;
- 16 (2) engaging in any secular employment, calling or business without the consent of the Bishop of the  
 17 Diocese in which the Member of the Clergy is canonically resident;
- 18 (3) being absent from the Diocese in which the Member of the Clergy is canonically resident for more  
 19 than two years without the consent of the Bishop;
- 20 (4) substantially and materially abandoning the work of the Ministry of this Church and the exercise  
 21 of the office to which the Member of the Clergy was ordained, without having given reasons satisfactory  
 22 to the Bishop of the Diocese in which the Member of the Clergy is canonically resident;
- 23 (5) abandoning the Communion of this Church such as by open renunciation of the Doctrine, Discipline  
 24 of this Church or Worship of this Church, by a formal admission into any religious body not in  
 25 communion with this Church, or in any other way; and
- 26 (6) by exercising episcopal acts in and for a religious body other than this Church or another church  
 27 in communion with this Church, so as to extend to such body Holy Orders as this Church holds them,  
 28 or to administer on behalf of such religious body any episcopal acts without the express consent and  
 29 commission of the proper authority in this Church.

30 **Sec. 2** A Minister in Leadership, whether exercising his or her Ministry or not, shall refrain from:

- 31 (a) any criminal act that reflects adversely on the Minister in Leadership's honesty, trustworthiness or  
 32 fitness as a Minister of this Church; and
- 33 (b) conduct involving dishonesty, fraud, deceit or misrepresentation.

34

35 **CANON 5: Of Discipline and Fitness for Ministry Structures**

36

37 **Sec. 1** Each Diocese shall, by Canon, create a court to be known as the Discipline and Fitness for Ministry  
 38 Board as described in this Canon. Each such Board shall consist of not less than nine persons to be selected  
 39 as determined by Diocesan Canon. The membership of each Board shall include lay persons and priests or  
 40 deacons, and the majority of the Board members shall be priests or deacons, but by no more than one. Within  
 41 sixty days following each Diocesan Convention, the Board shall convene to elect a president for the following  
 42 year, unless another method for selection of the president is provided by Diocesan Canon.

43 **Sec. 2** The provisions of Canon IV.19 shall apply to all Discipline and Fitness for Ministry Boards.

44 **Sec. 3** The following rules shall govern the operations of all Discipline and Fitness for Ministry Boards:

- 45 (a) In the event of any Board member's death, resignation or declination to serve, or disability rendering  
 46 the member unable to act, the president shall declare a vacancy on the Board.
- 47 (b) Notices or resignation or declination to serve shall be communicated in writing to the president.
- 48 (c) If any Priest elected to the Board is elected a bishop, or any lay member is ordained prior to the  
 49 commencement of a proceeding under this Title, that person shall immediately cease to be a member of

1 the Board. If a proceeding has been commenced, that person may continue to serve on the Board for all  
2 proceedings in that matter through final disposition.

3 **(d)** Each Diocese shall provide by Canon for the filling of vacancies on the Board. In the event there be  
4 no such canonical provision by the Diocese, any vacancy occurring on the Board shall be filled by  
5 appointment of the Bishop and the appointee shall be of the same order as the Board member being  
6 replaced.

7 **(e)** Proceedings of the Panels of the Discipline and Fitness for Ministry Board shall be conducted within  
8 the rules provided in this Title. The Board may adopt, alter or rescind supplemental rules of procedure  
9 not inconsistent with the Constitution and Canons of this Church.

10 **(f)** The rules of evidence for proceedings are as provided in Canon IV.12.6.

11 **(g)** Each Discipline and Fitness for Ministry Board shall appoint a clerk who may be a member of the  
12 Board, who shall be custodian of all records and files of the Discipline and Fitness for Ministry Board and  
13 who shall provide administrative services as needed for the functioning of the Board.

14 **(h)** The Discipline and Fitness for Ministry Board shall keep a record of all proceedings before its Hearing  
15 Panels. The record of each proceeding shall be certified by the president of the Panel. If the record cannot  
16 be certified by the president by reason of the president's death, disability or absence, the record shall be  
17 certified by another member of the Panel selected by a majority of the remaining members of the Panel.

18 **(i)** Any Diocese may agree with one or more other dioceses to develop and share resources necessary to  
19 implement this Title, including members of Discipline and Fitness for Ministry Boards, Church Attorneys,  
20 Intake Officers, Advisors, Investigators, Conciliators and administrative and financial support for  
21 proceedings under this Title.

22 **(j)** Church Attorneys, Intake Officers, Advisors, Investigators and Conciliators need not reside in or be  
23 members of the Diocese proceeding under this Title. Members of Discipline and Fitness for Ministry  
24 Boards shall be members of the Diocese in which they serve unless such diocese has entered into an  
25 agreement for the sharing of resources as provided in Canon IV.5.3(i).

26 **Sec. 4** In each Province there shall be a court to be known as the Provincial Court of Review, with jurisdiction  
27 to receive and determine appeals from Hearing Panels of dioceses within the Province as provided in Canon  
28 IV.15 and to determine venue issues as provided in Canon IV.19.5.

29 **(a)** The Provincial Court of Review shall consist of: **(i)** one bishop of the Province; two priests, or one  
30 priest and one deacon; and two lay persons, each of whom are canonically resident in different dioceses  
31 within the Province; and **(ii)** one bishop, one priest or deacon, and one lay person to serve as alternates  
32 as hereinafter provided, each of whom is canonically resident in different dioceses than those of the  
33 members for which they are alternates. The priests, deacons and lay persons shall be members of the  
34 Discipline and Fitness for Ministry Boards of their respective dioceses.

35 **(b)** The members and alternates of the Provincial Court of Review shall be appointed annually by the  
36 president of the Province. The Provincial Court of Review shall select a president from among its members.

37 **(c)** The persons appointed to the Provincial Court of Review shall continue to serve until their respective  
38 successors have been appointed, except in case of death, resignation or declination to serve.

39 **(d)** No member of the Provincial Court of Review may serve in any matter originating from the diocese  
40 in which such member is canonically resident. In such event, the alternate shall serve.

41 **(e)** In the event that any member of the Provincial Court of Review is excused pursuant to the provisions  
42 of Canon IV.5.3(c), or ,upon objection made by either party to the appeal is deemed by the other members  
43 of the Provincial Court of Review to be disqualified, such member's alternate shall serve.

44 **(f)** In the event of any Provincial Court of Review member(s) death, resignation or declination to serve,  
45 or disability rendering the member unable to act, and in the further event that there is no alternate available  
46 to serve, the president of the Provincial Court of Review shall declare a vacancy on the Provincial Court  
47 of Review. Notices of resignation or declination to serve shall be communicated in writing to the president  
48 of the Provincial Court of Review.

49 **(g)** Vacancies on the Provincial Court of Review shall be filled by appointment by the president of the  
50 Province of persons qualified as provided in Canon IV.5.4(a).

- 1 (h) The Provincial Court of Review shall appoint a clerk who may be a member of the Court, who shall  
 2 be custodian of all records and files of the Provincial Court of Review and who shall provide administrative  
 3 services as needed for the functioning of the Court.  
 4 (i) The rules of procedure for appeals to the Provincial Court of Review are as provided in Canon IV.15;  
 5 however the Provincial Court of Review may adopt, alter or rescind supplemental rules of procedure not  
 6 inconsistent with the Constitution and Canons of this Church.

7  
 8 **CANON 6: Of Intake and Referral of Information Concerning Offenses and Impairments**

- 9  
 10 **Sec. 1** Each Diocese shall provide for and publicize methods and means of reporting information concerning  
 11 Offenses and Impairments.  
 12 **Sec. 2** Information concerning Offenses or Impairments may be submitted to the Intake Officer in any manner  
 13 and in any form.  
 14 **Sec. 3** Any Minister in Leadership other than the Intake Officer who receives information regarding an Offense  
 15 or Impairment shall promptly forward the information to the Intake Officer.  
 16 **Sec. 4** Upon receipt of such information, the Intake Officer shall incorporate the information into a written  
 17 intake report, including as much specificity as possible. The Intake Officer shall provide copies of the intake  
 18 report to the other members of the Reference Panel.  
 19 **Sec. 5** If the Intake Officer determines that the information, if true, would not constitute an Offense or  
 20 Impairment, the Intake Officer shall dismiss the matter. The Complainant may appeal, in writing, the decision  
 21 of dismissal to the president of the Discipline and Fitness Board. The Intake Officer shall provide written  
 22 notice to the Complainant, the subject Minister and the Bishop of the decision of dismissal, the reason therefor,  
 23 and the Complainant's right to appeal the decision within thirty days of the date of the notice.  
 24 **Sec. 6** In the event of an appeal of a dismissal, the president of the Discipline and Fitness Board shall, within  
 25 thirty days of the receipt of the appeal, review the intake report and either affirm or overrule the dismissal.  
 26 The president shall promptly notify the Complainant, the subject Minister, the Intake Officer, and the Bishop  
 27 of the decision. If the decision is to overrule the dismissal, the president shall refer the intake report to the  
 28 Reference Panel.  
 29 **Sec. 7** If the Intake Officer determines that the information, if true, would constitute an Offense or Impairment,  
 30 the Intake Officer shall promptly forward the report to the Reference Panel appointed in the matter. The  
 31 president shall promptly select from the Discipline and Fitness Board, by lot or by other random means, a  
 32 Conference Panel and a Hearing Panel, and shall designate a president of each Panel. Each Panel shall consist  
 33 of not less than three persons and shall include both clergy and lay members. The president shall be ineligible  
 34 to serve on either Panel.  
 35 **Sec. 8** The Reference Panel shall meet as soon as possible after receiving the intake report to determine how  
 36 to refer the report. Referral options are (a) no action required other than appropriate pastoral response pursuant  
 37 to Canon IV.8; (b) conciliation pursuant to Canon IV.9; (c) investigation pursuant to Canon IV.10 or (d)  
 38 referral for possible agreement with the Bishop regarding terms of discipline pursuant to Canon IV.14. Referral  
 39 decisions shall require the approval of a majority of the Reference Panel.  
 40 **Sec. 9** If the determination of the Reference Panel is to take no action other than an appropriate pastoral  
 41 response, the Panel shall notify the Complainant and the subject Minister of the determination and the basis  
 42 for the determination to take no action other than an appropriate pastoral response. If the referral is to  
 43 conciliation, the provisions of Canon IV.9 shall apply. If the referral is to investigation, the provisions of  
 44 Canon IV.10 shall apply.  
 45 **Sec. 10** In the event of any appeal to the Bishop as provided in Canon I.17.6 by any member of this Church  
 46 who has been refused any Sacrament of the Church or who has been repelled from the Holy Communion  
 47 under the rubrics or who has been informed of an intention to refuse or repel him or her from the Holy  
 48 Communion under the rubrics, the Bishop shall promptly notify the Intake Officer of such appeal and the  
 49 matter shall then proceed as a case of discipline in accordance with this Title. In such case, the Member of  
 50 the Clergy who so refused, repelled or informed shall be designated as the Complainant and the member of

1 the Church shall be designated as the Respondent; provided, however, that the Bishop shall have discretion  
2 to restore the member of the Church to the Holy Communion of the Bishop's own accord at any time prior  
3 to the referral of the matter as provided in Canon IV.11.8, in which event the proceedings under this Title  
4 shall be terminated.

5 **Sec. 11** All communications and deliberations during the intake and referral stages shall be confidential except  
6 as the Bishop deems to be pastorally appropriate or as required by law.

7

## 8 **CANON 7: Of Pastoral Direction, Restricted Ministry and Administrative Leave**

9

10 **Sec. 1** At any time the Bishop may issue a Pastoral Direction to a Minister in Leadership who is, in the case  
11 of a Member of the Clergy, canonically resident, actually resident, or licensed in the Diocese, or in the case of  
12 any other Minister in Leadership, a member of the Diocese.

13 **Sec. 2** A Pastoral Direction must **(a)** be made in writing; **(b)** set forth clearly the reasons for the Pastoral  
14 Direction; **(c)** set forth clearly what is required of the Minister in Leadership; **(d)** be issued in the Bishop's  
15 capacity as the pastor, teacher and overseer of the Minister in Leadership; **(e)** be neither capricious nor arbitrary  
16 in nature nor in any way contrary to the Constitution and Canons of the Church, both national and diocesan;  
17 and **(f)** be directed to some matter which concerns the Doctrine, Discipline of this Church or Worship of this  
18 Church or the manner of life and behavior of the Minister in Leadership concerned; and **(g)** be promptly  
19 served upon the Minister in Leadership.

20 **Sec. 3** If at any time the Bishop determines that a Minister in Leadership may have committed any Offense  
21 or may have Impairment, or that the good order, welfare or safety of the Church or any Community may be  
22 threatened, the Bishop may, without prior notice or hearing, **(a)** place restrictions upon the exercise of the  
23 Ministry of such Minister in Leadership or **(b)** place such Minister in Leadership on Administrative Leave.

24 **Sec. 4** Any restriction on Ministry imposed pursuant to Canon IV.7.3(a) must **(a)** be made in writing; **(b)** set  
25 forth clearly the reasons for imposition of the restriction; **(c)** set forth clearly what limitations are placed upon  
26 the exercise of the Ministry of the Minister in Leadership and the duration thereof; **(d)** be neither capricious  
27 nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, both national  
28 and diocesan; **(e)** be promptly served upon the Minister in Leadership; and **(f)** advise the Minister in Leadership  
29 of his or her right to be heard in the matter of the restriction as provided in this Canon. A copy of such writing  
30 shall be promptly provided to the Church Attorney.

31 **Sec. 5** Any placement of a Minister in Leadership on Administrative Leave pursuant to Canon IV.7.3(b) must  
32 **(a)** be made in writing; **(b)** set forth clearly the reasons for placement of the Minister in Leadership on  
33 Administrative Leave; **(c)** set forth the conditions and duration of the Administrative Leave; **(d)** be neither  
34 capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, both  
35 national and diocesan; **(e)** be promptly served upon the Minister in Leadership; and **(f)** advise the Minister in  
36 Leadership of his or her right to be heard in the matter of the Administrative Leave as provided in this Canon.  
37 A copy of such writing shall be promptly provided to the Church Attorney.

38 **Sec. 6** The duration of restriction on Ministry or Administrative Leave may be for a stated period or to continue  
39 until the occurrence of a specified event or the satisfaction of a specified condition.

40 **Sec. 7** Pastoral Directions, restrictions on Ministry, and Administrative Leaves may be issued and imposed in  
41 any chronological order and may be issued and imposed concurrently.

42 **Sec. 8** Any Pastoral Direction, restriction on Ministry, or Administrative Leave under this Canon shall be  
43 effective upon delivery of the writing setting it forth to the subject Member of the Clergy or Minister in  
44 Leadership or by communication to the subject Member of the Clergy or Minister in Leadership of the contents  
45 of such writing. If delivery of such writing is refused, the Pastoral Direction, restrictions on Ministry, or  
46 Administrative Leave, as the case may be, shall be binding upon such refusal.

47 **Sec. 9** If imposition of restriction on Ministry or placement on Administrative Leave occurs prior to the receipt  
48 of information by the Intake Officer, as provided in Canon IV.6, then the Bishop may forward a copy of the  
49 writing setting forth the restriction or Administrative Leave to the Intake Officer, who shall receive such  
50 information as a report of an Offense or Impairment and proceed as provided in Canon IV.6.

1 **Sec. 10** The Bishop may disclose such information concerning any Pastoral Direction, restriction on Ministry,  
 2 or Administrative Leave as the Bishop deems pastorally appropriate or as necessary to seek or obtain diocesan  
 3 authority for resolution of the matter or any part thereof.

4 **Sec. 11** Every imposition of restriction on Ministry and placement on Administrative Leave shall be subject  
 5 to review upon the request of the Minister in Leadership at any time in the duration thereof. A request for  
 6 review must be in writing and addressed to the president of the Discipline and Fitness for Ministry Board and  
 7 the Church Attorney. A Minister in Leadership who requests review shall become a Respondent under this  
 8 Title. Reviews shall be conducted within fifteen days of the delivery of the request for review to the president  
 9 of the Discipline and Fitness for Ministry Board, unless extended by consent of the Respondent.

10 **Sec. 12** If a request for review of restriction on Ministry or Administrative Leave is made prior to referral to  
 11 the Conference Panel, then the review shall be conducted by the Conference Panel. If a request for review of  
 12 restriction on Ministry or Administrative Leave is made subsequent to referral to the Conference Panel but  
 13 prior to referral to the Hearing Panel, the review shall be conducted by the Conference Panel. If a request for  
 14 review of restriction on Ministry or Administrative Leave is made subsequent to referral to the Hearing Panel,  
 15 the review shall be conducted by the Hearing Panel. The question before a Panel reviewing a restriction on  
 16 Ministry or Administrative Leave is whether, at the time of the review and based upon information then  
 17 available to the Panel, the restrictions on Ministry or Administrative Leave and the terms and conditions  
 18 thereof are warranted. The review may be conducted either personally or telephonically. The Intake Officer,  
 19 the Respondent or the Respondent's Advisor or both, the Bishop, the Chancellor and the Church Attorney  
 20 shall each be afforded the opportunity to be present, either personally or telephonically, at the review, and any  
 21 such person present shall be heard by the Panel if such person desires to be heard. The Panel may hear from  
 22 other persons at the Panel's discretion.

23 **Sec. 13** After conducting the review and hearing from such persons designated in Canon IV.7.11 as desire to  
 24 be heard, the Panel shall confer privately and make a determination to **(a)** dissolve the restriction on Ministry  
 25 or Administrative Leave; **(b)** affirm the restriction on Ministry or Administrative Leave and the terms and  
 26 conditions thereof; or **(c)** affirm the restriction on Ministry or Administrative Leave but with modification of  
 27 the terms and conditions thereof. The Panel's determination shall be in writing and shall be delivered to the  
 28 Respondent, the Church Attorney, the Bishop and the Intake Officer, and shall be binding in the same manner  
 29 as provided in Canon IV.7.8. In the event of the dissolution of the restriction on Ministry or Administrative  
 30 Leave, the Bishop may give notice thereof to such persons and Communities having notice of the restriction  
 31 on Ministry or Administrative Leave as the Bishop deems appropriate.

32 **Sec. 14** Any Covenant or Order resulting from Canons IV.11 or IV.12, unless otherwise specified, shall  
 33 supersede any restriction on Ministry or Administrative Leave then in effect.

34  
 35 **CANON 8: Of Pastoral Response**

36  
 37 **Sec. 1** The Bishop shall provide for appropriate pastoral response whenever any report is made to the Intake  
 38 Officer. Such pastoral response shall embody respect, care, and concern for affected persons and Communities.  
 39 The response shall be designed so as to promote healing, repentance, forgiveness, restitution, justice, amendment  
 40 of life and reconciliation among all involved or affected.

41 **Sec. 2** In each pastoral response the Bishop shall consider offering pastoral care to all those affected by the  
 42 Offense or Impairment or allegations thereof. Pastoral care shall be considered for the Complainant, the  
 43 Complainant's family, the Respondent, the Respondent's family, Injured Persons, Injured Persons( families,  
 44 any Community, Ministers in Leadership, witnesses, and the Discipline and Fitness for Ministry Board.

45 **Sec. 3** The exact nature of the pastoral care offered shall be determined for each case and may include  
 46 counseling, referral for spiritual direction and referral for consultation.

47 **Sec. 4** In every case, and notwithstanding any other provision of this Title to the contrary, the Bishop may  
 48 disclose such information concerning any Offense or Impairment or allegations thereof or concerning any  
 49 Covenant or Order as the Bishop deems pastorally appropriate.

1 **Sec. 5** The Bishop shall give consideration to the respective privacy interests and pastoral needs of all affected  
 2 persons.

3 **Sec. 6** The Bishop may designate a person to be responsible for the implementation of the pastoral response.  
 4 Such person may be the Intake Officer. The duties of such person may include coordination of pastoral care  
 5 and coordination of communications between the Bishop and Advisors.

6  
 7 **CANON 9: Of Conciliation**

8  
 9 **Sec. 1** Conciliation shall seek a resolution which promotes healing, repentance, forgiveness, restitution, justice,  
 10 amendment of life and reconciliation among the Complainant, Respondent, affected Community, other persons  
 11 and the Church.

12 **Sec. 2** Where a matter is referred for conciliation, the Bishop shall appoint a Conciliator to assist the  
 13 Complainant, Respondent, other affected persons and the Church in reconciling. The Bishop or a representative  
 14 appointed by the Bishop may participate in the conciliation.

15 **Sec. 3** If the conciliation is successful, a Covenant will be prepared as provided in Canon IV.13. If conciliation  
 16 cannot be achieved within a reasonable time, the Conciliator will report such to the Bishop, and the matter  
 17 will be referred back to the Reference Panel.

