
The Standing Commission on Stewardship and Development

INTRODUCTION

The Standing Commission on Stewardship and Development is now twelve years old, having been established by resolution of the 1979 General Convention in Denver. This is the fourth report of the commission to the General Convention.

MEMBERSHIP

Ms. Janet Ask (1991)	Prov. VI	Minnesota
The Rt. Rev. George E. Bates (1994)*****	Prov. VIII	Utah
The Rev. Richard C. Britton, Jr. (1991)	Prov. IV	Atlanta
The Rt. Rev. William G. Burrill (1991), <i>Co-chair</i>	Prov. II	Rochester
Mr. John L. Carson III (1994)	Prov. VI	Colorado
Mr. Frank Pierce Foster (1994)	Prov. I	Massachusetts
Mr. Thomas S. Hutchinson (1991), <i>Secretary</i>	Prov. VII	Dallas
Dr. Elisabeth Koenig (1994)****	Prov. II	New York
Mr. George S. Lockwood*	Prov. VIII	Hawaii
Dr. George McGonigle (1994)**	Prov. VII	Texas
Mr. Manuel G. Mesa (1994)	Prov. IV	Southeast Florida
Mr. Albert T. Mollegen, Jr. (1991), <i>Co-chair</i>	Prov. I	Connecticut
Mr. Freddy Rios (1991)	Prov. VII	Texas
The Rev. Richard L. Shimpfky (1994)***	Prov. II	Newark

* Executive Council Liaison

** Resigned from commission, October, 1989

*** Resigned from commission, elected bishop, May, 1990

**** Appointed to commission, February, 1990, to replace Dr. McGonigle

***** Resigned from commission, October, 1990

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

In the House of Bishops, the Rt. Rev. William G. Burrill is authorized to receive non-substantive amendments to this report. In the House of Deputies, Mr. A. T. Mollegen, Jr. (Connecticut) is authorized to receive such amendments.

OUR CHARGE

The 66th General Convention, Denver, 1979, called the commission into being and charged it:

1. To hold up before the Church the responsibility of faithful stewardship;
2. To recommend a strategy for stewardship education throughout the Church;
3. To plan and recommend a program of long-range development;
4. To recommend a joint strategy for the various Church agencies in their fund-raising efforts; and
5. To consider all national fund-raising proposals for its recommendations.

The commission has recognized and used this charge as its guide for the past twelve years. Experience suggests that the charge might now be modified to address current realities and, therefore, the commission introduces:

Resolution #A184

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States adopt the following new charge to the**
3 **Standing Commission on Stewardship and Development:**
- 4 **1. To hold up before the Church the responsibility of faithful stewardship of time,**
5 **talent and treasure in grateful thanksgiving for God's gifts;**
 - 6 **2. To recommend strategies for stewardship education throughout the Church with**
7 **special sensitivity to the cultural and linguistic diversity of our Church;**
 - 8 **3. To recommend programs for long-range planning and development, insuring that**
9 **other Church bodies, including the Executive Council, are part of the process;**
 - 10 **4. To assure that the clergy duties in Title III, Canon 14, Sec 2(b) concerning clergy**
11 **duties on stewardship instruction are carried out;**
 - 12 **5. To assure that there is an official, periodic gathering, interpretation, evaluation and**
13 **reporting of stewardship data from throughout the Church;**
 - 14 **6. To develop means to keep before the Church, its dioceses, parishes, missions and**
15 **other institutions, the canonical requirements for annual audits of all funds, receipts**
16 **and expenditures; and**
 - 17 **7. To help coordinate all church-wide fund raising activities.**

MISSION

The commission was asked to take the lead in developing a statement on the theology of mission for the Episcopal Church. Accepting this charge, a meeting was held in New York City in October of 1989 for this purpose. Representatives from Stewardship and Development, World Mission, National Mission, Evangelism, the Executive Council and Church Center staff as well as outside theologians were present. The resulting statement, somewhat edited by the commission after consultation with still other church theologians, is included in the following resolution:

Resolution #A185

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States adopt the following as a starting point**
3 **for a living statement of the Theology of Mission; and be it further**
- 4 *Resolved*, **That the Standing Commission on Stewardship and Development engage**
5 **other agencies and commissions of the Church to refine this proposal to a final state-**
6 **ment for presentation to the 71st General Convention:**

A THEOLOGY OF MISSION

8 **God, who is creating this immense and complex universe and who calls it good,**
9 **is empowering us to share in the divine joy of creation and to be loving stewards of**
10 **this creative process. Despite all that humanity does to corrupt and destroy the crea-**
11 **tion, God has the final life-giving word: love. Jesus Christ is that Eternal Word of**
12 **God spoken in history. We find our place in creation where the story of Jesus Christ**
13 **intersects our stories. We are called to embody the Eternal Word to the world.**

