

The Executive Council Report to the 71st General Convention

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Greetings in the name of our Lord, Jesus Christ, who calls us to new tasks in a new day for his Church. By God's grace and power we will work to strengthen all that is right, provide for that which is weak, reunite those divided, and discover new pathways for mission. We, the Executive Council, humbly and boldly offer you this report as a vision and a plan for our work together in the new triennium.

As members of forty congregations of the Episcopal Church, elected to Executive Council, we are called to partnership in shaping the mission and mission direction of the Episcopal Church. We believe that vocation requires us to be sensitive to the gifts, yearnings, passions, and burdens of the whole human family. Our work is shaped by the Canons⁷⁰, the mandates of General Convention, and by our efforts to understand the "missionary, educational and social work of the Church."

⁷⁰ The mission of the Executive Council is defined by the Canons:

"There shall be an Executive Council whose duty it shall be to carry out the program and policies adopted by General Convention. The Executive Council shall have charge of the unification, development and prosecution of the Missionary, Educational and Social Work of the Church, and of such other work as may be committed to it by General Convention" Canon I.4.1(a).

"...Between sessions of the General Convention [Executive Council] may initiate and develop such new work as it may deem necessary" Canon I.4.2(e).

This report presents the learnings and recommendations of this Council, seeking obedience to God and to the common good that encompasses the diverse hopes and concerns of the people of the Church. This report expresses the commitment of this Council to act upon the discernment and direction we have gained from the Church's long range planning efforts. We hope it also communicates the spirit underlying the work of Council.

A. VISION FOR MISSION

We recognize that the Episcopal Church is experiencing a time of reformation as we move into the 21st century. In the midst of all that is changing in the Church and in the world, we reaffirm with joy the good news of our transforming relationship with God in Christ. The theme of this 71st General Convention—"WITH WATER AND THE HOLY SPIRIT: PROCLAIMING ONE GOD, ONE FAMILY, ONE EARTH"—expresses resoundingly our hopes and aspirations.

During visits to dioceses in 1993 we heard voices like this:

"Whatever else is done, whatever structural change happens, we need a sense of joy in diversity and a clear vision of confidence in the gospel of Christ with our hope in him for the future."

Scripture, Anglican tradition, the Catechism, and the Baptismal Covenant constitute the foundation, Jesus Christ being the chief cornerstone, upon which we order our lives, to live into the vision we all share of the reconciling love of God in Christ.

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.⁷¹

The mission of the Church does not change. The forms of mission and the structures that support them *must* change in order to meet the needs of the people of God and to serve the needs of the world at any given time. It is with the guidance of the Holy Spirit that the Church seeks to discern those forms of mission in obedience to the imperatives of the Baptismal Covenant. How we order our common life is a testimony to our understanding of our mission and ministry.

"...Between sessions of the General Convention [Executive Council] may initiate and develop such new work as it may deem necessary" Canon I.4.2(e).

"...In its capacity as the Board of Directors of the Domestic and Foreign Missionary Society, the Council shall have the power to direct the disposition of the moneys and other property of said Society in accordance with the provisions of Canon and the orders and budgets approved by General Convention" Canon I.4.2(f).

"...Policy decisions respecting the nature and scope of the work to be carried out shall be made by the Council in conformity with the program established by General Convention" Bylaws, Art.III, Sec.1.

⁷¹Book of Common Prayer, p. 855.

It is clear in the work of Executive Council during the last triennium that many of the present organizational systems of the Episcopal Church, having served us well in the past, no longer help us carry out our mission. **The Church is calling us to work together differently in all aspects of our common life.**

We have learned three significant things:

- **We have learned that there is within the Church a deep hunger for a renewed spiritual life.**
- **We have learned that there is excitement and energy in the ministries of local congregations as members participate in the experience of shared leadership and ministry.**
- **We have learned that the diversity we experience, although sometimes threatening, is a source of renewal and offers opportunities to work together in new configurations and partnerships.**

In light of the partnerships in which we have worked during this triennium—with dioceses in visitations, with committees and commissions in national aspects of ministry, with the Presiding Bishop and his staff at the Episcopal Church Center, with brothers and sisters in the Anglican Communion as well as other faith communities—we believe that the Episcopal Church is called to respond to these learnings.

I. "Equipping the saints for ministry...."

We have learned that there is within the Church a deep hunger for a renewed spiritual life.