18 **Sec. 4** A Conciliator shall be a person trained in dispute resolution techniques and without conflict of interest  
 19 in the matter. All communications between the Complainant and the Conciliator, the Respondent and the  
 20 Conciliator, and other participants in the conciliation and the Conciliator shall be confidential except as the  
 21 Conciliator may have the permission of the respective person to disclose the information to the other  
 22 participants in the conciliation in order to promote efforts towards conciliation.

23  
 24 **CANON 10: Of Investigations**

25  
 26 **Sec. 1** In each Diocese there shall be one or more Investigators.

27 **Sec. 2** Upon referral of an intake report, the Investigator shall investigate all facts pertinent to the factual  
 28 claims of the intake report. The Investigator shall use appropriate investigative means, with due consideration  
 29 to pastoral sensitivities, and shall complete the investigation as expeditiously as possible.

30 **Sec. 3** The Investigator shall present the findings of the investigation in writing to the Reference Panel. The  
 31 Reference Panel may meet with the Investigator and shall consider the report to determine whether to **(a)**  
 32 take no action other than an appropriate pastoral responses pursuant to Canon IV.8; **(b)** refer the matter to  
 33 the Bishop for consideration of proceedings under Canon IV.14; **(c)** refer the matter to conciliation pursuant  
 34 to Canon IV.9; **(d)** require further investigation; or **(e)** refer the matter to the Conference Panel pursuant to  
 35 Canon IV.11. The determination shall be approved by a majority vote of the Reference Panel.

36 **Sec. 4** If the determination is to refer for further investigation, the Investigator shall make such further  
 37 investigation as the Reference Panel directs and shall submit a supplemental report of findings to the Reference  
 38 Panel. The Reference Panel shall then reconvene and proceed as provided in Canon IV.7.3.

39 **Sec. 5** All investigations shall be confidential, and all persons contacted by the Investigator shall be advised  
 40 of the confidential nature of the investigation.

41  
 42 **CANON 11: Of Conference Panels**

43  
 44 **Sec. 1** Upon referral of a matter to a Conference Panel, the president of the Discipline and Fitness for Ministry  
 45 Board shall forward to the Church Attorney the intake report, all of the Investigator(s) reports, and any other  
 46 writings or other file materials created or collected during the intake, investigative or referral process. From  
 47 this material the Church Attorney shall prepare a written statement, describing each alleged Offense or  
 48 Impairment separately, with reasonable particularity sufficient to apprise the Respondent of the acts, omissions  
 49 or conditions which are the subject of the proceedings. The Church Attorney shall then forward the materials

1 received from the president of the Discipline and Fitness for Ministry Board, together with the written statement,  
2 to the Conference Panel.

3 **Sec. 2** The Conference Panel shall review the materials provided to determine who, in addition to those listed  
4 in Canon IV.11.3, should be invited to participate in the proceeding before the Conference Panel in order to  
5 promote the purposes of this Title. Such may include, for example, the Investigator, family members,  
6 representatives of the affected Community, or other affected persons.

7 **Sec. 3** The Conference Panel shall issue a notice to the Respondent, the Respondent's Advisor, the Complainant,  
8 the Complainant's Advisor, the Investigator, and such other persons, if any, as the Conference Panel in its  
9 discretion may determine. The notice shall describe the nature and purpose of the proceeding, contain a copy  
10 of the written statement prepared by the Church Attorney, shall disclose the names of all persons to whom  
11 the notice is sent, and shall establish a date, time and place at which the Respondent is to appear before the  
12 Conference Panel.

13 **Sec. 4** The Respondent shall attend the conference.

14 **Sec. 5** The Church Attorney shall attend the conference, shall represent the Church and shall be heard by the  
15 Conference Panel.

16 **Sec. 6** The Complainant may attend the conference but may not be required to do so. The Complainant's  
17 Advisor may attend the conference regardless of whether the Complainant attends.

18 **Sec. 7** The proceedings of the Conference Panel shall be informal and conversational. The Conference Panel  
19 shall describe the alleged Offense or Impairment to the Respondent. The Conference Panel shall hear from  
20 the Complainant or the Complainant's Advisor or both, if either or both are present, and from the Respondent  
21 or the Respondent's Advisor or both. At its discretion, the Conference Panel may hear from the Investigator  
22 or any other persons present. At its discretion, the Conference Panel may confer with any participants outside  
23 the presence of the other participants.

24 **Sec. 8** No witnesses shall be called to testify at the proceedings before the Conference Panel. No record of  
25 the proceedings of the Conference Panel shall be made. The conference shall be closed to all except the  
26 members of the Conference Panel, and invited participants. Proceedings before the Conference Panel shall  
27 be confidential except as may be provided in an Order or Covenant or as provided elsewhere in this Title.

28 **Sec. 9** A Covenant may be entered into at a proceeding before the Conference Panel. If a Covenant is not  
29 entered into, the Conference Panel shall confer privately to reach a determination of the matter, which may  
30 include (a) dismissal of the matter; (b) referral for conciliation; (c) referral to the Hearing Panel; or (d) issuance  
31 of an Order.

32 **Sec. 10** If the determination is to dismiss the matter, the Conference Panel shall issue an Order which shall  
33 include the reasons for dismissal and which may contain findings exonerating the Respondent. A copy of the  
34 Order shall be provided to the Bishop, the Respondent, the Respondent's Advisor, the Complainant, the  
35 Complainant's Advisor, and the Church Attorney.

36 **Sec. 11** If the resolution is the entry of a Covenant or the issuance of an Order other than an Order of dismissal,  
37 the provisions of Canon IV.13 shall apply.

38 **Sec. 12** The Respondent or the Church Attorney may refuse an Order issued by the Conference Panel by  
39 giving written notice of the refusal to the president of the Conference Panel within fifteen days following the  
40 effective date of the Order as defined in Canon IV.13.10. Upon receipt of the notice of refusal, the president  
41 of the Conference Panel shall notify the president of the Discipline and Fitness Board of the refusal.

42

## 43 **CANON 12: Of Hearing Panels**

44

45 **Sec. 1** If a matter is referred to the Hearing Panel, the president of the Conference Panel shall promptly notify  
46 the president of the Discipline and Fitness Board of the referral.

47 **Sec. 2** Upon receipt of a referral for Hearing Panel proceedings, the Church Attorney shall review all information  
48 acquired as of the time of such referral and, if necessary, shall revise or update the written statement of the  
49 Offense or Impairment and shall provide the same to the Hearing Panel. The Hearing Panel shall issue a notice  
50 to the Respondent, to the Respondent's Advisor, and to the Church Attorney.

1 (a) The notice shall describe the nature and purpose of the proceeding, contain a copy of the written  
2 statement prepared by the Church Attorney, disclose the names of all persons to whom the notice is sent,  
3 advise the Respondent that a written response to the notice must be filed by the Respondent with the  
4 Hearing Panel within thirty days of the mailing date of the notice, and advise the Respondent that failure  
5 to attend or participate in a scheduled or noticed hearing may result in a finding of default.

6 (b) A copy of the notice shall be sent to the Complainant and to the Complainant's Advisor.

7 (c) Unless additional time is approved by the Hearing Panel, the Respondent shall file with the Hearing  
8 Panel a written response signed by the Respondent within thirty days of the mailing date of the notice.  
9 The president of the Hearing Panel shall forward a copy of the response to the Church Attorney.

10 **Sec. 3** In all proceedings before the Hearing Panel, the Church Attorney shall appear on behalf of the Diocese,  
11 which shall then be considered the party on one side and the Respondent the party on the other. Each  
12 Complainant shall be entitled to be present throughout and observe the Hearing and each may be accompanied  
13 by another person of his or her own choosing in addition to his or her Advisor.

14 **Sec. 4** All proceedings before the Hearing Panel, except its private deliberations, shall be public, provided,  
15 however, that the Hearing Panel may close any part of the proceedings at its discretion to protect the privacy  
16 of any person. A record of the hearing shall be made by such means as to enable the creation of a written  
17 transcript of the hearing.

18 **Sec. 5** The Church Attorney and the Respondent shall each be afforded reasonable time and opportunity to  
19 prepare evidence for the hearing as follows:

20 (a) Within thirty days after the filing of the response by the Respondent, the Church Attorney and the  
21 Respondent's counsel shall meet and confer regarding the nature and basis of the allegations against the  
22 Respondent and the defenses thereto and to make or arrange for initial disclosures as described in Canon  
23 IV.12.5(b), and to develop a proposed plan of discovery forms and schedule for approval by the Hearing  
24 Panel. A report of the proposed plan shall be filed with the president of the Hearing Panel within fifteen  
25 days after the conference.

26 (b) Within fifteen days after the conference described in Canon IV.12.5(a), the Church Attorney and the  
27 Respondent's counsel shall each provide to the other initial disclosure of (1) the name and, if known, the  
28 address and telephone number of each individual likely to have direct knowledge of information which  
29 may be used to support the allegations against the Respondent or the defenses thereto; and (2) a copy of,  
30 or a description by category and location of, all documents and tangible things that may be used to support  
31 the allegations against the Respondent or the defenses thereto, except as such disclosure would involve  
32 Privileged Communications.

33 (c) If the discovery plan has been mutually agreed upon by the Church Attorney and counsel for the  
34 Respondent, the president of the Hearing Panel may approve the plan and incorporate it in a discovery  
35 order and scheduling order governing all discovery procedures and establishing a date for hearing of the  
36 matter. If the Church Attorney and Respondent's counsel do not agree on all elements of the discovery  
37 plan, the president of the Hearing Panel shall allow each to be heard with respect to the elements in dispute,  
38 make a determination of appropriate discovery procedures and issue a discovery order and scheduling  
39 order within thirty days of the receipt of the discovery planning report.

40 (d) Discovery procedures may include oral or written deposition testimony of any person having knowledge  
41 pertaining to the Offense or Impairment or any defenses thereto, requests for production of documents  
42 or tangible objects, and requests for admissions of fact.

43 (e) In addition to the disclosures required by this section and the discovery obtained pursuant to the  
44 discovery plan, the Church Attorney and Respondent's counsel shall each provide to the other and to the  
45 Hearing Panel at least thirty days before the hearing final pre-hearing disclosures including (1) the name  
46 of each witness expected to be called to testify at the hearing, (2) identification of each document or other  
47 tangible object expected to be used as an exhibit in the hearing, and (3) requests, if any, to have all or  
48 portions of the hearing closed to the public.

49 (f) Notwithstanding any provision of this section, in approving or determining the discovery plan, the  
50 president of the Hearing Panel shall take reasonable steps to assure that the discovery process will not

1 unduly burden any person from whom information is sought or unduly adversely affect any pastoral  
 2 response being offered to any such person.

3 **Sec. 6** In all proceedings of the Hearing Panel the testimony of witnesses shall be taken orally and personally  
 4 or by such other means as provided by order of the Hearing Panel. All testimony shall be given under oath  
 5 or solemn affirmation and be subject to cross-examination. The proceedings shall be conducted as follows:

6 (a) The president shall regulate the course of the hearing so as to promote full disclosure of relevant facts.

7 (b) The president:

8 (1) may exclude evidence that is irrelevant, immaterial or unduly repetitious;

9 (2) shall exclude privileged evidence;

10 (3) may receive documentary evidence in the form of a copy or excerpt if the copy or excerpt contains  
 11 all pertinent portions of the original document;

12 (4) may take official notice of any facts that could be judicially noticed, including records of other  
 13 proceedings and of technical or scientific facts within the Hearing Panel(s) specialized knowledge;

14 (5) may not exclude evidence solely because it is hearsay;

15 (6) shall afford to the Church Attorney and to the Respondent reasonable opportunity to present  
 16 evidence, argue and respond to argument, conduct cross-examination and submit rebuttal evidence;

17 and

18 (7) may, at the discretion of the Hearing Panel, give persons other than the Church Attorney and the  
 19 Respondent opportunity to present oral or written statements at the hearing.

20 (c) Nothing in this section shall preclude the exercise of discretion by the president in taking measures  
 21 appropriate to preserve the integrity of the hearing.

22 **Sec. 7** Following the conclusion of the hearing, the Hearing Panel shall confer privately to reach a determination  
 23 of the matter by (a) dismissal of the matter or (b) issuance of an Order.

24 **Sec. 8** If the determination is to dismiss the matter, the Hearing Panel shall issue an Order which shall include  
 25 the reasons for dismissal and which may contain findings exonerating the Respondent. A copy of the Order  
 26 shall be provided to the Bishop, the Respondent, the Respondent's Advisor, the Complainant, the Complainant's  
 27 Advisor, and the Church Attorney.

28 **Sec. 9** If the resolution is the issuance of an Order other than an Order of dismissal, the provisions of Canon  
 29 IV.13 shall apply.

30

31 **CANON 13: Of Covenants and Orders**

32

33 **Sec. 1** A Covenant may (a) provide any terms which promote healing, repentance, forgiveness, restitution,  
 34 justice, amendment of life and reconciliation among the Complainant, Respondent, affected Community and  
 35 other persons; (b) place restrictions on the Respondent(s) exercise of Ministry, (c) place the Respondent on  
 36 probation; (d) recommend to the Bishop that the Respondent, if a Member of the Clergy, be suspended or  
 37 deposed from Ministry; (e) remove the Respondent, if a lay person, from Ministry; (f) limit the involvement,  
 38 attendance or participation of the Respondent in the Community; or (g) any combination of the foregoing.

39 A Covenant may be conditioned on the Bishop imposing any recommended suspension, deposition or  
 40 conditions for restoration to Ministry for a Member of the Clergy. A Covenant providing for suspension of  
 41 a Member of the Clergy from Ministry shall specify on what terms or conditions and at what time the suspension  
 42 shall cease. A Covenant providing for removal of a lay person from Ministry may include conditions for  
 43 reinstatement. Any Covenant providing for limitation upon the involvement, attendance or participation of  
 44 the Respondent in the Community shall also provide conditions for restoration.

45 **Sec. 2** If a Covenant results from a Conciliation, the Covenant shall be signed by the Complainant, the  
 46 Respondent and the Conciliator, provided that the Conciliator shall sign last.

47 **Sec. 3** If a Covenant results from proceedings before a Conference Panel or a Hearing Panel, the Complainant  
 48 and the Complainant(s) Advisor shall have first been afforded an opportunity to be heard by the Panel regarding  
 49 the proposed terms of the Covenant. The Covenant shall be signed by the Respondent, the Church Attorney  
 50 and the president of the Panel, provided that the president shall sign last.

1 **Sec. 4** A copy of the Covenant shall be sent to the Complainant, the Complainant's Advisor, the Respondent,  
2 the Respondent's Advisor, the Church Attorney, and the Bishop by the Conciliator or the president of the  
3 Conference Panel or Hearing Panel (whichever the matter was before when the Covenant was reached) on  
4 the date that the Conciliator or president of the Panel signs the Covenant.

5 **Sec. 5** If a Covenant recommends that the Respondent, if a Member of the Clergy, be suspended or deposed  
6 from Ministry, the Bishop shall have fifteen days from the date on which the Covenant is sent to the Bishop  
7 in which to advise in writing the Respondent, the Respondent's Advisor, the Complainant, the Complainant's  
8 Advisor, the Church Attorney, and the Conciliator or the president of the Conference Panel or Hearing Panel  
9 whether the Bishop will pronounce the Sentence as recommended. The Bishop shall advise that he or she will  
10 **(a)** pronounce the Sentence as recommended or **(b)** pronounce a lesser Sentence than that recommended.  
11 The Bishop shall pronounce Sentence not sooner than thirty days following the date on which the Covenant  
12 is sent to the Bishop and not later than sixty days following such date. The Bishop's pronouncement of a lesser  
13 Sentence than that recommended shall not affect the validity or enforceability of the remainder of the Covenant.

14 **Sec. 6** An Order issued by a Conference Panel or Hearing Panel may **(a)** provide any terms which promote  
15 healing, repentance, forgiveness, restitution, justice, amendment of life and reconciliation among the  
16 Complainant, Respondent, affected Community and other persons; **(b)** place restrictions on the Respondent(s)  
17 exercise of Ministry, **(c)** place the Respondent on probation; **(d)** recommend to the Bishop that the Respondent,  
18 if a Member of the Clergy, be suspended or deposed from Ministry; **(e)** temporarily or permanently remove  
19 the Respondent, if a lay person, from any Ministry; **(f)** limit the involvement, attendance or participation of  
20 the Respondent in the Community; or **(g)** any combination of the foregoing. An Order providing for suspension  
21 of a Member of the Clergy from Ministry shall specify on what terms or conditions and at what time the  
22 suspension shall cease. An Order providing for removal of a lay person from Ministry may include conditions  
23 for reinstatement. Any Order providing for limitation upon the involvement, attendance or participation of  
24 the Respondent in the Community shall also provide conditions for restoration.

25 **Sec. 7** Prior to the issuance of an Order by a Conference Panel or a Hearing Panel, the issuing Panel shall  
26 afford the Bishop and the Complainant each with an opportunity to be heard on the proposed terms of the  
27 Order.

28 **Sec. 8** If an Order recommends that the Respondent, if a Member of the Clergy, be suspended or deposed  
29 from Ministry, the Bishop shall have fifteen days from the date of the issuance of the Order in which to advise  
30 in writing the Respondent, the Respondent's Advisor, the Complainant, the Complainant's Advisor, the Church  
31 Attorney, and the president of the Conference Panel or Hearing Panel (whichever Panel issued the Order)  
32 whether the Bishop will pronounce the Sentence as recommended. The Bishop shall advise that he or she will  
33 **(a)** pronounce the Sentence as recommended or **(b)** pronounce a lesser Sentence than that recommended.  
34 The Bishop shall pronounce Sentence not sooner than thirty days following the issuance of the Order and  
35 not later than sixty days following the issuance of the Order. Notwithstanding anything in this section to the  
36 contrary, no Sentence shall be pronounced while an appeal of the matter is pending. However, the Bishop  
37 may, while an appeal is pending, place restrictions upon the exercise of the Respondent's Ministry, or place  
38 the Respondent on Administrative Leave, or continue any such restriction or Administrative Leave as was in  
39 effect at the time of the issuance of the Order. The Bishop's pronouncement of a lesser Sentence than that  
40 recommended in an Order shall not affect the validity or enforceability of the remainder of the Order.

41 **Sec. 9** A Covenant or Order shall include, in addition to such terms and provisions as are consistent with  
42 Canons IV.13.1 and IV.13.6, **(a)** the name of the Respondent, **(b)** a reference to the Canon(s), section(s) and  
43 subsection(s) specifying the Offense or Impairment and **(c)** general information regarding the Offense or  
44 Impairment sufficient to afford protection from proceedings which are barred under Canon IV.19.13.

45 **Sec. 10** A Covenant is effective when it is signed by the Conciliator or the president of the Panel, except that  
46 if a Covenant recommends that the Respondent, if a Member of the Clergy, be suspended or deposed from  
47 Ministry, that part of the Covenant shall be effective fifteen days following the date on which the Covenant  
48 is signed by the Conciliator or the president of the Panel. An Order is effective when it is issued, except that  
49 if an Order recommends that the Respondent, if a Member of the Clergy, be suspended or deposed from  
50 Ministry, that part of the Order shall be effective fifteen days following the date on which the Order is issued.

1 **Sec. 11** If the Order is issued by a Conference Panel or by the Bishop in a matter which is before the Conference  
 2 Panel, the Respondent may refuse the Order in the same manner as provided in Canon IV.11.12 and the  
 3 matter shall be referred to a Hearing Panel for hearing as provided in Canon IV.12.

4 **Sec. 12** Notice of Covenants and Orders which shall have become effective shall be given without delay as  
 5 follows:

6 (a) In the case of any Covenant or Order pertaining to a Member of the Clergy, the Bishop shall give  
 7 notice of the Covenant or Order to every Member of the Clergy in the Diocese, each Vestry in the Diocese,  
 8 the Secretary of Convention, and the Standing Committee of the Diocese, which shall be added to the  
 9 official records of the Diocese; to the Presiding Bishop, to all other Bishops of this Church, and where  
 10 there is no Bishop, to the Ecclesiastical Authority of each Diocese of this Church; to the Recorder of  
 11 ordinations; to the Church Deployment Office; and to the Secretary of the House of Bishops and the  
 12 Secretary of the House of Deputies.

13 (b) In the case of any Covenant or Order pertaining to a Bishop, the Presiding Bishop shall give notice  
 14 of the Covenant or Order to the Ecclesiastical Authority of every Diocese of this Church, to the Recorder  
 15 of ordinations, to the Church Deployment Office, and to the Secretary of the House of Bishops, and to  
 16 all Archbishops and Metropolitans, and to all Presiding Bishops of Churches in communion with this  
 17 Church.