STEWARDSHIP AND DEVELOPMENT

14 **The mission of the Church, and therefore of the Episcopal Church, is to serve**
15 **as midwife to the new creation begun in Jesus Christ. In the new creation, this world**
16 **and all that is in it is being transformed into the Commonwealth of God, where there**
17 **are no outcasts.**

18 **We are all called to be servant leaders. Servants adopt God's goals and accomplish**
19 **them. Leaders plan for God's Commonwealth, recruit, train and lead others toward**
20 **God's goal. Our participation in God's transforming work consists of compassionate-**
21 **ly accepting the pain and celebrating the joy of the world and responding by sharing**
22 **our material wealth and the power of the Holy Spirit working through us.**

23 **We believe that God in Christ calls all people of all cultures when he says, "Follow**
24 **me." We affirm that the past work of the Episcopal Church in mission has been used**
25 **by God. We sense that God is now calling us to greater clarity and bolder action in**
26 **mission.**

EXPLANATION

The commission feels that this statement is a good start on "the Theology of Mission." However, because many people are not yet satisfied with it, the commission is asking only for tentative approval by the Convention at this time. The commission presents the statement here as a start and will work with others from throughout the Church during the coming triennium to improve on its content and wording.

STEWARDSHIP AND CHURCH SUPPORT WITNESS STATEMENTS BY THE LEADERSHIP OF THE CHURCH

In each triennium since its formation in 1979, members of the commission have written and signed a personal stewardship and church support witness statement. Now the members have expanded the statement to include planned giving and 50/50 giving:

STATEMENT

Christian stewardship is the thankful, conscious response to and participation in the gifts of creation. As such it is rooted in our sense of awe, wonder and mystery at God's gracious gift of life, and in our responsibility to use this gift to the Glory of God and to the benefit of all people. Environmental stewardship, striving for justice and peace, serving Christ in all people and proclaiming the Good News of God in Christ are all parts of Christian stewardship.

As members of the Standing Commission on Stewardship and Development, and with the staff members of the Stewardship Unit at the Church Center, we wish to witness to our roles as stewards in this all-encompassing sense. Since we believe that "where our treasure is there will our hearts be also," we are thankful to report that a survey has shown our personal giving to God's work is now at a level of 15.5% of gross income.

As stewards of our accumulated assets we have each executed, or will within this year execute, wills arranging to leave bequests for religious and charitable purposes.

We have discussed at length the resolution from the 69th General Convention dealing with 50/50 giving. The standard of "spending as much on others as is spent on ourselves" is wholeheartedly endorsed. We found that the dialogue and listening engaged in by the commission was most rewarding. We discerned that:

- (a) Each congregation and diocese will benefit from a listening and dialogue process,
- (b) That part of our parochial budgets which is now committed to mission should be identified and affirmed, and

- (c) This challenge to increase our giving beyond the local congregation should be faced immediately.

We invite all Episcopalians to join with us in the exciting work of becoming faithful stewards of the mysteries of God.

Signed, May 20, 1990

The item on wills is new to this statement but not in the teachings of the Church. Therefore:

Resolution #A186

1 *Resolved*, The House of _____ concurring, That we the members of this 70th
2 General Convention of the Episcopal Church in the United States commend to the
3 attention of all members of this Church the rubric that appears on page 445 of the
4 Book of Common Prayer, which reads:

5 The Minister of the Congregation is directed to instruct the people, from time to
6 time, about the duty of Christian parents to make prudent provision for the well-
7 being of their families, and of all persons to make wills, while they are in health,
8 arranging for the disposal of their temporal goods, not neglecting, if they are able,
9 to leave bequests for religious and charitable uses;

10 and be it further

11 *Resolved*, That all members of the Church be called upon to be good stewards of their
12 accumulated assets, and to execute within this year wills arranging to leave bequests
13 for religious and charitable purposes.