We believe that the formation and development of Christian faith, "*to know Jesus Christ and make him known*," "*the need to grow deeper in the love of God*," has been and continues to be a challenge for the Church. We believe that Christian education and spiritual growth are lifelong endeavors, linking us to our history and identity as Anglicans and leading us into new and deeper understandings of God. We believe that these endeavors send us from an attitude of disciplined prayer and worship to an attitude of disciplined action and love.

As members of Executive Council, we recommit ourselves to a personal and corporate life of prayer and study. We commit ourselves and our work to provide support and resources for spiritual formation and the proclamation of the Gospel so that all people, old and young, male and female, of all races and persuasions, can grow in grace and in our capacity to witness to the reconciling love of God.

II. "When two or three are gathered together...."

We have learned that there is excitement and energy in the ministries of local congregations as members participate in the experience of shared leadership and ministry.

We believe that the starting point for mission and ministry is the local congregation where we are baptized. It is in the local congregation that Episcopalians discern and determine the focus of their Christian life and work. It is the local congregation that invites or turns away the stranger, the seeker, the outcast, the new member. We believe that

worshipping, praying, and biblically grounded communities are more ready to undertake faithful decisions and actions.

As members of Executive Council we commit ourselves and our work to furthering the work of local mission and ministry in a partnership of faithful support. Mindful of what it means to be an Episcopal Church, we commit ourselves and our work to creating a partnership that includes congregations, dioceses, provinces, national bodies, the Anglican Communion, and ecumenical faith communities in relationships of accountability and mutual responsibility.

III. "There are varieties of gifts but the same Spirit; and there are varieties of services but the same Lord; and there are varieties of activities, but it is the same God that activates all of them in everyone."

We have learned that the diversity we experience, although sometimes threatening, is a source of renewal and offers opportunities to work together in new configurations and partnerships.

We believe that the diversity which is part of the essence of the Episcopal Church is a gift and manifests the richness of resources and ministries available to do God's work. We believe that all members of this Church are called to participate and make possible the participation of others in the decisions that affect our mutual ministries. We recognize that within the structures of the Church there are inhibitions to the full participation of all members.

As members of Executive Council, we commit ourselves and our work to seeking the structures and methods by which all the resources of all the Church's ministers can be affirmed, organized, and empowered in faithful mission.

MISSION PRIORITIES FOR BUDGET DEVELOPMENT

From diocesan visitations we have heard the call for the Church in its national mission to provide support and resources for local ministry in the following areas:

1. Lifelong spiritual formation and faith development
2. Empowerment of the laity for ministry
3. Youth ministry
4. Local outreach in mission and evangelism
5. Multicultural development
6. New ways of mobilizing financial resources for these ministries

Central to our Anglican identity is our relationship with the Anglican Communion. On behalf of the whole Church we must continue our long-term commitments/partnerships/ covenants with the Anglican Communion, with our global and national ecumenical partners, Partners-in-Mission Consultations, and global and national agencies.

The program and budget being proposed for the next triennium reflect major changes in supporting the emphasis on local ministry and new partnership models. This reformulation should provide flexibility of structure and significant resources for local, regional, and network models of ministry. (For additional discussion of changing models of program delivery, see report of action on 1991 Resolution D-163s, pp. 214-217.)

B. SUMMARY OF COUNCIL'S WORK IN THE TRIENNIUM

Council met for nine regular meetings: one at the Episcopal Church Center in New York and eight in dioceses across the United States. Three Standing Committees provided organizational structure for our work. The Committee on Program, with 19 Council members, included four subcommittees: Education, Communications, Partnerships, and Advocacy, Witness and Justice. Eight Council members worked on the Committee on Planning and Development, while eleven members served on Administration and Finance.

Three major threads of continuity running through our work consistently provided meaning and strength to our ministries.

First and foremost has been our regular gathering on every occasion in *small groups for Bible reflection*, personal sharing, and discussion of the issues before us in an open, reflective way. Like the General Convention and the House of Bishops, we are learning how to live and work together in a greater measure of consensus, rather than being polarized by confrontation.

The second thread is the *witness and leadership of Presiding Bishop Edmond L. Browning*. In his "Address from the Chair" at the opening of each Council meeting, he has focused our attention on the mission of the Church in the context of the whole world scene. The tough issues, whether of war in the Persian Gulf, of sexual misconduct in our culture and in the Church, or the prevailing stain of racism throughout Church and society, have been held up to the light of God's truth and hope, giving us the courage to address them positively rather than feeling overwhelmed by them.

The third influence on all our work has been the unfolding of the *Long Range Planning Process*. Through it we have continued to gain a larger perspective and a sense of God's unfolding work in our common life as a Church.