18 (c) In the case of any Covenant or Order pertaining to a Minister in Leadership other than a Member of  
 19 the Clergy which restricts the Ministry of such Minister in Leadership, the Bishop shall give notice of the  
 20 Covenant or Order to such persons and entities as are specified in the Covenant or Order.

21 (d) All notices given pursuant to this Canon shall reference the Canon(s), section(s) and subsection(s)  
 22 specifying the Offense or Impairment which is the subject of the Covenant or Order.

23 (e) Similar notice shall be given whenever there is any modification or remission of any Order for which  
 24 notice has previously been given pursuant to this Canon.

25  
 26 **CANON 14: Of Agreements Between Bishops and Respondents for Discipline**

27  
 28 **Sec. 1** At any time before an Order becomes effective, the Respondent or any Minister in Leadership who  
 29 has not yet become a Respondent but who is alleged to have committed an Offense or has Impairment may  
 30 propose terms of discipline to the Bishop, or the Bishop may propose terms of discipline to the Respondent  
 31 or such Minister in Leadership. If the Respondent or such Minister in Leadership and the Bishop reach  
 32 agreement regarding terms of discipline, such terms shall be set forth in a proposed Order. A Minister in  
 33 Leadership becomes a Respondent by reaching agreement with the Bishop regarding terms of discipline.

34 **Sec. 2** No such proposed Order shall be implemented or shall become effective until it has been approved  
 35 by the Discipline and Fitness for Ministry Board. The process of approval or disapproval of a proposed Order  
 36 shall commence with the Bishop's forwarding the proposed Order to the appropriate Panel of the Board,  
 37 determined as follows:

38 (a) If the matter which is the subject of the proposed Order has not previously been submitted to the  
 39 intake process or if it is pending before the Reference Panel or the Conference Panel, then the proposed  
 40 Order shall be submitted to the Conference Panel.

41 (b) If the matter which is the subject of the proposed Order is pending before the Hearing Panel or the  
 42 Provincial Court of Review, then the proposed Order shall be submitted to the Hearing Panel.

43 **Sec. 3** The Panel to which the proposed Order is submitted shall determine whether to approve or disapprove  
 44 the proposed Order. Regardless of which Panel makes the determination, the means by which the determination  
 45 shall be made shall be consistent with the procedure provided for Conference Panels under Canon IV.11. In  
 46 addition to those persons whose attendance is required or permitted under Canon IV.11.4, 5 and 6, the Bishop  
 47 shall attend the conference, and the Respondent's Advisor and the Chancellor of the diocese may attend the  
 48 conference.

49 **Sec. 4** The Panel shall approve the proposed Order if the Panel finds that (a) the Respondent is aware of the  
 50 discipline to be imposed and the effect thereof; (b) the Respondent has had adequate opportunity to consult

1 and seek advice, or has in fact consulted and received advice, from counsel of the Respondent's choosing; and  
2 (c) the proposed Order adequately promotes healing, repentance, forgiveness, restitution, justice, amendment  
3 of life and reconciliation among the Complainant, Respondent, affected Community and other persons and  
4 is otherwise an appropriate resolution of the matter. If the Panel finds that any of the foregoing considerations  
5 are not satisfied, the Panel shall disapprove the proposed Order but may make recommendations to the Bishop  
6 and the Respondent regarding correction of any deficiencies found. Any revised proposed Order reached  
7 between the Bishop and the Respondent shall be resubmitted to the Panel for approval or disapproval.

8 **Sec. 5** Notwithstanding anything in this section to the contrary, if the proposed Order is submitted to the  
9 Conference Panel and the matter which is the subject thereof has not been investigated or, in the opinion of  
10 the Conference Panel, requires further investigation, the Conference Panel may cause an investigation to be  
11 made pursuant to Canon IV.10 before making its determination whether to approve the proposed Order.

12 **Sec. 6** A proposed Order which has been approved by the Panel shall be signed by the Bishop, the Respondent  
13 and the president of the Panel, whereupon it shall become an effective Order which shall be implemented as  
14 if it were issued by a Hearing Panel and approved by the Bishop, provided, however, that the Respondent  
15 shall have no right to appeal the Order or the imposition of any discipline thereunder.

16

## 17 **CANON 15: Of Review**

18

19 **Sec. 1** In the event that proceedings before the Hearing Panel are unreasonably delayed or suspended, and  
20 are not resumed within sixty days following a written request for resumption of proceedings from the Church  
21 Attorney or the Respondent, the Church Attorney or the Respondent may file a written request with the  
22 Provincial Court of Review for an order directing the Hearing Panel to resume the proceedings. The Court  
23 of Review shall consider the request as follows:

24 (a) The person filing the request shall provide copies of the request to the presidents of the Hearing Panel  
25 and of the Discipline and Fitness for Ministry Board. The request shall include a statement of the status  
26 of the proceedings and the reason, if known, for the delay or suspension of proceedings, and a description  
27 of all actions taken by the person filing the request or by any other person to resolve any impediment to  
28 the proceedings or other cause for the delay.

29 (b) Within fifteen days of receipt of the copy of the request, the president of the Hearing Panel shall file  
30 a response to the request with the Provincial Court of Review, with a copy to the Church Attorney, the  
31 Respondent and the president of the Board.

32 (c) The Provincial Court of Review shall convene, either personally or telephonically, to consider the  
33 request and the response, if any, from the Hearing Panel. The Court shall then either issue an order directing  
34 resumption of the proceedings or an order declining to direct resumption with an explanation of the  
35 reasons therefor. The order issued by the Provincial Court of Review shall be binding upon the Hearing  
36 Panel.

37 (d) In the event a Hearing Panel, having been ordered to resume proceedings, either refuses to do so or  
38 is unable to do so, the Church Attorney or the Respondent may request that the Provincial Court of Review  
39 order the transfer of the proceedings to a Hearing Panel of another Diocese within the same Province,  
40 including an order to the Board of the originating Diocese to transmit the complete record of the  
41 proceedings to the successor Hearing Panel.

42 **Sec. 2** Within thirty days after issuance of an Order by a Hearing Panel, the Respondent or the Church Attorney  
43 may appeal to the Provincial Court of Review, by serving written notice of the appeal upon the Bishop of the  
44 diocese, with copies of the notice to the presidents of the Hearing Panel and the Province. The notice of  
45 appeal shall be signed by the Respondent's counsel or the Church Attorney, and shall include a copy of the  
46 Order from which the appeal is taken and shall state the grounds of the appeal.

47 **Sec. 3** Any Order from a Hearing Panel finding that a Respondent did not commit an Offense involving a  
48 question of the Doctrine, Faith or Worship of the Church may be appealed by the Bishop upon the written  
49 request of at least two Bishops of other Dioceses within the Province. Such an appeal shall be taken on the  
50 question of the Church's Doctrine, Faith and Worship only, and may not seek to reverse the finding of the

1 Hearing Panel of non-commission of other Offenses. An appeal under this section may be taken by service  
 2 of a notice of appeal by the Bishop upon the Respondent, the Church Attorney and the presidents of the  
 3 Hearing Panel and the Province within thirty days after the Order of the Hearing Panel is received by the  
 4 Bishop.

5 **Sec. 4** If an appeal is taken from a Hearing Panel of a diocese which is non-provincial, the appeal shall be  
 6 taken before the Provincial Court of Review geographically closest to that diocese.

7 **Sec. 5** An appeal shall be heard on the record of the Hearing Panel. The record on appeal may be corrected,  
 8 if defective, but no new evidence shall be taken by the Provincial Court of Review.

9 **Sec. 6** The standards for and conditions of appeal to the Provincial Court of Review shall be as follows:

10 (a) Where an Order is issued against a Respondent who fails to appear before the Hearing Panel or who  
 11 otherwise fails to participate in proceedings before the Hearing Panel, such Order shall be upheld unless  
 12 a review of the record on appeal shows the Hearing Panel made a clear error in issuing such Order. The  
 13 Provincial Court of Review shall review the facts and record in the light most favorable to the Respondent.

14 (b) In all other appeals, the Provincial Court of Review shall grant relief to the appealing party only if, on  
 15 the basis of the record on appeal, it determines that the party seeking review has been substantially prejudiced  
 16 by any of the following:

- 17 (1) The action taken below violates the Constitution and Canons of this Church or the Diocese;
- 18 (2) The Hearing Panel has exceeded the jurisdiction conferred by this Title;
- 19 (3) The Hearing Panel has not decided all of the issues requiring resolution;
- 20 (4) The Hearing Panel has erroneously interpreted or applied the canons;
- 21 (5) The Hearing Panel has engaged in procedural error or a decision-making process contrary to this  
 22 Title;
- 23 (6) Members of the Hearing Panel making the decision were subject to disqualification; or
- 24 (7) The factual determinations of the Hearing Panel are not supported by substantial evidence when  
 25 viewed in the whole light of the record on appeal.

26 **Sec. 7** It shall be the duty of the Hearing Panel to produce the record on appeal, consisting of a transcript of  
 27 the proceedings before the Hearing Panel together with documentary and tangible evidence received by the  
 28 Hearing Panel. The record shall be printed or otherwise reproduced as authorized by the president of the  
 29 Provincial Court of Review. Within thirty days after receiving the record on appeal from the Hearing Panel,  
 30 the party appealing shall serve two copies of the record of appeal, the notice of appeal and the appealing party(s)  
 31 brief, if any, upon the opposite party, and shall deliver five copies to the president of the Provincial Court of  
 32 Review. Within thirty days after receiving a copy of the record on appeal, the party opposing the appeal shall  
 33 serve the brief in opposition, if any, upon the appealing party, with five copies to the president of the Provincial  
 34 Court of Review. Any reply brief of the appealing party shall be served likewise within fifteen days following  
 35 service of the brief in opposition.

36 **Sec. 8** All members and alternates of the Provincial Court of Review serving for an appeal shall be present  
 37 for any oral proceedings of the appeal.

38 **Sec. 9** The Provincial Court of Review shall keep a record of all proceedings. The Provincial Court of Review  
 39 shall appoint a reporter who shall provide for the recording of the proceedings, and who shall serve at the  
 40 pleasure of the Provincial Court of Review.

41 **Sec. 10** At the hearing of the appeal, the Provincial Court of Review shall afford the Respondent and the  
 42 Church Attorney the opportunity to be heard. The Provincial Court of Review may regulate the number of  
 43 counsel to be heard.

44 **Sec. 11** No Order or determination of a Hearing Panel shall be overturned solely for technical or harmless  
 45 error.

46 **Sec. 12** If, after a notice of appeal has been filed, the appealing party fails to pursue the appeal as provided in  
 47 this Canon, the Provincial Court of Review may dismiss the appeal.

48 **Sec. 13** Following a hearing of the appeal and private deliberation, the Provincial Court of Review may (a)  
 49 dismiss the appeal; (b) reverse or affirm in whole or in part the Order of the Hearing Panel; or (c) grant a new  
 50 hearing before the Hearing Panel.

1 **Sec. 14** The concurrence of a majority of the Provincial Court of Review shall be required to decide an appeal.  
2 The Provincial Court of Review shall issue its decision in writing, signed by the members concurring therein,  
3 stating its decision and the reasons for the decision. The decision shall be attached to the record. If there is  
4 not a concurrence by a majority of the Provincial Court of Review, the Order of the Hearing Panel shall stand  
5 as affirmed except for any part of the Order for which there is concurrence.

6 **Sec. 15** Upon determination of the appeal, the president of the Provincial Court of Review shall give notice  
7 of the determination in writing to the appealing party, the party in opposition, and to the Bishop and Church  
8 Attorney. The appeal record shall be certified by the clerk of the Provincial Court of Review and the president,  
9 and shall be delivered to the Bishop along with a copy of the record of appeal from the Hearing Panel.

10

## 11 **CANON 16: Of Proceedings Pertaining to Impairment**

12

13 **Sec. 1** Information relating to a Minister in Leadership's physical, emotional, spiritual or mental condition  
14 which adversely affects the Minister in Leadership's ability to perform ministerial functions shall be investigated  
15 at the instigation of the Intake Officer or Bishop. The Intake Officer shall initiate an appropriate pastoral  
16 response and shall forward the information to the Reference Panel.

17 **Sec. 2** Impairment proceedings shall be conducted in the same manner as disciplinary proceedings, except  
18 that all of the proceedings shall be confidential. The Panel may take and direct whatever action it deems  
19 necessary and proper to determine whether the Minister in Leadership is so impaired, including the examination  
20 of the Minister in Leadership by qualified experts designated by the Panel. If, upon due consideration of the  
21 matter, the Panel concludes that the Minister in Leadership suffers from Impairment, the Panel shall recommend  
22 to the Bishop the issuance of an order transferring the Minister in Leadership to Impairment status for an  
23 indefinite period and until further order of the Bishop.

24 **Sec. 3** If it is alleged in the course of a disciplinary proceeding that a Minister in Leadership is unable to  
25 participate in the proceeding due to a physical, emotional, spiritual or mental condition, the Panel shall  
26 recommend to the Bishop that the Minister in Leadership be transferred to Impairment status pending a  
27 determination of the Impairment. If the Panel thereafter determines the claim of inability to defend is valid,  
28 the disciplinary proceeding shall be deferred and the Minister in Leadership retained on Impairment status  
29 until the Bishop on recommendation from the Panel subsequently considers a request to restore the Minister  
30 in Leadership to active status. If the request to restore to active status should be granted, the interrupted  
31 disciplinary proceedings may resume. If the Panel determines the claim of incapacity to defend is invalid, the  
32 disciplinary proceeding shall resume

33 **Sec. 4** No Minister in Leadership transferred to Impairment status may resume active status except by order  
34 of the Bishop. Any Minister in Leadership transferred to Impairment status shall be entitled to request the  
35 Discipline and Fitness Board for transfer to active status once a year, or at whatever shorter intervals the  
36 Discipline and Fitness Board may direct. Proceedings on a request for transfer to active status shall be conducted  
37 in the same manner as disciplinary proceedings, except that all of the proceedings shall be confidential. The  
38 Panel shall conduct an investigation and proceedings to determine whether the Impairment has been removed,  
39 including a direction for an examination of the Minister in Leadership by qualified experts designated by the  
40 Panel. In its discretion, the Panel may direct that the expense of the examination be paid by the Minister in  
41 Leadership. The Minister in Leadership making the request for reinstatement to active status shall be required  
42 to disclose the name of each health care provider, spiritual director, hospital or other institution by whom or  
43 in which the Minister in Leadership has been examined or treated related to the Impairment since the transfer  
44 to Impairment status. The Minister in Leadership shall provide to the Panel a written consent to each listed  
45 provider to divulge information and records relating to the Impairment if requested by the Panel or the Panel's  
46 appointed experts. The Panel shall recommend to the Bishop approval of the request for transfer to active  
47 status upon a showing by a preponderance of the evidence that the Impairment has been removed.

48 **Sec. 5** Determinations of Impairment under Canon IV.16 shall have applicability only to proceedings under  
49 this Title and shall not have applicability to issues of disability in any other context, including, but not limited

1 to, contexts involving disability insurance or disability benefits from the Church Pension Fund or any other  
2 provider of benefits.

3

#### 4 **CANON 17: Of Proceedings for Bishops**

5

6 **Sec. 1** Except as otherwise provided in this canon, the provisions of this Title shall apply to all matters in  
7 which a Member of the Clergy who is subject to proceedings is a bishop.

8 **Sec. 2** In all matters in which the Member of the Clergy who is subject to proceedings is a bishop, the following  
9 terms used in Canons IV.5 through IV.16 and Canons IV.18 and IV.19 shall have the following respective  
10 meanings:

11 (a) Discipline and Fitness Board shall mean the Discipline and Fitness Board for Bishops as provided in  
12 Canon IV.17.3.

13 (b) Intake Officer shall mean a person appointed by the Presiding Bishop.

14 (c) Bishop shall mean the Presiding Bishop, unless the Member of the Clergy who is subject to proceedings  
15 is the Presiding Bishop, in which case Bishop shall mean the bishop authorized by Canon 19.23.

16 (d) Minister in Leadership, as used in Canon IV.7, shall mean the bishop who is subject to proceedings.

17 (e) Church Attorney shall mean a person appointed by the Discipline and Fitness Board for Bishops to  
18 serve as the Church Attorney in any matter in which the Member of the Clergy who is subject to discipline  
19 is a bishop.

20 (f) Investigator shall mean any person who is qualified to serve as an Investigator under this Title, selected  
21 by the Discipline and Fitness Board for Bishops.

22 (g) Provincial Court of Review shall mean the Court of Review for Bishops as provided in Canon IV.17.8.

23 **Sec. 3** The Discipline and Fitness Board for Bishops is hereby established as a court of this Church to have  
24 original jurisdiction over matters of discipline of bishops and over matters of bishops' Impairment, to hear  
25 bishops' appeals from imposition of restriction on Ministry or placement on Administrative Leave and to  
26 determine venue issues as provided in Canon IV.19.5. The Discipline and Fitness Board for Bishops shall  
27 consist of ten bishops elected at any regularly scheduled meeting of the House of Bishops, and four priests  
28 or deacons and four lay persons appointed by the President of the House of Deputies with the concurrence  
29 of the Executive Council. Of members who are priests or deacons, the majority shall be priests. All lay persons  
30 appointed to serve shall be confirmed adult communicants in good standing. Members of the Board shall  
31 serve staggered terms, with full terms of six years.

32 **Sec. 4** Within sixty days following each General Convention, the Board shall convene to elect a president for  
33 the following triennium. The president shall be a Bishop. If there is no president, the bishop who is senior by  
34 consecration shall perform the duties of the president.

35 **Sec. 5** The Conference Panel shall consist of three bishops, one priest or deacon and one lay person. The  
36 Hearing Panel shall consist of three bishops, one priest or deacon and one lay person, except that the Hearing  
37 Panel for the Offense specified in Canon IV.4.1(s)(1) pertaining to Doctrine Offenses shall consist of five  
38 bishops only.

39 **Sec. 6** The provisions of Canons IV.13.1(d) and IV.13.6(d) pertaining to recommendations that a Respondent  
40 be suspended or deposed from Ministry shall not apply where the Respondent is a bishop. Where the  
41 Respondent is a bishop, a Covenant or Order may provide for the suspension or deposition of the Respondent.  
42 In such event, the Sentence of suspension or deposition shall be pronounced by the president of the Discipline  
43 and Fitness Board for Bishops. The president shall have no discretion to decline to pronounce the Sentence  
44 or to pronounce a lesser Sentence. Where a Covenant provides for the suspension or deposition of a Respondent  
45 who is a bishop, the president shall pronounce Sentence within thirty days after the date on which the Conciliator  
46 or the president signs the Covenant. Where an Order provides for the suspension or deposition of a Respondent  
47 who is a bishop, the president shall pronounce Sentence not sooner than thirty days following the issuance  
48 of the Order and not later than sixty days following the issuance of the Order. Notwithstanding anything in  
49 this section to the contrary, no Sentence shall be pronounced while an appeal of the matter is pending. However,  
50 the president may, while an appeal is pending, place restrictions upon the exercise of the Respondent's Ministry,

1 or place the Respondent on Administrative Leave, or continue any such restriction or Administrative Leave  
2 as was in effect at the time of the issuance of the Order.

3 **Sec. 7** Notwithstanding any provision of this Title to the contrary, no proceeding shall be brought under this  
4 Title against a Bishop in which the Offense alleged is violation of Canon IV.4.1(s)(1) for holding and teaching,  
5 or having held and taught, publicly or privately, and advisedly, any Doctrine contrary to that held by this  
6 Church unless a statement of disassociation shall have first been issued by the House of Bishops as provided  
7 in Canon IV.17.7 (a) and thereafter the consent of one-third of the Bishops qualified to vote in the House of  
8 Bishops has been received to initiate proceedings under this Title as provided in Canon IV.17.7 (b).