The commission is encouraged that many Church bodies, including diocesan councils, seminary boards, faculty and students and parish vestries, are making and signing personal stewardship and church support witness statements. This is as it should be from Church leadership. Therefore, the following resolution is offered:

Resolution #A187

1 *Resolved*, The House of _____ concurring, That we the members of this 70th
2 General Convention of the Episcopal Church in the United States reaffirm the tithing
3 as the minimum standard of giving for Episcopalians; and be it further

4 *Resolved*, That we the deputies and bishops of this Convention do hereby affirm with
5 our signatures that we are tithing, or that we have adopted or will adopt a plan to
6 do so within the next three years; and be it further

7 *Resolved*, That we the deputies and bishops of this Convention, as stewards of our
8 accumulated assets, have each executed, or will within this year execute, wills arrang-
9 ing to leave bequests for religious and charitable purposes; and be it further

10 *Resolved*, That we do call all members of the Church to join us in these actions; and
11 be it further

12 *Resolved*, That the Secretary of the Convention be directed to prepare and distribute
13 signatory pages for bishops and deputies of each diocese signifying their commitment
14 to these actions; and be it further

15 *Resolved*, That the Secretary be directed to collect the signatures with this resolution
16 and publish the list of signatures in the Journal of the 1991 General Convention.

EXPLANATION

In support of this resolution we offer the growing practice throughout the Church that each leadership body, at the beginning of its term of office, makes a witness statement about stewardship and church support as a model and inspiration for those whom it serves. It is appropriate that each General Convention do this inasmuch as 40 to 60 percent of the membership of the Convention is new and has not participated in a direct call to the Church for spiritual fidelity in the matters of stewardship and church support.

The commission feels strongly that personal signatures attached to this statement are important. Adopting this resolution, or any such statement, by majority vote does not show the commitment by the individual members.

50/50 GIVING

The 69th General Convention adopted resolution D144s, which stated: "That each diocese and congregation of this Church be encouraged to continue to work towards the goal of giving to others as much as they spend on themselves (commonly known as 50/50 giving), with at least 25% of the Net Disposable Budgeted Income (NDBI) of each congregation to be given through the diocese for mission and ministry."

While 50/50 giving might seem a lofty goal, many congregations that have engaged in narrative budgeting discover they are closer to the goal than they thought. Many of those congregations have developed plans to attain that goal over a period of years. For them 50/50 giving has become an attainable rather than a distant goal. The following resolution is offered to encourage all congregations to do the same.

Resolution #A188

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States reaffirm Resolution D144s of the 69th**
- 3 **General Convention, which deals with giving to others as much as we spend on ourselves;**
- 4 **and be it further**
- 5 *Resolved*, **That this Convention ask each diocese and congregation to determine and**
- 6 **publish its true level of such giving; and be it further**
- 7 *Resolved*, **That this Convention ask each diocese and congregation to commit to a**
- 8 **program that annually increases giving to others to the level encouraged by D144s during**
- 9 **this Decade of Evangelism.**

PLEDGING

Data from the 1988 Parochial Reports (the latest available at this writing) show the following with respect to households within the Church who do not pledge:

Domestic Dioceses	
Province I	41.7% do not pledge
Province II	47.6% do not pledge
Province III	42.0% do not pledge
Province IV	38.9% do not pledge
Province V	38.7% do not pledge
Province VI	48.7% do not pledge
Province VII	42.7% do not pledge
Province VIII	44.6% do not pledge
National Average	42.6% do not pledge

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No data are available for Province IX nor is the makeup of those not pledging known. The Commission on Stewardship and Development requests that the Commission on the State of the Church address the question of obtaining this information.

The percentage of households that do not pledge has remained relatively constant over the past six years, actually increasing slightly. Further, giving by nonpledgers is about one fifth of that of pledgers. Thus, the commission offers the following:

Resolution #A189

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America reaffirm Resolution D165**
- 3 **of the 69th General Convention, urging each household to make a financial pledge**
- 4 **through their congregation toward the mission of the Church. (1988 statistics indicate**
- 5 **that the mean figure of pledging in the Church is 57.4% of households); and be it further**
- 6 *Resolved*, **That each household be urged to base pledging upon a percent of its in-**
- 7 **come, known as proportional giving, and recognize tithing (10%) as the minimum stand-**
- 8 **ard of giving; and be it further**
- 9 *Resolved*, **That each diocesan bishop with the assistance of the Office of Stewardship**
- 10 **in Mission Planning develop an educational approach to pledging appropriate to each**
- 11 **diocese.**

EVERY MEMBER CANVASS

The Church recognizes that the every member canvass is an important part of every member's stewardship but is not, in itself, the stewardship program. However, while the personal contact and witness possible through the EMC has lost emphasis in recent years, studies have shown that such personal visitations, with an emphasis on listening, are one of the most effective mechanisms for enlisting personal commitment from the Church's members. Therefore, the commission offers the following:

Resolution #A190

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America affirm the great historic value**
- 3 **of the Every Member Canvass in the development of committed stewardship in the**
- 4 **life of the Church; and be it further**
- 5 *Resolved*, **That the Executive Council be requested to instruct the Office of Steward-**
- 6 **ship in Mission Planning to emphasize in its resource materials and training conferences**
- 7 **the importance of personal visitations in Every Member Canvasses.**

EXPLANATION

As we grow in an understanding that stewardship education is a year-round necessity, we also wish to underline the crucial nature of a given time when individual Christians may witness in a personal way to their baptized sisters and brothers as to the meaning of stewardship in their personal and family lives.