LONG RANGE PLANNING

The Long Range Planning work of the Council is rooted in our belief in God and in God's belief in us. The context for our discernment of God-with-us has been within small groups of people devoted to prayer, Bible study, and the sharing of personal journeys that engage the issues of our lives. As this attitude of listening has developed, we are experiencing a unity of becoming the body of Christ and a responsiveness to mission which is transforming the behavior of our Church. We believe this process of discernment provides the environment in which the whole people of God can live into our Baptismal Covenant with faithfulness and renewal.

Our discernment discipline is consistent with the posture of listening which the Presiding Bishop brought with him into his administration. The first six months of 1986, following Bishop Browning's installation, were a time of dialogue with a wide spectrum of voices from across the Church, ending with a consultation of 65 invited Church leaders who reflected with the Presiding Bishop on the learnings gained in the listening process.

These learnings helped shape the life of the 1986-88 Executive Council and led to the drafting in February 1987 of the eight Mission Imperatives, which provided a discipline and guidelines for shaping the priorities, program, and budget for the 1988 Detroit General Convention.

The Standing Committee on Planning and Development of Executive Council came into being after the Detroit Convention and launched a process for organizing the discernment and planning efforts of Council for the 1989-91 triennium. Listening was the

hallmark of this process. 1991 was a year of gathering stories of individual ministries from all sectors of the Church while at the same time engaging the Council in a series of training/planning experiences designed to strengthen their role as a planning body.

The climax of this preliminary phase was the Mission Discernment Retreat for Council and staff in February 1992. The document "Mission Discernment and Long Range Planning for the Executive Council" set forth the collective experience of that gathering and provided the context for the next phase of listening.

Executive Council made the decision in November 1992 to visit every diocese in the Episcopal Church for the purpose of discerning the vision, mission direction, and priorities of the people in every part of the Church. Discussions at these dialogues centered around the following five questions:

1. Within your congregation and diocese, what elements of your mission and ministries especially excite you and cause you concern?
2. What do you see as the major challenges and opportunities regarding mission and ministry facing you, your congregation and your diocese during the next ten years and beyond?
3. What resources do you need to pursue your mission opportunities and priorities? Can these be met best by diocesan, provincial, national or other partnerships?
4. What do you see as most essential for the ongoing structural and programmatic reform of the Episcopal Church: national, provincial, diocesan, local?
5. In light of your answers to the above, to what extent does the report on the mission discernment retreat proceedings of the Executive Council reflect your own experience in the Church?

Invitations were sent to each diocesan bishop to convene as broadly representative a gathering as possible to meet with a team composed of an Executive Council member and a member of the Presiding Bishop's staff linked to the particular diocese. The role of the Council member was to listen and moderate the event; the staff member's role was to be a listener and resource.

Following separate training sessions for Council and members of the Presiding Bishop's staff, visitations were conducted in 115 of the 119 dioceses, with more than 4,000 people participating. A total of 34 Executive Council members and 68 staff members made up the visiting teams.

Diocesan participants were encouraged to be candid and uninhibited in expressing their views. All meeting reports were prepared by a diocesan participant designated by the bishop and compiled into a computerized database, which was used for the analysis and interpretation of the data. A compendium of all the unedited diocesan reports has been distributed to each diocese.

As this process unfolded, it became clear that the Council's response to what we heard must be both sensitive and truly discerning. The participants have been outspoken and sincere. There are, however, differences of opinion. For example, some objected that we are an "issue-driven Church," while others are most excited about their ministries around many of those same issues. These creative tensions offer us opportunities to learn about living together in communion and community.

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The evidence of trends emerging from these visits began to influence the budget for 1994. The full integration of long-range planning, with budget development, began in the fall of 1993 and directly impacted the budget being proposed for the 1995-97 triennium.

Concerns and suggestions for structural changes were heard throughout the visitations. Some of those which relate to program, such as combining and reducing the number of committees and commissions, are incorporated in the proposed budget. The following resolutions address other national structures.

Resolution #A038

Reduction of Interim Bodies

- 1 *Resolved*, the House of ____ concurring, **That the Standing Commission on Structure is**
- 2 **directed to review the need for and the purpose of the present canonically established**
- 3 **interim bodies, and to make recommendations for the reduction of their number**
- 4 **and/or membership; and be it further**
- 5 *Resolved*, **That the Standing Commission report to the Executive Council by the last**
- 6 **meeting of Council in 1996.**

EXPLANATION

The Executive Council, in response to a call from the constituency of the Church to simplify our structures and to employ better stewardship in our meetings, believes that the interim bodies of the General Convention need to be reviewed and analyzed by these criteria. Such review might result in the combining of some committees and commissions and the elimination of others.