9 (a) Any ten Bishops exercising jurisdiction in this Church may file with the Presiding Bishop a written  
10 request, signed by such Bishops, that the House of Bishops issue a statement of disassociation. Such  
11 request shall include a statement of the Doctrine alleged to be contrary to that held by this Church, the  
12 name or names of the Bishop or Bishops alleged to have held and taught publicly or privately, and advisedly,  
13 such Doctrine, and a concise statement of the facts upon which the request for the statement of  
14 disassociation is based. Contemporaneously with the filing of the request, there shall be filed with the  
15 Presiding Bishop a proposed statement of disassociation and a brief in support thereof. The Presiding  
16 Bishop shall thereupon serve a copy of the request for a statement of disassociation upon each Bishop  
17 who is the subject thereof, together with the proposed statement of disassociation and a copy of the  
18 supporting brief. The Presiding Bishop shall fix a date for the filing of a response and brief in support  
19 thereof, which date shall be not less than ninety days from the date of service, and may extend the time  
20 for responding for not more than sixty additional days. Upon the filing of a response and supporting brief,  
21 if any, or upon the expiration of the time fixed for a response, if none be filed, the Presiding Bishop shall  
22 forthwith transmit copies of the request for a statement of disassociation, proposed statement of  
23 disassociation, response, and briefs to each member of the House of Bishops. The request for a statement  
24 of disassociation shall be considered by the House of Bishops no later than at its next regularly scheduled  
25 meeting, provided that such meeting is held at least one month after copies of the request for a statement  
26 of disassociation, proposed statement of disassociation, response, and briefs are transmitted to each  
27 member of the House of Bishops. The House of Bishops may amend the proposed statement of  
28 disassociation. If a statement of disassociation is not issued by the conclusion of the meeting, there shall  
29 be no further proceedings under this Title against any Bishop who is the subject thereof for holding and  
30 teaching the Doctrine alleged in the request for a statement of disassociation.

31 (b) Not later than ninety days following the issuance of a statement of disassociation by the House of  
32 Bishops as provided in Canon IV.17.7(a), any ten Bishops exercising jurisdiction in this Church may file  
33 with the Presiding Bishop a written request, signed by such Bishops, that the House of Bishops initiate  
34 proceedings under this Title against any Bishop who is the subject of such statement of disassociation for  
35 violation of Canon IV.4.1(s)(1) with regard to the same Doctrine as was alleged in the request for the  
36 statement of disassociation. Such request for initiation of proceedings under this Title shall include an  
37 explanation why the issuance of the statement of disassociation was not a sufficient response to the matters  
38 alleged in the request for statement of disassociation and shall be accompanied by a brief in support of  
39 the request for initiation of proceedings. The Presiding Bishop shall fix a date for the filing of a response,  
40 which shall include an explanation why the issuance of the statement of disassociation was a sufficient  
41 response to the matters alleged in the request for statement of disassociation, and brief in support thereof,  
42 which date shall be not less than ninety days from the date of service, and may extend the time for  
43 responding for not more than sixty additional days. Upon the filing of a response and supporting brief, if  
44 any, or upon the expiration of the time fixed for a response, if none be filed, the Presiding Bishop shall  
45 forthwith transmit copies of the request for initiation of proceedings under this Title, response, and briefs  
46 to each member of the House of Bishops. No proceeding under this Title for violation of Canon IV.4.1(s)(1)  
47 shall be initiated unless the written consent of one-third of the Bishops qualified to vote in the House of  
48 Bishops shall be received by the Presiding Bishop within sixty days of the date on which the copies of the  
49 request for initiation of proceedings under this Title, response, and briefs were sent to them. In case the  
50 Presiding Bishop does not receive the written consent of one-third of all the Bishops eligible to vote within

1 sixty days of such date, the Presiding Bishop shall declare the matter dismissed and no further proceedings  
 2 may be had thereon. If the Presiding Bishop receives the necessary written consents within sixty days as  
 3 specified above, the Presiding Bishop shall forthwith notify the President of the Discipline and Fitness  
 4 Board for Bishops. The President shall promptly select from the Discipline and Fitness Board for Bishops,  
 5 by lot or by other random means, a Hearing Panel consisting of nine bishops and shall designate a president  
 6 of the Hearing Panel. The President of the Discipline and Fitness Board for Bishops shall promptly forward  
 7 to the president of the Hearing Panel and to the National Church Attorney copies of the request for  
 8 initiation of proceedings under this Title, response, and briefs, and the matter shall proceed under this  
 9 Title as a matter which has been referred to a Hearing Panel.

10 **Sec. 8** The Court of Review for Bishops is hereby established as a court of this Church to have jurisdiction  
 11 to hear appeals from Hearing Panels of the Discipline and Fitness Board for Bishops.

12 (a) The Court of Review for Bishops shall consist of nine members, all of whom shall be bishops. Three  
 13 bishops shall be elected by the House of Bishops at any regularly scheduled meeting of the House of  
 14 Bishops, to serve until the adjournment of the third succeeding regular meeting of General Convention.  
 15 All members shall serve until their successors are elected and qualify; however, there shall be no change  
 16 in the composition of the Court following the hearing and while a proceeding is pending unresolved before  
 17 the Court.

18 (b) The bishops elected to the Court of Review for Bishops shall continue to serve until their respective  
 19 successor has been elected, except in the case of death, resignation or declination to serve.

20 (c) From among their number, the members shall elect a president.

21 (d) The reasonable and necessary expenses of the Court of Review for Bishops, including fees, costs,  
 22 disbursements and expenses of the members, clerks, reporters, and Church Attorneys shall be charged  
 23 upon the General Convention and paid by the Treasurer of the General Convention upon Order of the  
 24 president of the Court of Review. The Court of Review for Bishops shall have the authority to contract  
 25 for and bind the General Convention to payment of these expenses.  
 26

27 **CANON 18: Of Modification and Remission of Orders**

28  
 29 **Sec. 1** Any Minister in Leadership who is the subject of an Order which has become effective may apply to  
 30 the Bishop of the Diocese from which the Order issued, or the Presiding Bishop in the case of a Bishop, for  
 31 modification or remission of the Order. If the Bishop is satisfied that sufficient reasons exist for granting the  
 32 modification or remission sought, in whole or in part, the procedures provided in this Canon for modification  
 33 or remission shall apply.

34 **Sec. 2** In the case of an Order pertaining to any Minister in Leadership other than a Bishop, any provision of  
 35 any Order other than a provision deposing a Member of Clergy from Ministry may be modified or remitted  
 36 by the Bishop of the Diocese from which the Order issued with the advice and consent of two-thirds of the  
 37 members of the Discipline and Fitness for Ministry Board.

38 **Sec. 3** In the case of an Order deposing a Member of the Clergy other than a Bishop, such deposition may  
 39 be remitted and terminated by the Bishop of the Diocese from which the Order issued only upon the following  
 40 conditions: (a) the remission shall be done with the advice and consent of two-thirds of the members of the  
 41 Discipline and Fitness for Ministry Board of the Diocese from which the Order issued; (b) the proposed  
 42 remission, with the reasons therefor, shall be submitted to the judgment of five of the Bishops whose Dioceses  
 43 are nearest to the Diocese from which the Order issued, and the Bishop shall receive in writing from at least  
 44 four of the Bishops their approval of the remission and their consent thereto; (c) if the person deposed  
 45 maintains legal residence or canonical residence in a Diocese other than the Diocese from which the Order  
 46 issued, the proposed remission, with the reasons therefor, shall be submitted to the judgment of the Bishop(s)  
 47 of the Diocese(s) of legal and canonical residence and such Bishop(s) shall give his or her (or their) written  
 48 approval of the remission and consent thereto; and (d) before such remission, the Bishop shall require the  
 49 person deposed, who desires to be restored to the ordained Ministry, to subscribe to the declaration required  
 50 in Article VIII of the Constitution.

1 **Sec. 4** In the case of an Order pertaining to a Bishop, any provision of the Order may be modified or remitted  
2 by the president of the Discipline and Fitness Board for Bishops with the advice and consent of a majority of  
3 the members of the Board and the Bishops who are then serving on any Provincial Court of Review.

4 **Sec. 5** In the case of any Order deposing a Member of the Clergy for abandoning the Communion of this  
5 Church, no application for remission shall be received by the Bishop until the deposed person has lived in lay  
6 communion with this Church for not less than one year next preceding application for the remission.

7 **Sec. 6** No Order may be modified or remitted unless the Minister in Leadership, the Church Attorney and  
8 each Complainant have been afforded sufficient opportunity to be heard by the Discipline and Fitness for  
9 Ministry Board, or the Discipline and Fitness for Ministry Board together with the Bishops who are then  
10 serving on any Provincial Court of review, as the case may be, as to why the proposed modification or remission  
11 should or should not be permitted.

12

### 13 **CANON 19: Of General Provision**

14

15 **Sec. 1** Proceedings under this Title are neither civil nor criminal but ecclesiastical in nature. These proceedings  
16 represent the responsibility of this Church to determine who shall serve as Ministers in Leadership of this  
17 Church, reflecting the polity and order of this hierarchical church. Ministers in Leadership have voluntarily  
18 sought and accepted positions in this Church and have thereby given their consent to subject themselves to  
19 the Discipline of this Church. They may not claim in proceedings under this Title constitutional guarantees  
20 otherwise associated with secular court proceedings.

21 **Sec. 2** No member of this Church, whether lay or ordained, may seek to have the Constitution and Canons  
22 of this Church interpreted by a secular court, or resort to a secular court to address a dispute arising under  
23 the Constitution and Canons, or for any purpose of delay, hindrance, review or otherwise affecting any  
24 proceeding under this Title.

25 **Sec. 3** No secular court shall have authority to review, annul, reverse, restrain or otherwise delay any proceeding  
26 under this Title. No action shall be brought in any secular court to enforce the terms or provisions of any  
27 Covenant or Order unless otherwise expressly provided therein.

28 **Sec. 4** There shall be no period of limitation beyond which a Minister in Leadership may no longer be subject  
29 to proceedings under this Title. However, a Respondent may assert unreasonable or undue delay as a defense  
30 to proceedings under this Title as follows:

31 (a) A Respondent in a matter that does not include allegations of Sexual Abuse may assert a defense before  
32 the Hearing Panel, or in an appeal from a proceeding before a Hearing Panel in which such defense was  
33 asserted, that unreasonable or undue delay in initiating proceedings under this Title unfairly limits the  
34 availability of evidence necessary to the Respondent's defense, but only if at least seven years have elapsed  
35 between the date of the Offense or manifestation of Impairment which is the subject of the proceeding  
36 and the date on which proceedings are initiated under this Title.

37 (b) A Respondent in a matter that includes allegations of Sexual Abuse may assert a defense before the  
38 Hearing Panel, or in an appeal from a proceeding before a Hearing Panel in which such defense was  
39 asserted, that unreasonable or undue delay in initiating proceedings under this Title unfairly limits the  
40 availability of evidence necessary to the Respondent's defense, but only if at least seven years have elapsed  
41 between the eighteenth birthday of the person allegedly subjected to the Sexual Abuse, or the date on  
42 which such person's legal competency is restored, whichever is later, and the date on which proceedings  
43 are initiated under this Title.

44 **Sec. 5** Jurisdiction and venue for proceedings under this Title shall be as follows:

45 (a) A Minister shall be subject to proceedings under this Title for the alleged commission of an Offense  
46 in the diocese in which the Minister is canonically resident or in any diocese in which an Offense is alleged  
47 to have occurred.

48 (b) A Minister shall be subject to proceedings under this Title for any alleged Impairment in the diocese  
49 in which the Minister is canonically resident or in any diocese in which the Minister has performed his or

1 her Ministry and in which the Minister(s) Impairment has adversely affected the performance of his or her  
 2 Ministry.

3 **(c)** Whenever a referral of a matter is to be made by an Intake Officer regarding a Minister who is not  
 4 canonically resident in the Intake Officer's diocese, the Bishop of the Intake Officer's Diocese shall  
 5 promptly notify the Bishop of the Diocese where the Minister is canonically resident that the Intake  
 6 Officer's Diocese intends to conduct proceedings under this Title regarding the matter. The Bishop of  
 7 the Diocese of canonical residence shall have thirty days following the receipt of such notice within which  
 8 to object to assumption of jurisdiction over the matter by the Intake Officer's Diocese. Such objection  
 9 shall be made in writing to the Bishop of the Intake Officer's Diocese. If the Bishop of the Diocese of  
 10 canonical residence fails to so object within the time provided, it shall be deemed that the Bishop of the  
 11 Diocese of canonical residence has agreed to assumption of jurisdiction over the matter by the Intake  
 12 Officer's Diocese.

13 **(d)** If objection is made by the Bishop of the Diocese of canonical residence as provided in Canon  
 14 IV.19.5(c), the Bishop of the Diocese of canonical residence and the Bishop of the Intake Officer's Diocese  
 15 shall promptly agree as to which Diocese will assume jurisdiction over the matter and conduct proceedings.  
 16 If the two Bishops cannot promptly agree, the disagreement will be resolved as follows:

17 (1) If they are in the same Province, either may promptly request the president of the Provincial Court  
 18 of Review to decide which Diocese shall conduct the proceedings. If they are in different Provinces,  
 19 either may promptly request the president of the Discipline and Fitness Board for Bishops to decide  
 20 which Diocese shall conduct the proceedings.

21 (2) The requesting Bishop shall provide a copy of the request to the other Bishop. A reply to the  
 22 request may be made by the non-requesting Bishop within fifteen days of service of the request.

23 (3) The president shall have the discretion to hear from the Bishops or the Church Attorneys for the  
 24 respective Dioceses, either personally or telephonically, concerning the request and any reply. The  
 25 president shall have the discretion to request additional submissions from the Bishops or the Church  
 26 Attorneys.

27 (4) The president shall decide which Diocese shall conduct the proceedings within thirty days of service  
 28 of the request.

29 **Sec. 6** For purposes of this section, the canonical residence of a lay person shall be **(a)** the diocese in which  
 30 the parish, mission or other Community which is the lay person's principal place of Worship in this Church  
 31 is located, or **(b)** if the lay person has no such principal place of Worship, the diocese in which the lay person's  
 32 principal residence is located.

33 **Sec. 7** In any proceeding under this Title in which the Respondent fails to appear before the Conference Panel  
 34 as required by Canon IV.11.4 or to timely file with the Hearing Panel the written response required by Canon  
 35 IV.12.2(c), such Panel may proceed in the absence of the Respondent and may accept as true the matters  
 36 described in the notice issued to the Respondent pursuant to Canons IV.11.3 or IV.12.2.

37 **Sec. 8** In computing any period of time for proceedings described in this Title, the day of the act or event  
 38 from which the designated time period begins to run shall not be included. The last day of the time period  
 39 shall be included, unless it is a Saturday, Sunday or legal holiday in that jurisdiction, in which event the period  
 40 runs until the end of the next day which is not a Saturday, Sunday or legal holiday in that jurisdiction. Whenever  
 41 a party has the right or is required to do an act within a prescribed period after the service of notice or other  
 42 paper, if the service is by mail, five days shall be added to the prescribed period. Whenever it is provided in  
 43 this Title that an act be done promptly, such act shall be done as quickly as is reasonably possible under the  
 44 circumstances.

45 **Sec. 9** In all cases in this Title where an action is performed or power exercised by a canonical body consisting  
 46 of several members, including Reference Panels, Conference Panels, Hearing Panels and Courts of Review,  
 47 and the full membership has been notified to convene, a majority of the members of the body shall be a  
 48 quorum; and a majority of the members present when a quorum exists shall be competent to act.

- 1 **Sec. 10** Each Diocese shall make provision for Advisors to be available to Respondents and Complainants as  
2 provided in this canon for the purposes of support, assistance, consultation and advice regarding the process  
3 provided in this Title and the rights, responsibilities, consequences and alternatives pertaining thereto.
- 4 (a) The Bishop shall make an Advisor available to the Respondent not later than the earliest of (1) reference  
5 for conciliation, to the Conference Panel or to the Hearing Panel, (2) the imposition of restriction on  
6 Ministry or placement on Administrative Leave or (3) any interrogation or request for a statement or other  
7 information from the Respondent.
- 8 (b) The Bishop shall make an Advisor available to the Complainant not later than the earliest of (1) the  
9 forwarding of the intake report to the Reference Panel, (2) the Complainant's appeal of a dismissal under  
10 Canon IV.6.6 or (3) the Bishop's designation of an Injured Person as a Complainant.
- 11 (c) The following shall be disqualified from serving as an Advisor: the Bishop, the Church Attorney, any  
12 member of the Discipline and Fitness for Ministry Board, the Intake Officer, any Investigator, any person  
13 who is likely to be a witness in any pertinent proceeding, and the Chancellor or any Vice-chancellor of the  
14 diocese.
- 15 (d) No Respondent or Complainant shall be required to accept the services of any Advisor made available  
16 by the Bishop. Any Respondent or Complainant may use the services of any Advisor of his or her choice.
- 17 (e) All communications between the Respondent and his or her Advisor or attorney and between the  
18 Complainant and his or her Advisor or attorney shall be privileged.
- 19 (f) The reasonable costs and expenses of providing Advisors made available by the Bishop shall be the  
20 obligation of the Diocese in which the matter of Discipline is proceeding unless otherwise provided in a  
21 Covenant or Order. The reasonable costs and expenses of providing Advisors chosen by the Respondent  
22 or Complainant and not made available by the Bishop shall be the obligation of such Respondent or  
23 Complainant unless otherwise provided in a Covenant or Order.
- 24 (g) In all proceedings under this Title at which the Respondent or the Complainant has the right to be  
25 present, their Advisors shall also have the right to be present.
- 26 **Sec. 11** No person subject to the authority of this Church may attempt to coerce or improperly influence,  
27 directly or indirectly, the actions of any body performing functions under this Title, or any member of such  
28 body or any other person involved in such proceedings.
- 29 **Sec. 12** In all proceedings under this Title whenever a Respondent or a Complainant is required or permitted  
30 to appear or to participate or to be heard or to be present, they each shall have the right to be accompanied  
31 by and to be represented by counsel of their choice. Whenever any notice or other document is provided to  
32 or served upon a Respondent or a Complainant under this Title, such shall also simultaneously be provided  
33 to or served upon their respective counsel, if known. Nothing in this Title shall be construed as requiring any  
34 Respondent to be represented by counsel. Anything in this Title required or permitted to be done by the  
35 Respondent's counsel may be done by the Respondent personally.
- 36 **Sec. 13** Proceedings under this Title, other than pastoral responses, shall be barred to the extent that the  
37 specific Offense or manifestation of Impairment has been the subject of any prior proceeding under this Title  
38 against the same Minister in Leadership which resulted in an Order or Covenant. Additionally, in the case of  
39 a Member of the Clergy who has been the subject of proceedings under any predecessor to this Title,  
40 proceedings under this Title, other than pastoral responses, shall be barred to the extent that the specific  
41 Offense or manifestation of Impairment was previously included in a presentment against the Member of the  
42 Clergy or was expressly set forth in the Member of the Clergy's waiver and voluntary submission to discipline  
43 upon which a Sentence was been pronounced or in the report of a conciliator.
- 44 **Sec. 14** Impartiality of officials and bodies described in this Title shall be addressed as follows:
- 45 (a) Any Bishop exercising authority under this Title shall disqualify herself or himself in any proceeding  
46 in which the Bishop's impartiality may reasonably be questioned. The Bishop shall also disqualify himself  
47 or herself when the Bishop, the Bishop's spouse, or a person within the third degree of relationship to  
48 either of them, or the spouse of such person, (1) is the Respondent, Complainant or Injured Person, or  
49 (2) is likely to be a witness in the proceeding.

(b) Any member of any Panel provided for in this Title, shall disqualify himself or herself in any proceeding in which the member's impartiality may reasonably be questioned. The member shall also disqualify himself or herself when the member, the member's spouse, any person within the third degree of relationship to either of them, or the spouse of such person, (1) is the Respondent, Complainant or an Injured Person, (2) is likely to be a witness in the proceeding, (3) has a personal bias or prejudice concerning the Respondent, Complainant or any Injured Person, (4) has personal knowledge of disputed evidentiary facts concerning the proceeding, (5) has a personal financial interest in the outcome of the proceeding or in the Respondent, Complainant, any Injured Person or any other interest that could be substantially affected by the outcome, or (6) is a member of the same congregation or otherwise has a close personal or professional relationship with the Respondent, the Complainant, any Injured Person or any witness in the matter.

(c) Any member of any Panel provided for in this Title who has not disqualified himself or herself as provided in this section may be subject to challenge by the Church Attorney or the Respondent on grounds described in this section. The Complainant or the Complainant's Advisor may inform the Church Attorney of any such grounds. The challenge shall be investigated by the remaining members of the Panel who shall determine whether the challenged member of the Panel should be disqualified and replaced according to the procedures of this Title for filling vacancies.

(d) No Bishop or Panel shall accept from the Church Attorney or from the Respondent any waiver of any ground for disqualification enumerated in this section unless preceded by full disclosure of the basis for the disqualification, on the record.

**Sec. 15** There shall be a presumption that the Respondent did not commit the Offense and does not have Impairment. The standard of proof required to find an Offense by a Respondent shall be that of a preponderance of the evidence.

**Sec. 16** In all matters under this Title, it shall be the burden of the Church through the Church Attorney to establish an Offense or Impairment by any Respondent.