FUNDING OF THE NATIONAL CHURCH

During the 1986-88 triennium, a Select Committee from the Stewardship Commission and Program, Budget and Finance studied the funding of the national Church in

response to a resolution adopted by the 1985 General Convention. That resolution specifically asked that voluntary giving in support of the program budget be considered. There was a strong response by several dioceses that apportionment based on diocesan income rather than on NDBI be adopted.

An in-depth study concluded that the Church was not ready for voluntary giving and that use of diocesan income as a base would create inequities and problems. A resolution from the Committee asking that the present system and the study be continued was adopted by the 1988 Convention.

Nothing happened with this continued study until the end of the present triennium, when meetings were held to again consider apportionment based on diocesan income. The Commission on Stewardship, the Committee on the State of the Church, Program Budget and Finance, and the Treasurer were represented. A study by Stewardship Co-chair Mollegen again showed that there were serious problems with the proposal and again the Committee recommended we leave the system alone at present.

STEWARDSHIP OF THE GOSPEL

Stewardship emphasis in the Episcopal Church has been on the gifts of time, talent, and treasure, particularly on treasure and more recently on the tithe as an outward and visible measure of that stewardship. But in truth, these gifts emanate from the great gift of the Gospel. It is our stewardship of this gift that defines our Christian life. Therefore, the commission offers the following:

Resolution #A191

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America affirm that among the many**
- 3 **gifts bestowed upon us by a loving God, the gift of the Gospel be seen as central by**
- 4 **all baptized persons; and be it further**
- 5 *Resolved*, **That, as we enter the Decade of Evangelism, we affirm that stewardship of**
- 6 **the Gospel is the theological motivation for 50/50 giving; and be it further**
- 7 *Resolved*, **That the Executive Council be requested to develop resource material which**
- 8 **will relate 50/50 giving and the Decade of Evangelism.**

EXPLANATION

As we are stewards of creation and of our personal lives, we are also stewards of the Gospel. The Good News of God's love made manifest in Christ has been given into our hands. As stewards we are to proclaim that Good News by word and deed. Our hearts will be truly committed to being evangelists only when our treasure has led the way.

STEWARDSHIP INSTRUCTION

Title III, Canon 14, Sec. 2(b) of the Episcopal Church requires instruction by the clergy in the stewardship of God's gifts to us. Many have not read this particular canon and few refer back to it. Yet, since "stewardship is the main work of the Church," as affirmed by prior General Conventions, this canon is of crucial importance. Therefore:

Resolution #A192

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America affirm and emphasize**

3 the stewardship instruction requirements stated in Title III, Canon 14 Sec. 2(b) of the
4 Constitution and Canons of the Church, to wit:

5 (b). It shall be their [the Clergy in charge of a cure of souls] duty to instruct all
6 persons in their charge concerning Christian stewardship, including:

- 7 (1). The reverence for the creation and the right use of God's gifts;
- 8 (2). The generous and consistent offering of time, talent, and treasure for the
9 mission and ministry of the Church at home and abroad;
- 10 (3). The biblical standard of the tithe for financial stewardship;
- 11 (4). the responsibility of all persons to make a will as prescribed in the Book
12 of Common Prayer, page 445;

13 and be it further

14 *Resolved, That Episcopal Life, and all dioceses, in their respective official newspapers,*
15 *be instructed to publish this canon with editorial comment at least annually; and be*
16 *it further*

17 *Resolved, That the subjects of all four of the subsections above shall be addressed*
18 *annually from every pulpit.*

HISPANIC STEWARDSHIP

The Hispanic population of the United States is growing dramatically and in certain parts of the country is predicted to exceed 50 percent by the year 2000. Likewise, the number of Hispanic Episcopalians is growing. However, many of the programs of the Church do not address the special needs, particularly language and culture, of these members. Therefore, the commission offers the following:

Resolution #A193

1 *Resolved, The House of _____ concurring, That the 70th General Convention*
2 *of the Episcopal Church in the United States of America provide resources to the Of-*
3 *fice of Stewardship in Mission Planning to develop, in cooperation with the Hispanic*
4 *Desk, programs of stewardship education and implementation for Hispanic*
5 *Episcopalians (linguistically and/or culturally); and be it further*