Resolution #A039

Unicameral General Convention

- 1 *Resolved*, the House of ____ concurring, **That the Presiding Bishop and the President of**
- 2 **the House of Deputies are requested to appoint a Task Force for the purpose of**
- 3 **formulating a plan for reorganizing the General Convention as a unicameral body,**
- 4 **and to report its findings and recommendations to the 1997 General Convention.**

EXPLANATION

The Executive Council, in response to our listening to the constituency of the Church and our spiritual movement into collaboration and community, strongly believes that we need to demonstrate our oneness in Jesus Christ through significant structural changes. A unicameral legislative body within General Convention would situate decision-making within an environment of discernment, deliberation, dialogue, and fellowship of the whole people of God in this Church together.

PARTNERSHIPS IN MISSION

The Episcopal Church's first Partners-in-Mission Consultation took place in 1977. Building on that experience a second consultation was held in 1993 as part of the long range planning effort. Some 21 participants from 13 other churches and ecumenical bodies first visited 19 dioceses of the Episcopal Church and then gathered with Executive Council to reflect upon emerging understandings of the larger mission of the Church. The report on

this consultation, *Partners in Mission USA II*, is available from Forward Movement Publications.

The Episcopal Church was also represented at three other partnership consultations in the Anglican Communion:

- by the Rev. Philip Allen, Joyce Phillips Austin, Esq., and the Rt. Rev. Stewart Zabriskie with the Anglican Church in Aotearoa/New Zealand;
- by the Rev. Mark Harris, the Rev. Roswell O. Moore, and Mrs. Anna K. Oh with the Council of the Church in East Asia;
- by the Rev. Abigail Hamilton and Mr. Vernon Hazelwood with the Anglican Church of Canada.

Companion diocese relationships personalize our partnership in mission with the wider Church. Council approved fourteen such companion relationships, binding dioceses in the United States to dioceses in South America, the Middle East, Africa, Asia, and the Caribbean.

At almost every meeting Executive Council gives approval to those named by the Presiding Bishop as Appointed Missionaries, as Volunteers for Mission, or in other special assignments in overseas service. At the same time there are resolutions expressing our appreciation to missionaries and their families who have faithfully completed their terms of service. Of special note were the Rev. Canon Gabriel Dimanche with 28 years in the Diocese of Central Philippines, Mrs. Elizabeth Daniels with 34 years of service in the Episcopal Church of Brazil, and the Rev. Beverley Tucker and Mrs. Jean Tucker who retired after 40 years in the Nippon Sei Ko Kei (Japan).

Covenant relationships with several partner churches were clarified and developed. A new agreement with the Episcopal Church of Brazil, which gained its independence from ECUSA in 1965, has been developed. The 1988 General Convention voted autonomy for the Episcopal Church in the Philippines, and covenants spelling out the terms of financial obligations, mission support, clergy pension plans, and capital development were approved by Council. Using learnings from this experience, a covenant with the Church in Mexico has been developed by representatives of the five dioceses in Mexico and the Episcopal Church. This covenant will be the basis for action to be requested of the 1994 General Convention to grant autonomy to the Anglican Church of Mexico.

Council welcomed the Rt. Rev. Luc Garnier, Bishop of Haiti, at its June 1992 meeting and exchanged mutual regrets that it was impossible to hold the Council meeting that had been scheduled in Haiti. Prayers and resolutions of concern were repeatedly offered for the Church's leadership in Haiti, for the governments of Haiti and the United States, for the United Nations, and for others seeking the welfare of that island nation that is a part of our Province II.

An innovation in partnership with the Anglican Church of Canada has been the exchange of Executive Council members with Canadian National Council members during this triennium. One or two representatives attend the meetings of the other, gaining impressions of each other's work and offering helpful suggestions and encouragement. This partnership has been furthered by the joint meeting in 1993 of bishops of the two churches who serve along the Canadian-American border. A joint meeting of the two national Councils is planned for the next triennium.

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Council elected Mrs. Pamela P. Chinnis, the Rev. Austin Cooper, and the Rt. Rev. Mark Dyer as representatives of ECUSA to the Anglican Consultative Council (ACC) and heard reports from its ninth meeting in Capetown, South Africa, in 1993.

Four members of Council reported on their experience attending the Worldwide Anglican Encounter of Women and Men, which took place in Brazil in 1992 in response to the World Council of Churches' "Ecumenical Decade: Churches in Solidarity with Women."