**Sec. 17** Except as otherwise provided in this Title, it shall be the duty of all members of this Church to appear and testify or respond when duly served with a notice to do so from any Panel in any matter arising under this Title.

**Sec. 18** No Chancellor or Vice Chancellor of a Diocese shall serve as Church Attorney in that Diocese. No Chancellor or Vice Chancellor of any Province shall serve as Church Attorney in any Diocese of that Province or any provincial proceeding. The Presiding Bishop's Chancellor shall not serve as Church Attorney in any proceeding. The Church Attorney in any proceeding shall not be from the same law firm as any Chancellor or Vice Chancellor otherwise disqualified under this section.

**Sec. 19** Notices or other papers to be served according to procedures of this Title shall be deemed to have been duly served if a copy is delivered to the person to be served, is left with an adult resident of the abode of the person to be served, or is mailed by certified mail to the person's usual place of abode. Notice by publication shall be made in a newspaper of general circulation in the jurisdiction of the person's usual place of abode. Acceptance of service renders unnecessary any further process.

**Sec. 20** A reference in this Title to a bishop intending to mean bishop with jurisdiction pursuant to Article II of the Constitution of this Church, shall include a bishop coadjutor if specific jurisdiction for matters contemplated by this Title has been assigned to the bishop coadjutor pursuant to Canon III.19.1(c).

**Sec. 21** A Hearing Panel or Court of Review may in its discretion obtain legal counsel to give it opinions on any questions of law, procedure or evidence. Such legal counsel, if any, shall have no vote in any proceeding before the Hearing Panel or Court of Review.

**Sec. 22** Except as expressly provided in this Title, applicable Diocesan canon, or in any Covenant or Order, all costs, expenses and fees shall be the obligation of the party, person or entity incurring them.

(a) The necessary costs, expenses and fees of the Investigator, the Church Attorney, the Conference Panel, the Hearing Panel and any pastoral response shall be the expense of the Diocese.

(b) Where a Respondent refuses to accept an Order of a Conference Panel, resulting in further proceedings before a Hearing Panel, and the Respondent subsequently accepts the Order of the Conference Panel

1 prior to the completion of the proceedings before the Hearing Panel, the Hearing Panel may assess the  
2 costs of its proceedings against the Respondent.

3 **(c)** The necessary costs and expenses of the Provincial Court of Review shall be the expense of the  
4 Province.

5 **(d)** The necessary costs and expenses of the Discipline and Fitness Board for Bishops and the Court of  
6 Review for Bishops shall be the expense of the General Convention.

7 **(e)** Nothing in this Title precludes the voluntary payment of a Respondent's costs, expenses and fees by  
8 any other party or person, including a Diocese.

9 **Sec. 23** If the Presiding Bishop is unavailable to act by virtue of absence, Impairment or other disqualification,  
10 actions to be performed by the Presiding Bishop in this Title shall be performed by that Bishop who would  
11 be the Presiding Officer of the House of Bishops as provided by Article I, Section 3, of the Constitution in  
12 the event of the resignation, infirmity, disability or death of the Presiding Bishop.

13 **Sec. 24** If the bishop of a diocese shall be subject to suspension from Ministry, the body or person who would  
14 be the Ecclesiastical Authority of that diocese if there were no bishop shall have authority to request episcopal  
15 assistance and Episcopal Acts from another bishop of this Church.

16 **Sec. 25** Wherever in this Title it is provided that any communication, deliberation, investigation, or proceeding  
17 shall be confidential, no person having knowledge or possession of confidential information derived from any  
18 such communication, deliberation, investigation, or proceeding shall disclose the same except as provided in  
19 this Title, in any Covenant or Order, or as required by any applicable law.

20 **Sec. 26** Privileged Communication shall not be disclosed, nor shall any negative inference be drawn respecting  
21 the claim of the privilege, unless the privilege is waived by the person to whom the privilege belongs. Waiver  
22 of a privilege may occur by **(a)** voluntary disclosure; **(b)** failure to timely object to use of a Privileged  
23 Communication; or **(c)** placing the Privileged Communication at issue. Notwithstanding any provision of this  
24 section to the contrary, no waiver by a penitent of the privilege which attaches to communications or disclosures  
25 made within the Rite of Reconciliation of a Penitent shall work to require any confessor to divulge anything  
26 pertaining to any such communications or disclosures, the secrecy of the confession being morally absolute  
27 as provided in the Book of Common Prayer.

28 **Sec. 27** Noncompliance with any procedural requirements set forth in this Title shall not be grounds for the  
29 dismissal of any proceeding unless the non-compliance shall cause material and substantial injustice to be done  
30 or seriously prejudice the rights of a Respondent as determined by the Panel or Court before which the  
31 proceeding is pending on motion and hearing.

32 **Sec. 28** Solely for the purposes of the application of these Canons to persons who have received the  
33 pronouncement of the former Sentence of removal, the former Sentence of removal shall be deemed to have  
34 been a Sentence of deposition.

35 **Sec. 29** Records of proceedings shall be preserved as follows:

36 **(a)** Each Hearing Panel and Provincial Court of Review shall keep a complete and accurate record of its  
37 proceedings by any means from which a written transcript can be produced. When all proceedings have  
38 been concluded, the president of the Panel or Court shall certify the record. If the president did not  
39 participate in the proceeding for any reason, the Panel or Court shall elect another member of the Panel  
40 or Court to certify the record.

41 **(b)** The Panel or Court shall make provision for the preservation and storage of a copy of the record of  
42 each proceeding in the diocese in which the proceeding originated.

43 **(c)** The Panel or Court shall promptly deliver the original certified record of its proceedings to the Archives  
44 of the Episcopal Church.

45 **(d)** The Bishop shall **(i)** promptly deliver to the Archives of the Episcopal Church a copy of any Covenant  
46 or Order which has become effective and a record of any action of remission or modification of any Order  
47 and **(ii)** provide for the permanent preservation of copies of all Covenants and Orders by means which  
48 permit the identification and location of each such copy by the name of the Minister in Leadership who  
49 is the subject thereof.

1 **Sec. 30** Any Minister canonically resident in the Diocese who deems himself or herself to be under imputation,  
 2 by rumor or otherwise, of any Offense or Impairment for which proceedings could be had under this Title,  
 3 may on his or her own behalf request the Bishop to conduct an inquiry with regard to such imputation. Upon  
 4 receipt of such request by a Minister, it shall be the duty of the Bishop to cause the matter to be investigated  
 5 and to report the result to the Minister.

6 **Sec. 31** The integrity of the Discipline and Fitness Board shall be preserved by a system of challenge as to the  
 7 membership of any Panel of the Board appointed for a proceeding. Each Diocese shall provide by Canon for  
 8 a system of challenge. If the canons of the Diocese make no provision for challenging a member of the Board,  
 9 any member of a Panel appointed for a proceeding may be challenged by the Church Attorney or the  
 10 Respondent on grounds conflict of interest or undue bias. The remaining members of the Board shall determine  
 11 whether the challenge is relevant and factually supported, and shall determine whether the challenged member  
 12 shall be excused from that proceeding. If the member is excused, another member of the Board shall be  
 13 appointed to the Panel to fill the vacancy created by the challenge, maintaining the appropriate balance of lay  
 14 and ordained members.

15 **Sec. 32** No Minister other than a Member of the Clergy shall be accountable for any Offense unless the act  
 16 or omission constituting the Offense shall have occurred after the effective date of this Title. No Member of  
 17 the Clergy shall be accountable for any Offense if the act or omission constituting the Offense shall have  
 18 occurred prior to the effective date of this Title, unless such act or omission would have constituted an offense  
 19 under the predecessor to this Title.

20  
 21 **CANON 20: Of Transitional Provisions and Conforming Amendments to Other Canons**

22  
 23 **Sec. 1** Capitalized terms used in this Canon and which are not otherwise defined in this Title shall have the  
 24 meanings provided in the predecessor to this Title.

25 **Sec. 2** The effective date of this Title shall be January 1, 2008. Except as otherwise provided in this Canon,  
 26 the predecessor to this Title shall stand repealed on the effective date of this Title.

27 **Sec. 3** Matters which are pending under the predecessor to this Title on the effective date of this Title shall  
 28 proceed as follows:

29 (a) A Temporary Inhibition shall continue in accordance with its terms until it expires in accordance with  
 30 Canon 1.2(f) of the predecessor to this Title. A Temporary Inhibition which is effective prior to the  
 31 effective date of this Title and which expires by reason of the lapse of time as provided in Canon 1.2(f)(vi)  
 32 of the predecessor to this Title may be extended and reviewed (1) as provided in the predecessor to this  
 33 Title in the case of any matter proceeding in accordance with the predecessor to this Title as provided in  
 34 this section, or (2) in the case of any other matter, through the issuance of a restriction on Ministry or the  
 35 placement of the subject Member of the Clergy on Administrative Leave or both in accordance with the  
 36 provisions of this Title.

37 (b) A Charge against a Priest or Deacon which is pending on the effective date of this Title, and upon  
 38 which the Diocesan Review Committee has neither issued a Presentment nor voted not to issue a  
 39 Presentment, shall be referred to the Reference Panel and the matter shall proceed in accordance with the  
 40 provisions of this Title.

41 (c) A Charge against a Bishop which is pending on the effective date of this Title, and upon which the  
 42 Review Committee has neither issued a Presentment nor voted not to issue a Presentment, shall be referred  
 43 to the Reference Panel and the matter shall proceed in accordance with the provisions of this Title.

44 (d) A request for a Statement of Disassociation which is pending on the effective date of this of this Title  
 45 shall proceed in accordance with Canon IV.17.7 (a), and the matter shall thereafter further proceed, if at  
 46 all, in accordance with the provisions of this Title.

47 (e) A Presentment against a Bishop under Canon 3.21(c) of the predecessor to this Title which is pending  
 48 on the effective date of this Title shall proceed in accordance with Canon 16.6(b), and the matter shall  
 49 thereafter further proceed, if at all, in accordance with the provisions of this Title.

1 (f) A case in which a Presentment against any Member of the Clergy is issued prior to the effective date  
2 of this Title, and in which the Respondent(s) answer or other response is not made or does not become  
3 due until after the effective date of this Title, shall be referred to the Conference Panel and the matter  
4 shall proceed in accordance with the provisions of this Title.

5 (g) A case which is pending before any Ecclesiastical Trial Court of any Diocese, and in which the  
6 Respondent's answer or other response is made or becomes due prior to the effective date of this Title,  
7 and in which no Trial has been had, shall proceed in accordance with the provisions of the predecessor  
8 to this Title unless the Church Attorney, the Respondent and the president of the Discipline and Fitness  
9 for Ministry Board shall agree in writing that the case shall proceed under the provisions of this Title, in  
10 which event the matter shall be referred to the Hearing Panel and the matter shall proceed in accordance  
11 with the provisions of this Title.

12 (h) An appeal from any Judgment rendered by any Ecclesiastical Trial Court of any Diocese after the  
13 effective date of this Title shall proceed in accordance with the provisions of this Title.

14 (i) A case which is pending before any Court of Review of the Trial of a Priest or Deacon shall proceed  
15 in accordance with the predecessor to this Title unless the Church Attorney, the Respondent and the  
16 president of the Provincial Court of Review shall agree in writing that the case shall proceed under the  
17 provisions of this Title, in which event the matter shall be referred to the Provincial Court of Review and  
18 the matter, including any grant of a new hearing, shall proceed in accordance with the provisions of this  
19 Title.

20 (j) A case which is pending before the Court for the Trial of a Bishop, and in which the Respondent(s)  
21 answer or other response is made or becomes due prior to the effective date of this Title, and in which  
22 no Trial has been had, shall proceed in accordance with the provisions of the predecessor to this Title  
23 unless the Church Attorney, the Respondent and the president of the Discipline and Fitness Board for  
24 Bishops shall agree in writing that the case shall proceed under the provisions of this Title, in which event  
25 the matter shall be referred to the Hearing Panel and the matter shall proceed in accordance with the  
26 provisions of this Title.

27 (k) A case which is pending before the Court of Review of the Trial of a Bishop shall proceed in accordance  
28 with the predecessor to this Title unless the Church Attorney, the Respondent and the president of the  
29 Court of Review for Bishops shall agree in writing that the case shall proceed under the provisions of this  
30 Title, in which event the matter shall be referred to the Court of Review for Bishops and the matter,  
31 including any grant of a new hearing, shall proceed in accordance with the provisions of this Title.

32 And be it further

33 *Resolved*, That Canon I.1.6(c) be amended as follows, effective as of the effective date of this Title:

34 (c) It shall be the duty of the Recorder to furnish, upon proper authority and at the expense of the applicant,  
35 such information as may be in the possession of the Recorder, based upon the reports required under Clause  
36 (b) hereof; ~~but in no case shall the Recorder publish, or furnish for publication, the ground of any suspension,~~  
37 ~~removal, or deposition.~~

38  
39 And be it further

40  
41 *Resolved*, That Canon I.17.6 be amended as follows, effective as of the effective date of this Title:

42 **Sec. 6** A person to whom the Sacraments of the Church shall have been refused, or who has been repelled  
43 from the Holy Communion under the rubrics, or who has been informed of an intention to refuse or repel  
44 him or her from the Holy Communion under the rubrics, may appeal to the Bishop or Ecclesiastical  
45 Authority. A Priest who refuses or repels a person from the Holy Communion, or who communicates to  
46 a person an intent to repel that person from the Holy Communion shall inform that person, in writing,  
47 within ~~fourteen~~ fifteen days thereof of (i) the reasons therefor and (ii) his or her right to appeal to the Bishop  
48 or Ecclesiastical Authority. *Any such appeal shall proceed as provided in Canon IV.6.10.* No Member of the Clergy  
49 of this Church shall be required to admit to the Sacraments a person so refused or repelled without the

1 written direction of the Bishop or Ecclesiastical Authority. ~~The Bishop or Ecclesiastical Authority may in~~  
2 ~~certain circumstances see fit to require the person to be admitted or restored because of the insufficiency~~  
3 ~~of the cause assigned by the member of the Clergy. If it shall appear to the Bishop or Ecclesiastical Authority~~  
4 ~~that there is sufficient cause to justify refusal of the Holy Communion, however, appropriate steps shall be~~  
5 ~~taken to institute such inquiry as may be directed by the Canons of the Diocese; and should no such Canon~~  
6 ~~exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as~~  
7 ~~will ensure an impartial investigation and judgment, which judgment shall be made in writing within sixty~~  
8 ~~days of the appeal and which shall also specify the steps required for readmission to Holy Communion.~~

## GENERAL CONVENTION TASK FORCE

### MEMBERSHIP

|                                    |   |
|------------------------------------|---|
| Ms. Bonnie Anderson, <i>Chair</i>  | Michigan, V, Planning and Arrangements                |
| Mr. Matthew K. Chew                | Arizona, VIII   |
| Ms. Lori M. Ionntiu                | General Convention Manager, Planning and Arrangements |
| JoAnn B. Jones, Esq.               | Pennsylvania, III, Structure of the Church            |
| The Rev. Stuart Brooks Keith, III  | Colorado, VI, Structure of the Church                 |
| The Rt. Rev. Kenneth L. Price, Jr. | Southern Ohio, V, Planning and Arrangements           |
| The Hon. Margaret N. Tinsman       | Iowa, VI, Structure of the Church                     |

#### *Task Force Representatives at General Convention*

To accept or reject non-substantive amendments, Mr. Matthew Chew is appointed for the House of Deputies and The Rt. Rev. Kenneth Price is appointed for the House of Bishops.

### SUMMARY OF WORK

*GC Resolution 2003–A145* created General Convention Task Force (GCTF) with its membership to be drawn from the Standing Commission on the Structure of the Church and the Joint Standing Committee on Planning and Arrangements. GCTF's charge was to "prepare a comprehensive model for General Convention with respect to the structure of General Convention and the...agenda." GCTF met four times during the triennium, twice in person and twice by conference call. In addition, these persons attended one or more meetings: The Very Rev. George Werner, President of the House of Deputies; the Rev. Rosemari Sullivan and the Rev. Gregory Straub, Executive Officers of the General Convention; the Rev. Canon Tony Jewiss, General Convention Office; Sally Johnson, Esq., from the Diocese of Minnesota.

After a thorough review of the existing processes and procedures of General Convention, the GCTF made the following recommendations to be implemented at the 75<sup>th</sup> General Convention:

#### *Recommendations for Legislative Committees*

- Committee members and officers appointed four months prior to Convention;
- Committees addressing "A" resolutions will be composed of at least one bishop and one deputy from the CCAB filing the Resolution;
- Special legislative committees should be appointed four months prior to Convention;
- It is recommended not to appoint new deputies to committees, but to encourage new deputies to develop an understanding of the process by tracking legislation and attending committee hearings;
- Orientation at the April 25, 2006 committee chairs meeting should include committee organization, creating subcommittees, protocols, scheduling expert testimony, and pre-convention work;
- Committees will electronically receive assigned pre-filed legislation for review prior to Convention;
- Meeting time for Committees will be scheduled on the first day of Convention;
- Committee size should be governed by the volume and complexity of assigned legislation;
- Online collaborative spaces for committees will be set-up and assigned resolutions will be posted;
- Legislative Chairs will have lunch together on June 16, 2006 to "check-in" and to identify needs.

#### *Recommendations for Worship at General Convention*

- Daily Eucharist (but not the Festival Eucharist on Saturday) should be one hour in length;
- Homily or teaching will be limited to five to eight minutes and should connect to the day's theme;
- Themes should be developed well in advance;
- Eucharist table groups should have trained facilitators, and if possible, they are to be selected from first-time deputies, young adults or the youth presence participants;
- Youth should be included in the leadership of every worship service;
- Daily Prayers in the House of Deputies are to be limited to ten minutes and occur near midday.

*General Recommendations include*

- Visiting bishops to be invited by the President of the House of Deputies to be seated in the House with their companion dioceses or a “host diocese.” Bishops would have seat, no voice or vote;
- Deputy orientation should include a special module for first-time deputies;
- Orientation DVD to be mailed with the *Blue Book*;
- Deputy orientation at Provincial Caucus meetings will include subjects identified by deputations.

*Recommendations based on General Convention Resolution 2003–D057*

The GCTF made the following recommendations for implementation at the 75<sup>th</sup> General Convention in response to a resolution calling for the increased use of technology at Convention:

- Update systems for the taking and review of minutes;
- “Real-time” amendments shown on screen in the House of Deputies;
- Continued use of “real-time” translation;
- Accessible microphone platforms for deputies.

**Resolution A154 Regarding General Convention Resolutions**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Structure examine, for the
- 2 purpose of improving the efficiency of General Convention, the timing of the filing of resolutions, the process
- 3 by which resolutions are filed and communicated to the church, and the effect on Dispatch of Business and
- 4 report and make recommendations to the 76<sup>th</sup> General Convention on its findings; and be it further
- 5 *Resolved*, That the Standing Commission on Structure consult with the Office of the General Convention, the
- 6 Standing Commission on Constitution and Canons and the Joint Committee on Planning and Arrangements
- 7 in its examination.

**EXPLANATION**

The GCTF discussed, in depth, the process for receiving legislation to be considered by General Convention. We considered ways in which the task force could be instrumental in reducing the number of resolutions. We considered proposing a pre-convention resolution pre-filing deadline with an exception for matters of importance arising after the deadline. We were not of one mind on the solution. We sought advice from canon lawyers. We decided that the topic needs wider input and further consideration.

**Resolution A155 Length of General Convention**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention amend the number of meeting
- 2 days for the meeting of the General Convention, as stated in GC Resolution 1988–A150, from ten (10) meeting
- 3 days to eight (8) meeting days; and be it further
- 4 *Resolved*, That at the General Convention where a Presiding Bishop is elected, the meeting of General Convention
- 5 would be nine (9) days.

**EXPLANATION**

The Joint Task Force to review the structure and agenda of the General Convention, consisting of members of the Standing Commission on Structure of the Church and the Joint Standing Committee on Planning and Arrangements was appointed by the Presiding Bishop and the President of the House of Deputies, and asked to prepare a model for General Convention with respect to the agenda for General Convention. The Joint Task Force considered the increasing support of the internet for pre-convention information and orientation, as well as increased use of electronic technology to expedite the work of General Convention, key factors in accomplishing the work of General Convention in eight days. An additional benefit would be the savings in time to individual attendees allowing for a larger, more diverse group of people available to participate. It would also be a cost savings to dioceses as well as the entire Church.

*Conclusion*

The General Convention Task Force work has concluded and will not continue into the next triennium.