6 *Resolved, That \$150,000 be allocated for the next triennium to develop printed and*
7 *video materials in Spanish and to offer seminars and workshops in Spanish for Hispanic*
8 *lay leadership, clergy, seminarians and youth.*

EXPLANATION

The immediate need and potential for stewardship development among Hispanic Episcopalians is considerable. The Hispanic Episcopal community has its own individual characteristics and a rich variety of cultural perspectives that must be taken into account in order to develop this potential. One such cultural perspective that must be honored is the difference in language. The conceptual, theological approach of the Standing Commission on Stewardship and Development (for example: tithing; proportional giving; 50/50 giving; stewardship of treasure, time and talent; training in stewardship for seminarians; early knowledge of church support for Hispanic youth; and stewardship of the environment) must be introduced as relatively new ideas to many Hispanic parishes and must be explained in the context of their cultures.

TIME AND TALENT

The 69th General Convention adopted a resolution dealing with the stewardship of time and talent. Some have interpreted this resolution as an alternative to the stewardship of treasure. The commission feels this interpretation is quite inappropriate. Stewardship is concerned with time, talent *and* treasure (not *or*).

In recent years, the Church's emphasis in stewardship sermons, training and literature has been on the stewardship of treasure. This was and is an appropriate starting point because, among other reasons, financial giving is a very visible and measurable activity. However, the other two T's are of equal importance, and the commission feels it is time for them to receive equal emphasis.

Resolution #A194

1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America reaffirm Resolution D121s**
3 **of the 69th General Convention, which deals with the stewardship of time and talent**
4 **and which states:**

5 **That this 69th General Convention reaffirm the need for individual commitment**
6 **and involvement as part of each person's living in the Christian faith; That this Con-**
7 **vention reaffirm the concept of stewardship applying beyond money to include a**
8 **person's intentional use of time and talent; That this Convention affirm the**
9 **understanding that all Christians are called to commit their lives to Christ and that**
10 **stewardship includes the intentional allocation of the percentage of time in conscious**
11 **Christian actions and ministry; that this Convention challenge all congregations and**
12 **dioceses to develop appropriate programs and reaffirm this aspect of stewardship;**
13 **[and] That the Church Center staff on Stewardship and Development continue to**
14 **utilize mechanisms to explain and promote this broad view of stewardship; and be**
15 **it further**

16 *Resolved*, **That this Convention adopt, as a guide and standard for the stewardship**
17 **of time and talent, the paper developed by the Commission on Stewardship and Develop-**
18 **ment, available from the Office of Stewardship and summarized below:**

STEWARDSHIP OF TIME AND TALENT

There are several aspects of the Stewardship of Time and Talent which need to be addressed: (1) what constitutes gifts of time and talent, (2) the stewardship of the giver, (3) the stewardship of the receiver, and (4) the stewardship of living.

GIFTS OF TIME AND TALENT: The stewardship of time and talent, like the stewardship of treasure, is not the adherence to someone else's "formula" but, rather, a grateful thanksgiving for God's gifts. Each Christian must, therefore, decide in his or her own heart and mind what "counts." There is, however, a tradition of discernment and intentionality in the Church based on prayer and consultation with other Christians. Some observations can be made.

There are obvious church activities which require the expenditure of time, such as attending worship services, ushering or singing in the choir at these services, teaching Sunday school, serving on the vestry or committees, and working on parish outreach programs. Then there are diocesan, provincial and national church commissions and committees which require donated time in order to function. In addition, there are community activities such as working in a shelter for the homeless.

All attempts to calculate the value of these activities results in an attitude of work-righteousness and implies that people can earn God's grace. The Church makes no judgement on the relative value of these activities because they all are "doing God's work." Christians have a responsibility to be good stewards of God's world. The classical Christian discernment tradition does not prescribe specific activities but gives guidelines for perceiving God's calling. It is up to each of us to determine how best to carry out that responsibility.

We should all strive to make certain that the time donated to the Church by members as a body is for much more than maintenance. As important as polishing the brass and servicing the heating system may be in making the Church function and attractive to new members, God asks much more—he asks us to *reach out* to those in need. Thus, the stewardship of time must take on a larger dimension for the Church as a body than it might for an individual. There are stimulating, creative and proactive models of such ministries throughout the Church.