## REPORT OF THE HISTORIOGRAPHER OF THE EPISCOPAL CHURCH

In the summer of 2000, I was nominated by the Presiding Bishop and elected by General Convention to the honorary office of Historiographer of the Episcopal Church under Canon I.1.5(d), and this is my second triennial report as the tenth holder of that office. My responsibility as Historiographer is to “promote throughout the Episcopal Church the serious study and intelligent use of the history of the church in every place and from every century of its existence.”

During this triennium, as Historiographer in service to the Office of the Presiding Bishop, I have:

- Prepared a memorandum on the history of the Episcopal Church’s hymnal and metrical psalter in the various sizes and editions that have been published with the Book Of Common Prayer from 1789 to 1918;
- Prepared a survey of the history and theology of the Armenian Church and a list of basic Armenian conversational and ecclesiastical terms for the Presiding Bishop’s nine-day visit to Armenia in 2005;
- Worked, with the Presiding Bishop’s Chancellor, on legal and historical affidavits for the Episcopal Church’s property rights in the case of certain would-be breakaway congregations;
- For the New York Public Library, wrote an analysis of a recently discovered seventeenth-century Russian Orthodox manuscript (penned in Latin) against the insertion of the *filioque* clause into the Nicene Creed by the Roman Church, for publication in an Eastern European festschrift; and facilitated the transfer of a source collection of Byzantine Church historical documents, and gave an historical presentation at a symposium, “Russia Engages the West;”
- Keynoted the annual conference on women’s history in Chicago with a plea for recognition of Saint Blandina among the Martyrs of Lyons in the calendar, and chaired a panel of younger historians and theologians on Lutheran-Episcopal relations;
- Convenor for the Conference of Anglican Church Historians;
- Delivered four public lectures on the ecumenical councils of the early church;
- Wrote an introductory commentary on the Venerable Bede’s “Ecclesiastical History of the Early English Church and People.”

In my own research, my 464-page volume of translations from Greek and Latin patristic source materials in the “Ancient Christian Commentary on Scripture” series, dealing with the history of biblical exegesis in the early church was published in April, 2005. Consisting of key readings translated from early church writers with a related historical introduction illustrating how the bible was interpreted over the first eight centuries of the church’s history, the volume covers an area often overlooked by modern “critical” commentaries on scripture as well as by theologians. This 28-volume series published by InterVarsity—to which I prepared the volume on Proverbs, Ecclesiastes, and Song of Solomon—marks a breakthrough in scholarship and ecumenism, a catholic and evangelical collaboration endorsed by many.

My shorter publications in the past triennium have included:

- Essay (drawn from Latin manuscript sources) on Walter Reynolds, an early fourteenth-century archbishop of Canterbury, for the Oxford Dictionary of National Biography;
- Essay on “Early Prayer Book Translations in Foreign Languages” for the Oxford Companion to the Book of Common Prayer;
- Essay in the Anglican Theological Review on the failure of the Windsor Report to take cognizance of the history of international Anglican ecumenical relations.

In the past triennium I have presented on Anglican and Episcopal heraldry, Celtic spirituality, the history and meaning of icons, Anglican ecclesiology, and Anglican/Episcopal Marian devotion. In Spring 2004, I supervised the doctoral dissertation of the Rev. George Klee on the history of Celtic Christology from the fifth to the ninth centuries, as well as presenting papers on “Papal Authority as Ecumenical Problem” at Notre Dame University and on “Theosis in the History of Eastern Iconography” at Drew University. That summer I lectured for Episcopal clergy of Europe on the principles of priesthood and pastoral care in the writings of Saint Gregory the Great

(590-604). And for the Church Club of New York, I served as historical consultant for their summertime study-pilgrimages to Canterbury Cathedral, York Minster, and the city of Rome.

The Historiographer serves as a voting member of the Board of Directors of the Historical Society of the Episcopal Church, and I have participated in many of their activities in service to the church over the past three years. Of particular importance has been the successful establishment by the Society, in co-sponsorship with Virginia Theological Seminary, of the African American Episcopal Historical Collection, which will preserve and make available for researchers many records that relate to the role of African Americans in the life and history of the Episcopal Church. A formal dedication was held on February 24, 2005, which opened with a keynote address by the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio. I presented one of the addresses in response to Bishop Thompson's remarks, all of which have been published in the Virginia Seminary Journal. The homily for this event was delivered by the Rev. Canon Angela Ifill, Missioner of the Office of Black Ministries. This Collection has already acquired by gift or purchase a number of valuable papers and manuscripts, including the non-diocesan papers of the late Bishop Walter Dennis.

The Historiographer serves as advisor to the Historical Society for a number of its programs, including its joint sponsorship of a triennial conference with the National Episcopal Historians and Archivists and the Episcopal Women's History Project. In June 2004, the theme was "Anglicans and Lutherans: The New World Experience of Two Old World Traditions." The next joint conference will be held at Williamsburg, VA, June 24-27, 2007, in observance of the 400th anniversary of the founding of Jamestown Colony and the establishment of a permanent Anglican presence in North America. The Society continues its quarterly journal, Anglican and Episcopal History, edited by John Woolverton and now in the 74th year of publication, and I serve on its Board. Two recent issues included papers from the Anglican-Lutheran Conference.

The Historical Society awards annually small research grants to assist scholars engaged in new studies of the history of the church, and I have participated in their selection. The Society sponsors a dinner during General Convention that includes a speech by a prominent church historian. In 2003, Dr. Bruce B. Lawrence, the Marcus Professor of Religion at Duke University, spoke on "Muslims, Christians, and Terrorists: The Crescent and the Cross at Home and Abroad, after 9/11." Beginning at the next General Convention, the Society will designate this dinner event as "The William W. Manross Lecture," honoring the memory of the distinguished church historian who is its principal benefactor. Professor Thaddeus W. Tate is the outgoing President of the Historical Society, and the incoming President is Professor Fredrica Thompsett of the Episcopal Divinity School.

*Respectfully submitted,*  
J. Robert Wright

## INSTITUTIONAL WELLNESS AND THE PREVENTION OF SEXUAL MISCONDUCT TASK FORCE

### MEMBERSHIP

Sally Johnson, Esq., *Co-Chair*, Church Pension Group (CPG)  
The Rt Rev. F. Clayton Matthews, *Co-Chair*, Office of Pastoral Development  
The Rt Rev. R. F. Cederholm, Jr (Bud), Bishop Suffragan, Diocese of Massachusetts  
The Rev'd John Melcher, National Network of Episcopal Clergy Associations (NNECA), *resigned*  
Ms. Beth Matthews, National Network of Lay Professions (NNLP)  
Ms. Cynthia Barnes, Nathan Network  
The Rt Rev. Catherine M. Waynick, Disciplinary Policy and Procedures Task Force (Title IV Revisions)  
Ms. Eve Van Sice, Standing Commission on Ministry Development, *resigned*  
The Very Rev'd Robert Munday, Council of Seminary Deans, *resigned*  
The Rev. Virginia Herring, former chair, Committee on Sexual Exploitation (COSE)  
Ms. Carol Stevenson, National Network of Lay Professionals, *Member until October 2005*

### WORK SUMMARY

The Task Force held its organizational meeting on January 18 and 19, 2005 at the Episcopal Church Center in New York City. Prior to the meeting, documents were distributed to the membership to provide a history of resolution (*GC Resolution 2003–A023*) that created this task force including:

- Committee on Sexual Exploitation's (COSE) 2000 and 2002 survey of all diocesan sexual exploitation and harassment policies;
- Model Policies for the Protection of Children and Youth from Abuse (CPG and Nathan Network);
- The 2003 Blue Book Report from the Task Force on Title IV revisions (2000–A028);
- A current draft of the Title IV revisions with a summary and a flow chart.

In this triennium, the Task Force undertook the following projects.

Regarding sexual misconduct prevention:

- I. Discussed Title III training for deacons and priests in the areas of sexual misconduct prevention, Title IV, and anti-racism, III.6.3(c) and III.8.2(c), with the Standing Commission on Ministry Development (SCMD) and began conversations about coordinating the work of seminaries and other institutions in these areas.
- II. Collaborated with representatives of CPG, the Church Insurance Company, the Office for Ecumenical and Interreligious Relations at the Church Center, and other organizations, to create the "Interdenominational Survey of Clergy and Congregational Members on Experiences of Inappropriate Sexual Behavior." Kingsly and George Gallop (from a private organization) helped the Task Force define the purpose of the survey and discussed how random sampling could help discover the extent of the problem. Matthew Price (CPG) built the survey which was designed to illustrate the interactions that church members have had with clergy. Researchers at John Jay College and Hartford Seminary also consulted on the project. The project, which will need to be funded through sources outside the General Convention budget, is estimated to cost between \$20,000 and \$50,000 for the Pilot Phase of the project. Interdenominational partners may be able to help secure funding.
- III. Reviewed and commented on the work of the Task Force on Title IV Revisions.
- IV. Discovered that, as of January 1, 2005, five of the thirty dioceses not currently insured by the Church Insurance Company (CIC) have not revised their misconduct policies since the early 1990s. Eleven of these thirty dioceses are in the process of revising their policies. Fourteen did not respond to the Task Force's inquiry.

- V. Sally Johnson and Clay Matthews are coordinating plans to offer a September 2006 training workshop on the use of Title IV for the more than thirty bishops who have been consecrated since the last training session in 2001.
- VI. A new generation of Policies and Procedures for Adult Sexual Exploitation and Harassment was begun. A set of theological talking points was developed and CPG has contracted for the development of educational and training material for the prevention of exploitation and harassment in the workplace which will be released in 2006.

Regarding child abuse prevention:

- I. Collaborated with CPG as they completed the first phase of a pilot program of web-based child sexual abuse prevention education. Six dioceses were involved and a high rate of success was achieved. This program will be expanded in late 2006 and a format for additional educational resources will be distributed.
- II. Collaborated with CPG in developing a form for background checks on lay employees who work with children. The results of this work will be published in 2006.
- III. Conducted research into what clergy wellness tools are currently being used and developed in different parts of the church. A progress report on this topic reveals a rich diversity of resources designed to prevent clergy “burnout.”

The Task Force has set the following goals for the next triennium:

- I. Increase multi-cultural participation in the development of educational training material.
- II. Survey seminaries and diocesan formation programs regarding sexual misconduct prevention training and education.
- III. Survey Commissions on Ministry about their tools for evaluating the psychological wellness of aspirants.
- IV. Ecumenical training materials for the prevention of misconduct should be developed in concert with the interdenominational research described above.

The church will benefit from the partnerships which have been richly explored by the Task Force, and exciting new ecumenical relationships in the area of institutional wellness are burgeoning. The Task Force’s work will lead to a larger and more diverse pool of resources to which all Episcopal institutions will have access. This work has only begun and issues of institutional wellness and the prevention of sexual misconduct will never be fully addressed. Responsibility for these issues needs to formally rest with one church body and that Task Force is eager to continue overseeing this work in the next triennium.

### **Resolution A156 Sexual Exploitation**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church recommit
- 2 itself to the position taken by the General Convention in Resolutions 1991–B052 and 1994–A063 that sexual
- 3 exploitation of adults by clergy and church employees have been and continue to be of deep concern to this
- 4 Church, are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are,
- 5 therefore wrong; and it be further
- 6 *Resolved*, That this Church acknowledge a clear and firm commitment to protect persons in the church from
- 7 sexual exploitation; that we support this commitment with clear and firm policies and procedures for the well
- 8 being of all; and that we commit this Church to being and becoming a place where people are safe from sexual
- 9 exploitation; and be it further
- 10 *Resolved*, That each diocese adopt policies for the protection of those served by diocesan programs or personnel
- 11 from sexual exploitation by clergy, Church employees or Church volunteers and that dioceses assist
- 12 congregations in the development of such policies and procedures that address the following:
- 13 1. A screening and selection process for all clergy, lay employees and volunteers who work with vulnerable
- 14 adults or who provide pastoral counseling, pastoral care, spiritual direction, or the sacraments.
- 15 2. The articulation of behavioral standards for clergy, lay employees, and volunteers who work with vulnerable
- 16 adults or who provide pastoral counseling, pastoral care, spiritual direction, or the sacraments regarding
- 17 appropriate behavior and inappropriate sexual or sexualized behavior towards adults to whom they are
- 18 ministering.

- 1 3. Education and training regarding appropriate behavior and inappropriate sexual or sexualized behavior  
2 towards adults to whom they are ministering.  
3 4. Guidelines for responding to concerns of sexual exploitation; and be it further  
4 *Resolved*, That each diocese shall report to the House of Bishops Committee on Pastoral Development prior  
5 to the Spring 2009 House of Bishops meeting with a copy of its adopted and implemented policy and an  
6 evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2009  
7 meeting and a full report made to the 76<sup>th</sup> General Convention.

**Resolution A157 Sexual Harassment**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 75<sup>th</sup> General Convention of the Episcopal Church recommit  
2 itself to the position taken by General Convention in Resolutions 1991–B052 and 1994–A063 that sexual  
3 harassment of adults by clergy and church employees have been and continue to be of deep concern to this  
4 Church, are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are,  
5 therefore wrong; and it be further  
6 *Resolved*, That this Church acknowledge a clear and firm commitment to protect employees in the Church from  
7 sexual harassment; that we support this commitment with clear and firm policies and procedures for the well  
8 being of all; and that we commit this Church to being and becoming a place where employees are safe from  
9 sexual harassment; and be it further  
10 *Resolved*, That each diocese adopt policies for the protection of diocesan employees from sexual harassment  
11 by clergy, Church employees, or Church volunteers, and that dioceses assist congregations in the development  
12 of such policies and procedures that address the following:  
13 1. A screening and selection process for all clergy and lay employees and those volunteers who supervise  
14 clergy or lay employees;  
15 2. The articulation of behavioral standards for all clergy and lay employees and those volunteers who supervise  
16 clergy or lay employees;  
17 3. Education and training for clergy, Church employees, and those volunteers who supervise clergy or Church  
18 employees on what constitutes sexual harassment, appropriate and inappropriate behaviors, and what to  
19 do if they have concerns about sexual harassment in the workplace as well as education and training for  
20 those who supervise clergy or Church employees on taking steps to eliminate sexual harassment from the  
21 workplace and responding to concerns about sexual harassment in the workplace;  
22 4. Guidelines for responding to concerns of sexual harassment; and be it further  
23 *Resolved*, That each diocese shall report to the House of Bishops Committee on Pastoral Development prior  
24 to the Spring 2009 House of Bishops meeting with a copy of its adopted and implemented policy and an  
25 evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2009  
26 meeting and a full report made to the 76<sup>th</sup> General Convention.

**Resolution A158 Continue Task Force**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Task Force on Institutional Wellness and Prevention of  
2 Sexual Misconduct established by the 75<sup>th</sup> General Convention continue for another triennium, and that the  
3 established standards of membership be maintained; and be it further  
4 *Resolved*, That the Task Force continue its work to study and gather information concerning matters of  
5 institutional wellness for the prevention of sexual misconduct. Its study to include such concerns as screening,  
6 selection and training of clergy, lay employees and volunteers; monitoring and supervision; behavior  
7 management; incident investigation; and the articulation of pastoral standards and codes of ethical behavior;  
8 and be it further  
9 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance  
10 to consider the allocation of \$50,000 for the implementation of this resolution.

## MISSION FUNDING TASK FORCE

### MEMBERSHIP

|  |                          |
|--|--------------------------|
| Mr. Tom Gossen, <i>Chair</i>                         | Kansas, VII              |
| Ms. Pan Adams  | Arkansas, VII            |
| The Rev. Dr. Jim Cooper                              | New York, II             |
| Dr. Del Glover                                       | Western Massachusetts, I |
| Canon Holly McAlpen                                  | California, VIII         |
| Mr. John Vanderstar                                  | Washington, III          |
| The Very Rev. L. W. George Werner, <i>ex officio</i> | Pittsburgh, III          |
| The Very Rev. Jim Lemler, <i>Staff</i>               | Chicago, V               |

### SUMMARY OF WORK

The 74<sup>th</sup> General Convention acknowledged that the Episcopal Church needs new fundraising strategies in order to complete the 20/20 initiatives (2003-A140). In response, the Executive Council was urged to create a Mission Funding Task Force to develop a comprehensive plan to raise new funds for mission. The Task Force was to revisit the prohibition against extra-budgetary fundraising for program initiatives, and formulate strategies to seek major gifts, cultivate major donors, and actively pursue foundation grants. The Task Force was created and funded at the Council's Burlington meeting in June 2004.

During the triennium, the Task Force met with many Church Center staff offices, representatives of agencies inside and outside the Church, the Standing Commission on Stewardship and Development, and a consultant. It concluded that a coordinated, multi-faceted, broad-based approach to our finances was needed. The Church should invite Episcopalians of financial abundance into the funding of ministry at all levels so that it can better engage and enhance its mission. God has given many people of financial abundance a vision for mission, but the Church has not provided enough opportunities for those persons to fulfill their callings. If we begin to focus continually on mission, develop creative approaches to giving, and forge innovative links between existing ministries, we can achieve the success that God has promised us.

It is important to talk about money when discerning God's call to mission and the Task Force believes that a formalized evaluation of mission funding is necessary given the Church's growing sense of mission and its current lack of encouragement towards major donors. Through actions taken at its Austin meeting in February 2005 and at its Louisville meeting in June 2005, the Executive Council established the Mission Funding Initiative as a component of the Office of the Presiding Bishop.

The Mission Funding Initiative is charged to "seek a variety of ways to further the mission and ministry of the Church, including funding through foundation grants." The Council also charged the Church Center staff to develop a mechanism for the review and approval of grant requests and to ensure their endorsement by the Presiding Bishop.

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## TITLE IV REVIEW COMMITTEE

**MEMBERSHIPS**

|  |                                |
|--|--------------------------------|
| The Rt. Rev. Charles L. Keyser, <i>Chair</i> | Florida/Georgia IV, 2006       |
| Mr. J. P. Causey Jr.                         | Virginia III, 2006             |
| The Rt. Rev. Michael W. Creighton            | Central Pennsylvania III, 2006 |
| The Rt. Rev. Barbara C. Harris               | Washington III, 2006           |
| The Rt. Rev. Dorsey F. Henderson Jr.         | Upper South Carolina IV, 2006  |
| Jim Hunt Esq.                                | Montana VI, 2006               |
| The Very Rev. H. Scott Kirby                 | Eau Claire V, 2006             |
| The Rev. Carolyn S. Kuhr                     | Montana VI, 2006               |
| Ms. Deborah J. Stokes                        | Southern Ohio V, 2006          |
| The Rt. Rev. James Edward Waggoner Jr.       | Spokane VIII, 2006             |

The Title IV Review Committee meets as necessary upon receipt of allegations of canonical or misconduct charges against Bishops.

## RESOLUTION INDEX

|      |   |     |
|------|---|-----|
| A001 | 77 <sup>th</sup> General Convention Site.....                         | 37  |
| A002 | 2006 General Convention Daily Agenda.....                             | 37  |
| A003 | Amend Joint Rules 11.....   | 42  |
| A004 | Program, Budget and Finance Budget Appropriation.....                 | 42  |
| A005 | HB Committee on Pastoral Development Budget Appropriation.....        | 47  |
| A006 | Triennial Survey of Congregations.....                                | 61  |
| A007 | Amend Canon I.4.6(i).....   | 62  |
| A008 | MDGs Budget 0.7%.....   | 62  |
| A009 | Millennium Development Goals.....                                     | 77  |
| A010 | Affirm “Call to Partnership”.....                                     | 79  |
| A011 | Israel/Palestine Peace Commitments.....                               | 81  |
| A012 | Palestine/Israel Peace Process.....                                   | 81  |
| A013 | Investment in Palestine.....  | 82  |
| A014 | Interfaith Dialogue on Nonviolent Conflict.....                       | 82  |
| A015 | Prayers for the Holy Land.....  | 82  |
| A016 | U.S. Policy Toward Cuba.....  | 84  |
| A017 | Fundamental Immigration Principles.....                               | 88  |
| A018 | Amend Article II. 2 [Election of Bishops–Second Reading].....         | 93  |
| A019 | Amend Article I.7 [Meeting of General Convention–Second Reading]..... | 93  |
| A020 | Amend Article I.2 [House of Bishops–Second Reading].....              | 93  |
| A021 | Amend Article VIII [First Reading].....                               | 94  |
| A022 | Amend Canon I.1.2(i).....   | 94  |
| A023 | Amend Canon I.1.2(n)(3).....  | 94  |
| A024 | Amend Canon I.9.1.....  | 94  |
| A025 | Amend Canon I.....  | 95  |
| A026 | Amend Canon III.12.1(d).....  | 95  |
| A027 | Amend Canon III.16.3(a).....  | 95  |
| A028 | Amend Canon III.16.3(a) & (b).....                                    | 96  |
| A029 | Amend Canon III.16.9.....   | 97  |
| A030 | Amend Canon III.17.6.....   | 97  |
| A031 | Amend Canon IV.3.21 (c).....  | 98  |
| A032 | Amend Canon IV.5.....   | 98  |
| A033 | Amend Canons IV.6, 14, 15 & Appendix.....                             | 100 |
| A034 | Canonical Residence Study.....  | 100 |
| A035 | Amend HDRO 14.....  | 101 |
| A036 | Amend HBRO XVIII.....   | 101 |
| A037 | Evangelism.....   | 107 |
| A038 | Diocesan Development Initiative.....                                  | 107 |
| A039 | Reconciliation Training.....  | 108 |
| A040 | Developing Young Adult Leaders.....                                   | 108 |
| A041 | University Ministry.....  | 109 |
| A042 | Church Planting Initiative.....                                       | 109 |
| A043 | New Church Development.....   | 110 |
| A044 | Ethnic Congregational Development Office.....                         | 111 |
| A045 | Amend Canon III.8.4(e).....   | 111 |
| A046 | Scheduling of General Convention.....                                 | 112 |

|      |   |     |
|------|---|-----|
| A047 | Amend Canon I.1.2(12).....  | 116 |
| A048 | Information Technology Working Group.....   | 116 |
| A049 | Adopt Open Standards for Data.....  | 117 |
| A050 | SECCC Budget Appropriation.....   | 118 |
| A051 | Electronic CCAB Meetings.....   | 118 |
| A052 | Provincial Communication Specialists.....   | 118 |
| A053 | Affirm Membership in CCT-USA.....   | 122 |
| A054 | Ecumenical Participation in Ordinations.....                                      | 123 |
| A055 | UMC Interim Eucharistic Sharing.....  | 124 |
| A056 | Interreligious Relations.....   | 126 |
| A057 | <i>Lesser Feasts &amp; Fasts</i> Revision Principles.....                         | 132 |
| A058 | Continue <i>Lesser Feasts &amp; Fasts</i> Revision.....                           | 132 |
| A059 | Approve Liturgical Calendar Commemorations.....                                   | 133 |
| A060 | Refer Proposed Commemoration.....   | 133 |
| A061 | Date Change for Harriet Tubman Commemoration.....                                 | 133 |
| A062 | Approve a Common for Space Exploration.....                                       | 133 |
| A063 | Additional Calendar Commemorations.....   | 134 |
| A064 | Authorize Trial Use of Commemorations.....  | 134 |
| A065 | Commemoration Name Change.....  | 136 |
| A066 | Multi-sensory Resources.....  | 138 |
| A067 | <i>Rites of Passage</i> Publication.....  | 180 |
| A068 | <i>Enriching our Worship</i> Daily Office.....                                    | 180 |
| A069 | <i>Enriching our Worship</i> Eucharistic Prayers.....                             | 180 |
| A070 | <i>Enriching our Worship</i> Adoption of Children.....                            | 180 |
| A071 | Burial & Reconciliation Liturgical Materials.....                                 | 180 |
| A072 | Multi-Cultural Musical Resources.....   | 183 |
| A073 | Praise & World Music.....   | 183 |
| A074 | Authorize <i>Enriching Our Worship 3</i> .....                                    | 184 |
| A075 | A Rite for “The Renewal of Ministry”.....   | 184 |
| A076 | Alternatives to the Prayer Book Burial Rites.....                                 | 190 |
| A077 | Revised Common Lectionary.....  | 222 |
| A078 | Liturgical Development and Episcopal Authority.....                               | 222 |
| A079 | Leadership Program for Musicians Serving Small Congregations.....                 | 222 |
| A080 | Revise the Catechumenal Materials in the <i>Book of Occasional Services</i> ..... | 223 |
| A081 | International Anglican Liturgical Consultation.....                               | 223 |
| A082 | Amend Canons III.5–III.23.....  | 230 |
| A083 | Clergy Resignation Age.....   | 257 |
| A084 | Amend I.11.2(g).....  | 258 |
| A085 | Amend Constitution II.2 [First Reading].....                                      | 258 |
| A086 | Committee for Pastoral Materials.....   | 258 |
| A087 | Committee on Missionary Dioceses.....   | 259 |
| A088 | Daily Life Liturgies.....   | 260 |
| A089 | Pastoral Leadership Search Effort.....  | 261 |
| A090 | Commend PEALL.....  | 266 |
| A091 | Budget Appropriation for the Standing Commission on Ministry Development.....     | 266 |
| A092 | Applaud Anti-Racism Work.....   | 268 |
| A093 | Reconciliation Task Force.....  | 268 |
| A094 | Federal Statutory Protection.....   | 269 |
| A095 | Gay and Lesbian Affirmation.....  | 269 |
| A096 | Create Consortium.....  | 270 |

|      |   |     |
|------|---|-----|
| A097 | First Responders Network.....   | 274 |
| A098 | Small Church Growth and Strategy Handbook.....                            | 278 |
| A099 | Stewardship and Ordination.....   | 281 |
| A100 | Christian Formation.....  | 281 |
| A101 | Stewardship of Relationships.....   | 282 |
| A102 | Culture of Debt.....  | 282 |
| A103 | Worship Resources.....  | 282 |
| A104 | Amend Canon I.1.2: Standing Commissions.....                              | 285 |
| A105 | Amend Canon I.1.2 Standing Commission on Youth & Christian Formation..... | 290 |
| A106 | Fund Health Standing Commission.....                                      | 290 |
| A107 | HIV/AIDS to Health.....   | 290 |
| A108 | Executive Council Committees Redesignation.....                           | 291 |
| A109 | SRI Committee Mandate.....  | 291 |
| A110 | Review Council Committees.....  | 291 |
| A111 | Criminal Justice to National Concerns.....                                | 292 |
| A112 | Directions for the Future.....  | 292 |
| A113 | Missionaries & Volunteers for Mission.....                                | 302 |
| A114 | Young Adult Service Corps.....  | 303 |
| A115 | World Mission Education Materials.....                                    | 303 |
| A116 | Short-Term Mission Pilgrimages.....                                       | 304 |
| A117 | Seminarian Cross-cultural Formation.....                                  | 304 |
| A118 | Covenant Committees.....  | 304 |
| A119 | Covenant with Brazil.....   | 305 |
| A120 | Support ECP Centennial Endowment Fund.....                                | 306 |
| A121 | CPG: An Instrument of Mission.....  | 307 |
| A122 | Francophone Network.....  | 308 |
| A123 | Slavery and Racial Reconciliation.....                                    | 321 |
| A124 | Study the Impact of Slavery.....  | 321 |
| A125 | Employment Policies and Practices Task Force.....                         | 322 |
| A126 | Covenant for Communion in Mission.....                                    | 324 |
| A127 | Restorative Justice.....  | 331 |
| A128 | ST&F Membership.....  | 338 |
| A129 | Affirm Creation and Evolution.....  | 338 |
| A130 | Promote Sustainable Agriculture.....                                      | 339 |
| A131 | Continue HIV/AIDS Standing Committee.....                                 | 344 |
| A132 | Eliminate HIV/AIDS Stigma.....  | 345 |
| A133 | HIV/AIDS Media Campaign.....  | 346 |
| A134 | HIV Training.....   | 346 |
| A135 | HIV/AIDS Ministry Church-wide Survey.....                                 | 346 |
| A136 | <i>Enriching Our Worship</i> Support.....                                 | 351 |
| A137 | Baptismal Equality Task Force.....  | 351 |
| A138 | Domestic Abuse Training.....  | 352 |
| A139 | Celebration of Women's Ministries.....                                    | 352 |
| A140 | Women Clergy Retirement Needs.....  | 352 |
| A141 | Open Dialogue on Difficult Issues.....                                    | 353 |
| A142 | Endorse Millennium Development Goals.....                                 | 353 |
| A143 | Relocation of the Archives of the Episcopal Church.....                   | 364 |
| A144 | Amend Canon I.5.3(a) Board of the Archives Membership.....                | 365 |
| A145 | Endorsement of the Digital Archives.....                                  | 365 |
| A146 | Budget Appropriation for The Archives of the Episcopal Church.....        | 366 |

---

|      |  |     |
|------|--|-----|
| A147 | Church-wide Healthcare Feasibility Study.....                      | 385 |
| A148 | Budget Appropriation for General Board of Examining Chaplains..... | 393 |
| A149 | General Ordination Exam Fee.....                                   | 393 |
| A150 | Continue Forward Movement.....                                     | 395 |
| A151 | Budgetary Funding Task Force.....                                  | 406 |
| A152 | Title IV Budget Appropriation.....                                 | 410 |
| A153 | Proposed Title IV Revisions.....                                   | 410 |
| A154 | Regarding General Convention Resolutions.....                      | 440 |
| A155 | Length of General Convention.....                                  | 440 |
| A156 | Sexual Exploitation.....   | 444 |
| A157 | Sexual Harassment.....   | 445 |
| A158 | Continue Task Force.....   | 445 |

## 74TH GENERAL CONVENTION SUMMARY OF ACTIONS

This is a summary of actions on resolutions from the previous General Convention that "called for action by the Executive Council, by its officers and staff, and by the jurisdictions of the Church." (I.4.1(b) Groups in parenthesis contributed information to the summaries. See individual CCAB reports for more information on work done on resolutions.

| RESOLUTION  | WORK SUMMARY   |
|---|--|
| A006: Employment Policies Task Group                                  | Task force reported to Fall 2005 Council meeting; See Executive Council report. (Council)  |
| A008: Repeal Mandatory Federal Sentencing Guidelines                  | OGR Letter to House opposing Gang Deterrence & Community Protection Act of 2005. (OGR)   |
| A010: Continue Anti-Racism Mandate                                    | Work continues; training has included CCAB members, dioceses, provinces and seminaries. Provincial network has been established and the number of certified trainers is growing. See Anti-Racism Committee report. (AR, PJM)   |
| A011: Ethical Guidelines for Gene Transfer and Germline Interventions | Letter sent to Congress. (OGR)   |
| A012: Caring for Children in the Face of the New Genetics             | OGR monitoring the issue while awaiting congressional action. (OGR)  |
| A014: Approve Research on Human Stem Cells                            | Letters sent to HHS Sec'y, Senator, and Representatives in support of bipartisan legislation providing for the ethical research of stem cells. Action alert on topic. (OGR)  |
| A019: Continue HIV/AIDS Committee                                     | Work continues; see HIV/AIDS Committee report. (HIV/AIDS)  |
| A021: Broadening HIV Prevention Methods                               | HIV/AIDS endorsed two NEAC publications: T.A.P. Episcopal edition and "Youth Ministry in the Ages of AIDS." AGR supported mission personal providing care and education in African provinces. (HIV/AIDS, AGR)  |
| A025: Trafficking of Women, Girls and Boys                            | CSW studied and traveled to places where trafficking exists, and will distribute materials at Convention. AGR supported EPGM Conference "Hear the Children" and mission personnel in the Dominican Republic and Honduras who work directly with street children and personnel who work in other global locations. (CSW, AGR) |
| A028: Palestinian and Afghani Women Support                           | Letter to Attorney General supporting Rodi Alvarado's asylum request. (OGR)  |
| A030: 21 <sup>st</sup> Century Survey Resources                       | CSW developed a tool to measure young adults views on women's leadership in the Church, and the use of both inclusive and expansive language for God. (CSW, OWM)   |
| A035: Implement Humanitarian Goals in Africa                          | OGR Action Alert for support of AIDS Orphans Bill for developing countries. AGR along with other ECC Offices and ERD work toward implementation of the MDGs. AGR supports 36 missionaries in Africa who collaborate on the goals with the local church. (OGR, AGR)   |
| A037: Status of Forces Agreement with Korea                           | Letter to Congress, White House and State Dept. with PB's statement on trip to Korea. (OGR)  |
| A039: Amend Constitution II.2   | Proposed legislation in SCCC report. (SCCC)  |
| A051: Amend Canon IV.4.14   | SCCC reviewed and approved legislation; it will be superseded by the revised Title IV, if adopted at GC2006. (SCCC)  |
| A060: Contemporary Language Competency                                | SCMD found general support for church leaders learning a second language but no consensus on whether such learning should be mandatory for ordained leaders. (SCMD)  |
| A064: Seminarian Expenses   | Discussion venues included Episcopal Church Foundation, the Society for the Increase of Ministry, the Colloquium of Endowed Parishes, the Evangelical Educational Society, the Church Pension Group, and others. See SCMD report. (SCMD, OMD)  |

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|---|--|
| A065: Leadership Programs for 18-30 Year-Olds                                 | \$1 million allocated by GC2003. Council (CIM) created an Advisory Committee for Young Adults and Youth that recommended the funding priorities including leadership development and spiritual formation. MYP launched a Young adult internship program, SIP (Short-term Internships Program) and Eight independent programs for young adults offer 10-month opportunities marketed jointly under the Episcopal MissionWorks banner. ( <a href="http://www.episcopalchurch.org/myp">www.episcopalchurch.org/myp</a> ). AGR supported 27 and prepared 17 more Young Adult Service Corps mission companions for one year of global mission service in 17 countries in the Anglican Communion; sent 6 YASC missionaries to the 2006 WCC conference in Brazil, funded 11 young people at 2005 Afro-Anglicanism conference in Toronto. (Council, MYP, AGR)  |
| A066: Campus Ministry Allocation  | See 2003–A065.   |
| A073: Plant New Churches  | A discernment model that will identify good church planters is being developed. See SCDME report. (OCD, OMD, SCDME)  |
| A076: Develop Transformation Resources  | Asiamerican Ministries, Black Ministries, Latino/Hispanic Ministries and Native American Ministries staff persons are collaborating with OCD with the development of resources for Start Up, Start Over and Plant My Church Conferences. Transformation and Renewal is a priority and gatherings in the Ethnic areas have been held church-wide. SCLM has consulted the Ethnic staff persons in developing liturgies for special occasions and the proposed revision of the Calendar of the Church. Multicultural and multilingual resources are being made possible through work with a recently appointed staff person whose responsibility it is to translate materials primarily into Spanish. An orientation of GC Deputies of Color is scheduled for April 2006. Other educational events, leadership training and multicultural gatherings are in the planning stages. (Ethnic Desks) |
| A077: Develop Strategies for Ministries with Children, Youth and Young Adults | See 2003-A065. A Young Adult Network Coordinating committee was formed and 70 dioceses attended a second church-wide network gathering in 2005. New programs in youth and campus peer ministry completed their pilot phases and are in full implementation; five campus ministries were either established or newly invigorated with two-year startup grants. TEC only one of nine communions to commit to a church-wide implementation of the Youth Ministry & Spirituality Project (Lilly Endowment). ( <a href="http://www.episcopalchurch.org/myp">www.episcopalchurch.org/myp</a> ) Resolution not fully funded. SCDME consulted with MYP about structuring ministries with 20/20 vision. SCDME includes youth and/or young adult ministry leaders and have spoken about the 20/20 vision at youth and young adults events. (Council, MYP, SCDME)                                       |
| A080: Episcopal Church Website  | Website has a revised homepage, online directories and search functions. SCECC did a usability survey of the new website; sub-committee submitted a report and continues to discuss website improvements with COMM. (SECCC, COMM)  |
| A081: National Ad Campaign  | COMM implemented annual schedule of television advertising: (1) back-to-school spots in English and Spanish targeting Generation X persons (ages 22-42); (2) a mid-spring spot targeting women in the same demographic; and (3) a coordinated print and cable ad on holiday travel days. ( <a href="http://www.ComeAndGrow.org">www.ComeAndGrow.org</a> ) GC funds were leveraged with investments from dioceses, congregations and other agencies. SCECC secretary served as a liaison to the Ad Campaign design group. (COMM, SCECC)   |
| A082: Multi-Lingual Publications  | Translation office created. ECC offices produced materials in other languages. For example, AGR translated Anglican Communion Map in English, Spanish, (working on French & Portuguese); Anglican Communion Brochure in French and Portuguese; first phase of “Companions in Transformation” translation in Spanish; translated the Companion Diocese materials into Spanish; currently exploring translations of BCP into Chinese, Vietnamese. (Council, ECC)   |
| A084: 20/20 Vision Reporting  | SCDME issued a preliminary report in Feb. '05; there are signs of health and decline; see report for details and proposed legislation. (SCDME)   |
| A085: ELCA Member Reception   | SCEIR continues to monitor the reception of Lutherans into the Episcopal Church. SCCC reviewed in collaboration with SCEIR and determined no further legislation is needed. (SCEIR, SCCC)  |
| A086: Lutheran Ordination Bylaw   | SCEIR receives regular updates from its LECC representatives. As of April 3, 2005, there have been but twenty-four exceptions to Episcopal ordination of pastors since CCM's inauguration in January 2001. See SCEIR report. (SCEIR)   |
| A087: Interim Eucharistic Sharing with the Moravian Church in America         | SCEIR provides oversight to second round of bilateral dialogue between the Episcopal Church and the Moravian Church in America. See SCEIR report. (SCEIR)  |
| A088: Response to Gift of Authority   | SCEIR's response to the Gift of Authority was forwarded to the Anglican Communion Office after its official endorsement by GC2003. (SCEIR)   |

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|--|--|
| A090: Christian-Muslim Dialogue                        | SCEIR monitored the successful completion of the Interfaith Education Initiative sponsored by a grant from ERD and OEIR with interfaith courses offered in seminaries and dioceses and a web site ( <a href="http://www.interfaitheducationinitiative.org">www.interfaitheducationinitiative.org</a> ) was established. See SCEIR report.(SCEIR) |
| A092: Reauthorize <i>Enriching Our Worship</i> work    | Legislation proposed; see SCLM report. (SCLM)  |
| A094: Church Year Calendar Inclusions                  | Legislation proposed; see SCLM report. (SCLM)  |
| A095: Authorize Trial Use of Commemorations            | Legislation proposed; see SCLM report. (SCLM)  |
| A096: Inclusion in the Church Year Calendar            | Legislation proposed; see SCLM report. (SCLM)  |
| A097: Authorize Trial Use of Commemoration             | Legislation proposed; see SCLM report. (SCLM)  |
| A098: Church Year Calendar Inclusion                   | Legislation proposed; see SCLM report. (SCLM)  |
| A099: Authorize Trial Use of Commemoration             | Legislation proposed; see SCLM report. (SCLM)  |
| SCLM A100: Revise Lesser Feasts & Fasts                | Legislation proposed for a complete revision; see SCLM report. (SCLM)  |
| A101: Church Planting Liturgies                        | Work is completed. (SCLM)  |
| A103: Adopt the Revised Common Lectionary              | Legislation proposed to adopt RCL; see SCLM report. (SCLM)   |
| A106: Liturgical Development and Episcopal Authority   | No consultation with SCCC has been requested by SCLM and SCCC has taken no action. SCMD discussed the relationships between liturgy, mission, and Episcopal authority in its Title III canonical revision work. SCMD has contacted SCLM about the joint work and will let SCMD know when collaboration will be held. (SCCC, SCMD)                |
| A109: International Anglican Liturgical Consultation   | Legislation proposed to fund consultation; see SCLM report. (SCLM)   |
| A110: Title III Revisions                              | Proposed legislation; See SCMD report. (SCMD)  |
| A119: Role of Deacons                                  | SCMD continued study on topic; see report. (SCMD)  |
| A120: Theological Education Committee                  | Council and SCMD collaborated to create a long-term plan for Christian Education and Formation. A120 and BO24, both unfunded from GC2003, were combined into new task force (PEALL—Proclaiming Education for ALL). Project funded by a Constable Fund grant until Fall 2009. (Council , SCMD)  |
| A121: Clergy and Lay Professional Continuing Education | SCMD developed a continuing education plan for clergy and lay professions. Convened a meeting for continuing education directors. See SCMD report. (SCMD, OMD)   |
| A125: Ministry to Prisoners and Their Families         | PYM collaborates with dioceses involved in prison ministry; developed a training manual for jail or prison volunteers. Kairos community continues to be a solid program and camps for children of the incarcerated are growing. (PYM)  |
| A126: Youth Charged and Convicted as Adults            | Letter sent to Congress. (OGR)   |
| A128: Ministering to "At Risk" Youth                   | Directory of resources available at <a href="http://www.episcopalchurch.org/myp">www.episcopalchurch.org/myp</a> . Resolution not funded. (MYP)  |
| A130: Establish Living Wage                            | Letter to Pres. Bush about Resolution's intent; Letter to House lifting up Davis-Bacon guidelines post 2005 hurricanes. (OGR)  |
| A132: Christian Responses to Warfare                   | "Just Peace" materials distributed to House of Bishops, dioceses, and at 2005 Episcopal Youth Event. (Suffragan Bishop for Chaplaincies Office)  |