The next question is how to define a tithe of time. We would argue that no formula is *right* for all individuals, or even for a single individual, throughout that person's life. The purpose of a tithe of time, as with a tithe of treasure, is to establish an initial goal towards which to work. Each of us must (1) determine, with prayerful discernment, what satisfies our conscience in response to God's own gift of time, (2) reach that goal in a reasonable time period, and then (3) treat that level as a minimum standard of giving.

The stewardship of talent is closely related to the stewardship of time. However, it tells us not just to put in our time but to make it quality time. The need for all kinds of skills is critical both within the church institution and in outreach programs. The ministry of the Church is the lay ministry as well as that of deacons, priests and bishops. The quality of that lay ministry is dependent on the quality of the stewardship of talent.

The tithe of talent is, likewise, closely related to the tithe of time if even more difficult to measure. Each must determine what in his or her own mind constitutes a proper and grateful response to God. And even the least of us has much to give.

THE STEWARDSHIP OF THE GIVER OF TIME AND TALENT: Much of what was said above about what constitutes gifts of time and talent could be repeated here as applying to the stewardship of the giver. The difference is that we are now talking less about definitions and concepts and more about the attitude of the individual, an attitude that can be shaped and changed by prayer and worship. The emphasis is on a response of grateful thanksgiving, not on an obligation or duty.

Most of us have been given much more than we realize in terms of health, abilities, skills, opportunities and, yes, even time. Yet there are always those who have less, much less and desperately much less. God calls on us to have compassion and love for those with less, and our response to that calling is our stewardship of time, talent and treasure.

People are amazed at what often can be accomplished when these gifts are applied to difficult problems—applied with zest and determination. The results can be pure joy, not just to the problem solver, but also to those affected by the solution—and to God.

THE STEWARDSHIP OF THE RECEIVER OF GIFTS OF TIME AND TALENT: The receiver of gifts referred to here is usually the Church (parish, diocese or national) or an outreach agency that may or may not be connected to the Church. The stewardship referred to here is reflected in the accountability of the receiver on the use of those

gifts. While this accountability is equally important with gifts of treasure, people tend to become detached from money once it is given. They are never detached from their gifts of time and talent.

The need for good stewardship on the part of the receiver of gifts is twofold. First, the receiver acts as the agent for the giver in accomplishing God's work, and both God and the giver want the gifts to be used well and effectively. Second, if the gifts are wasted, there may be no more. This would seem to be self-evident. Yet it is amazing how many agents practice poor stewardship of accountability and blame the results on the stewardship of the givers.

The stewardship of the receiver is also a stewardship of the allocation of resources. Of the resources of time and talent, talent is the more difficult to deal with. If a person is willing to donate time, his talents should not be ignored. Granted that people like to accomplish important jobs, they also want to accomplish challenging, important jobs.

Finally, the stewardship of the receiver must take into account the giver's need to be needed. People are left empty when told that we can get along without their help, that their talents aren't right for this job, that they are not needed. The Church must be sure that it does not do that.

THE TIME AND TALENT STEWARDSHIP OF LIVING: We have an even greater opportunity in the use of time and talent. We can give it all. How we treat our family, friends (and enemies), coworkers, employees and others; how we view ethics in both professional and other encounters; and even how we vote and pay taxes all witness to our stewardship. We can make our lives such that others want to know what something special we have, and then knowing, want to have it too.

Our evangelism is a reflection of our stewardship.

THE ENVIRONMENT

The commission recognizes that there is an ever-increasing concern among Christians for what is happening to one of God's greatest gifts to us—the environment. The subject has been studied during this triennium and is recommended as a high priority for the next.

Awareness of environmental concern requires a recognition that God intended human beings to be part of our earthly environment and knew that such existence would have an impact on our environment. The challenge given us is to minimize our harmful effects on the environment while knowing that we will have an effect. Thus we must know the trade-offs and often must choose the lesser of apparent evils.

Effective and ethical environmental stewardship requires first that we be aware of what is happening in the environment. We must know and understand the effects of the various activities that make up human endeavor.

As environmental stewards, we should examine adequate, pertinent data and listen to opposing points of view. Positions should not be taken based solely on the biased presentations of self-interested parties.

Environmental stewardship, like all Christian stewardship, must become a way of life. Decisions and actions concerning such things as conservation, recycling and waste disposal should become almost automatic and serve as examples for others. Major environmental actions should be taken only after careful and prayerful consideration and an awareness of the long-term effects of such actions, particularly on the lives of others.

Each Christian, in response to God's teachings, should embark on a course of environmental responsibility. But that course should be chosen for the individual and not

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forced on others except through discussion and education. Public authorities should be urged to learn the Christian view of God's will and to know that they will be held accountable.