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| A133: Adopt "Expanding Mission and Vitality in Small Congregations"    | Missioner for Small Congregations led workshops in diocesan and provincial venues; "The Small Church Growth Handbook" published. SCSC assisted in the development of the handbook. ( <a href="http://www.episcopalchurch.org/smallchurch">http://www.episcopalchurch.org/smallchurch</a> ). SCMD and OMD interested in topic. See 2003–D060 and SCSC report. (OCD, SCSC, OMD, SCDME)   |
| A135: Holy Habits  | Signatories published in The Journal of the 74 <sup>th</sup> General Convention and Episcopal Life. (GCO)  |
| A136: Mission Narrative/Annual Report                                  | "Moving Ahead in Mission," the Episcopal Church's first annual report, was issued in June 2005 and printed in the July 2005 Episcopal Life. ( <a href="http://www.episcopalchurch.org/finance">http://www.episcopalchurch.org/finance</a> ) Collaboration by the Office of Mission Program, the Treasurer's Office, the Office of General Convention, the Communication Office, and the Management Team. (TREAS)   |
| A137: Continue Support for Grant and Gift Recipient Reporting Practice | AGR organized Business Institute for Latin American and Caribbean diocese in 2001 and 2002; UTO devoted special effort in communication and accountability training for grantees; supported timely Provincial reports for small grants received from AGR and technical support in preparation for overseas audits. (AGR)   |
| A140: Mission Funding  | Council established a Mission Funding Initiative and funded a Task Force. SCSD endorsed recommendations. See Mission Funding Task Force report. AGR identified potential endowment areas. (Council, MFTF, AGR, SCSD)   |
| A142: Admit Diocese of Venezuela                                       | Venezuela has complied with all conditions for admittance to TEC; legislation proposed; see SCCC report. (SCCC)  |
| A143: Amend Constitution I.7   | Proposed legislation; see SCCC report. (SCCC)  |
| A145: General Convention Model   | GCTF made recommendations for implementation at the 75th GC after review with Convention Officers, Planning and Arrangements, Council and other appropriate groups and persons. Proposed changes include: having legislative committees begin work prior to Convention; for worship, limit daily worship to one hour, include youth leadership in all liturgies, and scheduling Convention from Friday to Friday. Legislation proposed on resolutions; See GCTF report. (GCTF) |
| A150: World Mission Vision   | AGR printed 2nd edition with Study Guide; conducted survey and produced report for SCWM soliciting responses especially the global mission community. SCWM prepared proposals for implementation; See report for details and proposed legislation. (AGR, SCWM)   |
| A151: World Mission Funds  | AGR produced chart illustrating diminished AGR budget over 10 years from 25% to 15% of DFMS budget. INC initiated conversation with A&F about implementation. Legislation proposed; see SCWM report. PB&F to consider at its Feb. 2006 meetings. (AGR, SCWM, PB&F, Council)  |
| B003: Study and present the Reuilly Accord                             | SCEIR studied the Reuilly Accord and its implications for the church's ecumenical work and for the churches of the Convocation of American Episcopal Churches in Europe. Dialogue paused because of events of 74th Convention; work will continue into the next triennium. See SCEIR report. (SCEIR)   |
| B005: Amend Constitution I.2   | Approved by SCCC and will be proposed in the Blue Book for Second Reading. (SCCC)  |
| B006: Dialogue with Reformed Episcopal Church                          | Talks were held with the Reformed Episcopal Church (REC) and the Anglican Province of America (APA) in 2003 and 2004, but the trilateral conversation with the Episcopal Church has been suspended due to instability in Anglican Communion. SCEIR will continue to monitor developments in the upcoming triennium. See SCEIR report. (SCEIR)  |
| B008: Protection of Children and Youth from Abuse                      | The HB Pastoral Development Committee will report to the March 2006 HB meeting with a final report for GC2006. (HB Pastoral Development)   |
| B010: Continue LPM   | Legislation proposed to continue the Leadership Program for Musicians serving in Small Congregations in the next triennium. See SCLM report. (SCLM)  |
| B017: Fresh Start  | OMD continues partnership with CDO, the Episcopal Church Foundation, and CREDO in providing leadership and institutional support for FRESH START. Program continues to flourish, being used by nearly 60 dioceses. (OMD, SCMD)   |
| B018: Families of Clergy United in Support                             | Resolution unfunded. OMD has provided resources to help make possible the completion of a new resource for families of clergy that will be available prior to the 75th General Convention. (OMD)   |
| B020: Family Survivors of Murder Victims and the Impact of Executions  | Resolution unfunded. PJM has provided pastoral care and information to Bishops who have had executions in their diocese for the first time. Funding necessary for issue to be addressed. (PJM)   |

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| B022: Celebration of African Martyrs                                       | ERD provides speakers for Diocesan Conventions, conferences and individual parishes to share the needs of the African provinces and the website features a variety of educational materials about Africa. AGR is designing bulletin inserts and LFF worship materials which include martyrs from African Provinces. (ERD, AGR)  |
| B023: Change Consent Process to Provinces                                  | Reviewed by SCCC; there is a conflict between this amendment and 2003–A039 with both being constitutional changes requiring second readings at Convention. (SCCC)   |
| B024: Lifelong Christian Education & Formation                             | See 2003–A120   |
| C008: Reaffirm the “Decade of Remembrance, Recognition and Reconciliation” | Council providing funding (\$450,000). A new initiative for funding and its implementation was outlined with the Missioner for Native American Ministries and ECIM. See ECIM report. (Council, ECIM)  |
| C009: Tikhon   | Legislation proposed; see SCLM report. (SCLM)   |
| C013: The Rev. Dr. John Roberts  | SCLM recommends further study; legislation proposed, see SCLM report. (SCLM)  |
| C015: Retain Ethnic Desks at Episcopal Church Center                       | Council affirmed the Office of Native American Ministries in supporting 2003–C008 and developed closer relationships with the ethnic desks staff who each participated in a Council meeting. In this Triennium there has been a successful church-wide search for staff persons in Asiamerican Ministries, Black Ministries, Latino/Hispanic Ministries, and Native American Ministries. Their position descriptions were developed keeping in mind the mandate to hold advocacy and congregational development as equal responsibilities. Recently the Missioners have begun a review of the budget support for their respective ministries as they continue to plan and to do their part in carrying out the provisions of the 20/20 goals for the church. (Council, Ethnic Desks)  |
| C024: Non-violent United States Foreign Policy                             | OGR Action Alerts; Presiding Bishop letter calling for change of course in Iraq and end of war. Letter in favor of amendments removing nuclear weapons from defense budget. (OGR)   |
| C025: Lifting Up of the Ministry of the Baptized in Ordinations            | Proposed rite and legislation; see SCLM report. (SCLM)  |
| C027: Audio-Visual Materials of the Episcopal Church                       | Translation Services Coordinator was hired in May 2005 providing documents and news articles in Spanish each business day. The coordinator is also strategizing for more regular translations into French. The coordinator also facilitates simultaneous Spanish interpretation of Executive Council, House of Bishops, House of Deputies, and meetings of CCABs, as needed. (ECC, COMM)  |
| C030: The Working Poor   | OGR Action Alerts and active in Let Justice Roll Campaign to raise wages. (OGR)   |
| C031: Waging Reconciliation  | SCEIR supported the Interfaith Education Initiative; See 2003–A090; SCEIR report and <a href="http://www.interfaitheducationinitiative.org">www.interfaitheducationinitiative.org</a> . PB letter to Ambassador Bremer on religious freedom in Iraq and PB letter condemning Sudanese takeover of church property in Khartoum and aggression to Church; OGR made contact with State Department. (SCEIR, OGR)  |
| C033: Immigration and Undocumented Workers                                 | OGR Action Alerts to support AgJOBS bill to improve wages and conditions for farm labor; for Farmworker Protection and Immigration Reform. (OGR)  |
| C036: Spirituality of Food Production                                      | EpEN (Episcopal Ecological Network) developed website, <a href="http://eenonline.org/">http://eenonline.org/</a> ; sends e-mail communication to subscribers regularly, including EPPN alerts. EpEn and the Minnesota Episcopal Environmental Stewardship (Province VII) published a guidebook on 2003–C036; initiated a program to share resolution and the Minnesota resolution with every congregation. The Environmental Ministry (Province IV) promoted, “Garden of Good” which emphasizes less dependence on pesticides in farming and supports community based gardens. (PJM)  |
| C037: Facilitating International Communications within the Church          | COMM has produced new translations, advertisements and additional materials in Spanish, including a Spanish-language website, <a href="http://www.iglesiaepiscopal.org">www.iglesiaepiscopal.org</a> , that is in development. Visits by the COMM director and the Translation Services Coordinator to Province IX dioceses, the Convocation of American Churches in Europe and the diocese of Taiwan have been to facilitate international communication. SCECC discussed translating church documents so that the emotional and theological nuance are preserved in the various languages; made recommendations to COMM regarding the qualification of translators and the methodology for translations. Made recommendations for the website in English, Spanish and French. EB&R accepts all international orders. (COMM, SCECC, Episcopal Books & Resources) |

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| C051: Blessing of Committed Same Gender Relationships | Committee not established because resolution was not funded and the intent was not clear. (OPB)  |
| D006: Supporting International Relief and Development | Council urged support by dioceses and parishes for the goals. ERD developed an MDG kit in consultation with OGR and EGR. ERD works to provide stable sources of food; the prevention of disease through its anti-malarial programs and training in the prevention and care of HIV/AIDS, and the provision of clean water and effective sanitation. OGR integrated MDGs into all advocacy related to HIV/AIDS, Debt Relief, Development Funding, Environmental Sustainability, Education, and other goal areas. Developed collaborative partnerships between OGR and the U.S. Millennium Campaign, the ONE Campaign, Episcopalians for Global Reconciliation, and other coalitions/groups devoted to promotion of the Goals. SCAIPJC worked with Episcopalians for Global Reconciliation to track diocesan participation in 0.7% giving to international development programs. Legislation proposed; See SCAIPJC, CSW, and State of the Church reports. (Council , ERD, OGR, SCAIPJC) |
| D008: Demolition of Palestinian Homes                 | Presiding Bishop letter Israeli attacks on settlements in Gaza are "wrong and unacceptable," beyond the sphere of self-defense from terrorism. EPPN alerts on Middle East Peace Initiatives and Aid to Palestinians. OGR   |
| D009: 2008 Anglican Gathering                         | Event cancelled. The Windsor Report and decisions and discussions in the Anglican Consultative Council and in The Episcopal Church, call for wider and more extensive conversations and growth in relationships. SCWM  |
| D011: Add "Anglican Communion" to materials           | Intrinsic to the AGR's work. (AGR)   |
| D012: Amend Canons I.13, IV.3.42, 43, IV.14.2         | SCCC determined no further action required; will be superseded by the revised Title IV if adopted at GC 2006. (SCCC)   |
| D013: Annotated Constitution & Canons                 | An electronic revision covering the Constitution and Canonical Titles I, II, and V available prior to GC2006. Title III and Title IV updates to be completed after Convention. (SCCC)  |
| D014: Japanese-American Internment in WWII            | Letter to Judiciary Committee urging evaluation of civil rights. (OGR)   |
| D015: COSE Materials on the Web                       | Materials are dated; so not posted. Current resources: "Safeguarding God's Children," the Title IV draft Canons and theology paper, and the Nathan Network. (Council)  |
| D016: Protection of Animals from Cruel Treatment      | Letter thanking Sen. Santorum and co-sponsors for Pet Animal Statue of 2005. Diocesan resolutions passed on topic; Episcopal Network for Animal Welfare formed (ENAW.org) and Episcopal Life and ENS covered subject. (OGR, PJM)   |
| D020: Opposition to Sharia Law                        | Presiding Bishop Letter urging consideration of religious freedom during rebuilding of Iraqi constitution. AGR supports mission personnel in areas where human rights are at risk; including Pakistan, Sudan, Egypt. SCAIPJC met regularly with OGR to monitor countries in crisis, such as Iraq, Afghanistan and Sudan. (OGR, SCAIPJC, AGR)   |
| D023: US Support for the People of Liberia            | SCAIPJC has followed Liberia's progress toward peace; see Commission report. OGR Action Alert and letter to International Relations Subcommittee opposing Marines removal before peacekeepers in place. AGR supported Bishop Neufville in his magnificent witness at GC2003 and has long supported this heroic and struggling Church. (SCAIPJC, OGR, AGR)  |
| D025: Continuation of Efforts to End Racism           | SCEIR continued involvement in the nine-church partnership known as Churches Uniting in Christ (CUIC) and particularly its task force on Racism; participated in a CUIC training event for denominational staff, academics, and practitioners of anti-racism work. See SCEIR report. (SCEIR)   |
| D031: Culture of Nonviolence                          | Creative Peacemaking, the nonviolence curriculum developed by Episcopal Peace Fellowship (EPF), has been promoted through workshops in dioceses, and presentations at Council and Episcopal conferences. Plans to help the church "live into a culture of nonviolence" include: using the Episcopal communication systems, provincial and diocesan structures to promote nonviolence training and resources; Creative Peacemaking presentations to the ECC staff and the House of Bishops; development of a web resource of nonviolence materials, readings and trainings; nonviolence trainings at provincial and diocesan conferences and conventions and provincial and diocesan leadership being trained in nonviolence. (PJM, SCNC)   |
| D033: Basic Financial Teaching                        | Stewardship Officer reviewed resources, identifying three that lend themselves to use with Episcopal Congregations: Crown Financial Ministries; Good \$ense Ministry; and Three Simple Rules. Stewardship Officer leads diocesan training events for congregations that wish to establish budget counseling ministries in their communities.(Stewardship Office)   |

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| D034: Sex Trafficking   | Letter to Attorney General supporting Rodi Alvarado's asylum request. OGR Action Alert: Call for Senate to pass House sex trafficking bill. (OGR)  |
| D035: Harriet Tubman  | Legislation proposed; see SCLM report. (SCLM)  |
| D040: Reaffirm Commitment for Affordable Housing for the Poor | ENS article on domestic budget issues; Letter to House-Senate Conference Committee regarding Section 8 funding. Letter to Speaker Hastert opposing restrictions to Affordable Housing Fund grant money for non-profits. TEC involved in housing development through ecumenical faith based community organizing and has joined with other denominations to create large low-cost housing programs in New York, Baltimore, Los Angeles and other urban areas. Many Episcopal congregations work with Habitat for Humanity and Jubilee Ministry has 71 centers involved with low cost housing and an additional 65 centers providing shelter. (OGR, Jubilee) |
| D046: Stewardship of Water                                    | AGR supports mission personnel working on water systems in Tanzania. (AGR)   |
| D047: Post-Abortion Healing                                   | Rough draft created; further study needed prior to publication. See SCLM report. (SCLM)  |
| Service D049: First Communion on the Moon                     | Legislation proposed; See SCLM report. (SCLM)  |
| D050: Cuba - Honoring Commitments                             | OGR Letter to Appropriations Conference Committee asking for end to Cuban travel ban and Action Alert for support for lifting ban. AGR assisted with securing a license allowing transmission of \$100,000 and continues to work with counsel and the CPF to expedite this resolution. (OGR, AGR)  |
| D054: HIV/AIDS Keeping America's Promise to Africa            | AGR in supportive role to other departments, notably ERD and its programs to combat AIDS. Several OGR Action Alerts on topic and Letter to Senators about amendments to FY05 budget regarding AIDS. SCAIIPC chair participated in the 2005 Consultation of Religious Leaders on Global Poverty which addressed the United Nations on the plight of Africa. (AGR, ERD, OGR, SCAIIPC)  |
| D057: Expanded Technology Use at Convention                   | GCTF recommended expanded use of technology at the 75th GC. See GCTF report. (Planning and Arrangements, GCTF)   |
| D060: Education about Ordained and Licensed Ministries        | OMD worked with the Congregational Development on a Small Church Leaders in September, 2005 and resources were developed. SCSC and SCMD met to discuss areas of mutual interest. (SCMD, SCSC)  |
| D063: Civil Liberties and the USA Patriot Act                 | OGR Letter to Senate Judiciary Committee about immigration and rights; OGR Action Alerts on topic. (OGR)   |
| D066: Declaration on Sustainable Development                  | Letter to Congress and OGR Action Alert. PJM used resolution in support of environmental issues work. SCAIIPC addressed peace and justices issues in Haiti, Sudan, Israel/Palestine and Cuba. The first meeting of the Anglican Communion Environmental Network met in April 2005 in Australia (13 provinces, including TEC). A theological statement and action plan was developed, endorsed at the June, 2005 ACC meeting. See PJM website. Also available is Healing God's Creation, published by the Office of the Anglican Observer to the United Nations. (OGR, SCNC, SCAIIPC, PJM)  |
| D070: Clean Water Policy                                      | AGR supports mission personnel working on water systems in Tanzania. Letter supporting sense of Congress that water be equitably accessible and sustain water resources. OGR Action Alert on topic. AGR OGR  |
| D071: Oppose Federally Sponsored Marriage Promotion           | OGR Action Alerts and ENS articles advocating on behalf of all needy families. Letter asks President Bush to support food programs to poor children. SCNC compiled resources and Council called for a church-wide conversation on marriage. (Council, OGR, SCNC, OGR)  |
| D077: Post 9/11 Racial Hatred And Incarcerations              | Letter to Congress condemning bigotry against Muslims and people of color. (OGR)   |
| D081: Israeli Security Wall                                   | PB Letter to Pres. Bush asking for wall to be temporary, encouraging negotiations rather than any unilateral actions. OGR Action Alerts on topic and Churches for Middle East Peace letter to National Security Advisor. (OGR)   |

**ABBREVIATION LIST**

|                |   |
|----------------|---|
| DFMS, TEC..... | The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America |
| ECC.....       | Episcopal Church Center   |
| CCABs.....     | Committees, Commissions, Agencies and Boards  |
| GC.....        | General Convention  |
| HB.....        | House of Bishops  |
| HD.....        | House of Deputies   |

**AGENCIES AND BOARDS**

|                    |   |
|--------------------|---|
| AEC, Archives..... | Board of the Archives of the Episcopal Church |
| BCD.....           | Board for Church Deployment                   |
| CPF.....           | Church Pension Fund                           |
| ECBF.....          | Episcopal Church Building Fund                |
| ERD.....           | Episcopal Relief and Development              |
| GBEC.....          | General Board of Examining Chaplains          |
| FM.....            | Forward Movement Publications                 |
| GTS.....           | General Theological Seminary                  |

**EXECUTIVE COUNCIL**

|               |   |
|---------------|---|
| A&F.....      | Administration and Finance                        |
| CIM.....      | Congregations in Ministry                         |
| INC.....      | International Concerns                            |
| NAC.....      | National Concerns                                 |
| AR.....       | Anti-Racism Committee                             |
| EJLC.....     | Economic Justice Loan Committee                   |
| ECIM.....     | Episcopal Council of Indigenous Ministries        |
| JAC.....      | Jubilee Advisory Committee                        |
| ST&F.....     | Committee on Science, Technology and Faith        |
| SRI.....      | Committee on Social Responsibility in Investments |
| HIV/AIDS..... | Standing Committee on HIV/AIDS                    |
| CSW.....      | Committee on the Status of Women                  |
| CoVA.....     | Committee on the Visual Arts                      |

**STANDING COMMISSIONS**

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|----------------|--|
| SCAIPJC.....   | Anglican and International Peace with Justice Concerns |
| SCCC.....      | Constitution and Canons                                |
| SCDME.....     | Domestic Mission and Evangelism                        |
| SCECC.....     | Episcopal Church Communications                        |
| SCEIR.....     | Ecumenical and Interreligious Relations                |
| SCLM.....      | Liturgy and Music                                      |
| SCMD.....      | Ministry Development                                   |
| SCNC.....      | National Concerns                                      |
| SCSC.....      | Small Congregations                                    |
| SCSD.....      | Stewardship and Development                            |
| Structure..... | Structure of the Church                                |
| SCWM.....      | World Mission  |

**OTHERS**

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| AGR.....   | Anglican Global Relations Office, ECC                   |
| COMM.....  | Office of Communication, ECC                            |
| GCTF.....  | General Convention Task Force                           |
| MYP.....   | Ministries with Young People, ECC                       |
| OGR.....   | Office of Government Relations, Washington Office       |
| OMD.....   | Office of Ministry Development                          |
| PJM.....   | Peace and Justice Ministries, ECC                       |
| MFTF.....  | Mission Funding Task Force                              |
| OWM.....   | Women's Ministries, ECC                                 |
| PB&F.....  | Joint Standing Committee on Program, Budget and Finance |
| TREAS..... | Treasurer's Office, ECC                                 |