Therefore, the commission offers the following:

Resolution #A195

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America, affirming the biblical**
- 3 **understanding that human beings have been given a vital responsibility for the earth's**
- 4 **environment in trust for this and future generations, declare that environmental steward-**
- 5 **ship must be a top priority of the Episcopal Church; and be it further**
- 6 *Resolved*, **That this Convention call on all citizens of the world and Episcopalians in**
- 7 **particular to live their lives as good stewards with responsible concern for our environ-**
- 8 **ment; and be it further**
- 9 *Resolved*, **That this Convention urge all Episcopalians to exercise prayerful theological**
- 10 **discernment based on factual knowledge before judging or acting on any proposed**
- 11 **environmental action.**

The Standing Commission on Stewardship and Development requests that any Convention resolutions concerning environmental stewardship be assigned to the Stewardship committees of the two Houses of the Convention for their consideration.

STEWARDSHIP AND THE SEMINARIES

The 67th General Convention meeting in New Orleans adopted Resolution A-125a, "Support for Theological Education." Included in this resolution was the provision that the Church "now establishes as policy that each parish and mission of the several Dioceses within the fifty states of the United States, and the Convocation of the American Churches in Europe, shall give annually at least 1% of its net disposable budgeted income . . . to one or more of these accredited Seminaries." Response to this "1% Resolution" has not been strong, although a number of parishes do respond. Therefore:

Resolution #A196

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America reaffirm the policy that each**
- 3 **parish and mission of the several Dioceses within the fifty states of the United States,**
- 4 **and the Convocation of the American Churches in Europe, shall give annually at least**
- 5 **1% of its net disposable budgeted income to one or more of the accredited Seminaries.**

The commission notes that much progress has been made during this triennium in establishing a working relationship with the seminaries of the Church in regard to stewardship training and practice. The commission also feels that this relationship needs to be continued and strengthened. Therefore:

Resolution #A197

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America commend the seminaries**
- 3 **affiliated with the Episcopal Church for their progress in developing training and educa-**
- 4 **tion opportunities in stewardship for faculty and students; and be it further**

STEWARDSHIP AND DEVELOPMENT

5 **Resolved, That each seminary be encouraged to continue to work with the Office of**
6 **Stewardship in Mission Planning for further development of stewardship programs**
7 **within their life, worship and curriculum offerings.**

LAY EMPLOYEES

The 69th General Convention adopted Resolution A134a, the first resolve of which states:

Resolved, the House of Bishops concurring, That all units of the Episcopal Church under ecclesiastical authority in the United States are encouraged to provide for all lay employees who work over 1,000 hours annually retirement benefits through participation in the Episcopal Church Lay Employees Retirement Plan (ECLERP) or in a noncontributory, defined benefit plan the provisions of which are at least equal to those of ECLERP by January 1, 1989, but recognizing the need for a transition period, no later than January 1, 1990.

The commission feels it is now time that lay employees have the same status as the ordained and therefore proposes:

Resolution #A198

1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America instruct the Standing Com-**
3 **mission on Constitution and Canons, in consultation with the Standing Commission**
4 **on Stewardship and Development, to draft appropriate proposed canons for considera-**
5 **tion at the 71st General Convention to provide for adequate pension, health and other**
6 **benefits for church lay employees.**

RACISM

Resolution #A199

1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America urge each diocese and local**
3 **congregation to conduct an audit on institutional racism of its life and work; and be**
4 **it further**
5 **Resolved, That in response to these audits we ask each diocese and local congregation**
6 **to take such actions as may help us to admit to the racism in our midst and to initiate**
7 **changes in our structure and programs that will redress this wound in the Body of Christ.**

EXPLANATION

It is all too common in our life as the Church and as a nation to decry racism in others without perceiving the racism in our own body. Racism is a stewardship issue as well as a justice issue in that it deprives individuals and the corporate community of the full utilization of and access to the gifts of the diversity of races and cultures God has given to us. As stewards of the gifts of God it is our responsibility to rejoice at the diversity of these gifts and to use all of God's gifts to their fullest.

EXTRA-BUDGETARY GIVING

Resolution #A200

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America request the Executive Council of the Church, in consultation with the Standing Commission on Stewardship and**
3 **Development, to develop a coordinated program of extra-budgetary giving to further**
4 **enable the mission of the Church.**

EXPLANATION

With an awareness of the great good that has been accomplished through extra-budgetary giving in the Episcopal Church (i.e., Venture in Mission, Presiding Bishop's Fund, United Thank Offering, etc.) we urge the Church to develop such a coordinated program.

OTHER MATTERS

Four items have come to the commission which deserve the attention and action of this Convention.

Resolution #A201

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America urge all committees, commissions and the Executive Council of the national Church to meet over weekends**
3 **so that the cost of our travel and housing may be greatly reduced; and be it further**
4 **Resolved, That the budgets for said interim bodies be developed with this guideline**
5 **as the rule.**

Resolution #A202

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America urge all dioceses and congregations to review the restrictions, conditions and purposes under which their endowed gifts were received; and be it further**
3 **Resolved, That all dioceses and congregations be urged to develop endowment policies**
4 **to guide the givers of future endowments and to assist the vestries and trustees in their**
5 **stewardship responsibilities.**

Resolution #A203

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America commend the narrative budget**
3 **as described by the Rev. Robert H. Bonner in the current series, "The Star System**
4 **for Stewardship."**

EXPLANATION

The narrative budget tells the story behind the line item budget and enables a congregation to see total stewardship. It is highly recommended. "The Star System for Stewardship" is available from Episcopal Parish Services, 815 Second Avenue, New York, NY 10017.

Resolution #A204

- 1 *Resolved*, The House of _____ concurring, **That the 70th General Convention**
2 **of the Episcopal Church in the United States of America commend the Diocese of**
3 **Western Massachusetts for its development and use of a consolidated cash manage-**
4 **ment system; and be it further**
- 5 *Resolved*, **That each diocese, during this triennium, consider the possibility of**
6 **establishing similar consolidated cash management systems in their dioceses.**

EXPLANATION

In this cash management system, each parish and mission maintains all cash deposits with the diocese in one account, thereby earning interest income for the congregations. This also provides for greater security, more accurate record keeping, more orderly withholding of applicable taxes on clergy and lay incomes, accurate records for audit purposes, and more efficient use of parish bookkeeping and treasurer functions.

OBJECTIVES FOR 1992-1994

During the next triennium, the commission will:

1. Continue to clarify and proclaim that "Stewardship is the Main Work of the Church" and that the tithe is the minimum standard of giving for members of this Church.
2. Continue to encourage every person holding a position of leadership and responsibility in this Church to make a personal witness statement that specifically reflects stewardship as the main work of the Church and the tithe as the minimum standard of giving.
3. Find ways to gain the acceptance by congregations of the principle of spending as much on others as on themselves with at least 25 percent of income to be given through the diocese for its mission and ministry.
4. Continue the strong liaison with the theological seminaries of the Church with the aim of strengthening the teaching and practice of stewardship theology and church support in the seminary communities.
5. Develop a strategy for stewardship education throughout the Church with special emphasis on minorities and youth.
6. Plan and recommend a program of long-range development for the Church.
7. Develop a mechanism for the gathering, interpreting, evaluating and reporting of stewardship and church support data from throughout the Church, including the Ninth Province.
8. Assure that the admonitions of Title III, Canon 14, Sec. 2(b) on clergy instruction of Christian Stewardship are carried out.
9. Develop a strategy to address the fact that 43 percent of our members do not pledge and to develop demographic information on these members.
10. Develop a strategy to assure that Christians address the Stewardship of the Environment responsibly.
11. Continue to work toward establishing the practice of giving 1% to the accredited seminaries by all congregations in the Church.
12. Provide a mechanism for the review and evaluation of diocesan operations.
13. Continue to encourage cooperation among the agencies of the Church in their public education and fund-raising programs.

THE BLUE BOOK

FINANCIAL REPORT 1989-1991

<i>Income</i>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Convention appropriation	\$17,768.00	\$18,520.00	\$ 7,900.00
Total expenses	\$11,962.70	\$10,534.86	\$ 3,705.13 *

* as of 2/26/91

Resolution #A205

Resolved, The House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$61,350.00 for the triennium for the expenses of the Standing Commission on Stewardship and Development.**

REQUESTED TRIENNIAL BUDGET 1992-1994

	<i>1992</i>	<i>1993</i>	<i>1994</i>
	(3 meetings)	(3 meetings)	(1 meeting)
Travel	\$13,200.00	\$14,850.00	\$ 5,500.00
Housing and meals	7,425.00	8,250.00	3,025.00
Subcommittee expenses	2,000.00	2,000.00	1,000.00
Consultants	1,000.00	1,000.00	0.00
Office expense and miscellaneous	<u>900.00</u>	<u>900.00</u>	<u>300.00</u>
Total budget request	\$24,525.00	\$27,000.00	\$ 9,825.00

Respectfully submitted,

The Rt. Rev. William G. Burrill
Mr. A. T. Mollegen, Jr.
Co-chairs