EDUCATION, PEACE AND JUSTICE

Support for lifelong Christian education, as called for by resolutions of the 1991 General Convention, was highlighted at several Council meetings. *Called to Teach and Learn* and mission discernment resources, including *To Seek and To Serve*, were published and made available to congregations and dioceses.

By unanimous vote at the 1991 General Convention, the Episcopal Legacy Fund for Scholarships Honoring the Memory of Martin Luther King, Jr. (formerly Martin Luther King, Jr., Legacy Fund) was created for the three years of this triennium to provide scholarships for students of color—Asian-American, black, Hispanic, and Native American. Through the Legacy Fund the Episcopal Church is offered an opportunity to invest in empowering the lives and characters of young people of diverse background and cultures.

Scholarships have been distributed to black students attending the three historically black colleges: St. Augustine's (North Carolina), St. Paul's (Virginia), and Voorhees (South Carolina). Scholarships to Asian-Americans are awarded for seminary study, and Native Americans scholarship recipients study at institutions of their choice. The scholarships to Hispanics are awarded for study at St. Augustine College (Chicago). The funds are divided equally among these six constituencies.

Support for the Legacy Fund has been achieved in several ways: from the small gift from individuals, through "Legacy 1000" (for gifts of \$1,000), and through a major donor campaign.

Between meetings of the General Convention, Executive Council is faced with many human needs and crises, both domestic and global, which require a voice of conscience to respond to issues of injustice and conflict. Council attempts to be faithful to policies of the General Convention in standing in partnership with troubled Anglican provinces as well as domestic dioceses.

Issues in this triennium included a response to the riots in Los Angeles (including provision of technical and financial support), developing principles for a free trade agreement, standing with the Anglican Church in Canada in opposition to the James Bay hydro-electric project with its threat to the environment and to indigenous peoples, condemning the "ethnic cleansing" in Bosnia, supporting settlement of Haitian refugees, advocating for a peace process in the Sudan, and noting with alarm and outrage acts of genocide against native peoples in the Amazon.

Council supported the Presiding Bishop in his forceful and compassionate engagement with concerns such as racism and peacemaking in the Middle East, the Philippines, El Salvador, and Haiti.

A historic moment in the prophetic witness of the Church came in September 1993, when the Presiding Bishop, working in partnership with the bishops of the Church of the

Province of Southern Africa and implementing a 1992 Council resolution, ended the Episcopal Church's corporate divestment campaign in South Africa.

The campaign of economic pressure was begun in 1971, when Executive Council filed the first Church shareholder resolution with General Motors, asking that company to end ties with South Africa. With the beginning of a post-apartheid South Africa on the move to building a democratic, non-discriminatory society, a new strategy is now evolving to promote corporate re-investment in accordance with a Code of Conduct to promote economic justice.

Acting on the recommendations of its Committee on Social Responsibility in Investments (SRI), Council moved to promote corporate responsibility for the environment through the Coalition for Environmental Responsibility (CERES) Principles, formerly the Valdez Principles, as called for by the 70th General Convention. Council also continued its work on issues of militarism and discrimination on governing boards.

Council addressed pressing questions of sexual harassment and sexual misconduct, both in the context of the Church family and in the wider context of the workplace. In 1992 Council adopted a policy regarding sexual harassment and sexual abuse involving participants in activities under the auspices of General Convention and the Executive Council, such as clergy and laity serving on committees, commissions, and boards.

YOUTH MINISTRY AND PARTICIPATION

The ministry of and with the young people of the Church was lifted up at our November 1993 meeting with the presence of five youth and young adults who challenged Council and the Church to be more intentional about the inclusion of high school, college, and young adult members in our institutional life. Council members who attended the 1993 Episcopal Youth Event observed that it seemed to be the most fully integrated arena (both racially and culturally) in the life of the Church.

During the visits of Council and staff to the dioceses, youth ministry was cited more often than any other program as an element of ministry that was exciting. It was often mentioned as a concern as well. For decades the desire for more effective youth work has been a high priority throughout the Church; we commend the national, provincial, and diocesan leadership teams who are making this an exciting reality in some places.

COMMUNICATION STRATEGY

The role of *Episcopal Life* as the Church's main print medium was weighed carefully during the triennium. Data from an in-depth reader survey, a paid circulation analysis, a circulation research update, and a projection of future operating costs was submitted to Council. Council approved the recommendation of the Board of Governors for the hiring of a marketing director to work toward wider distribution of the publication throughout the Church.

For economy and consolidation, the publishing office of the Church's newspaper (originally established for *The Episcopalian*) was moved from Philadelphia to the Church Center in New York. However, through the management of an independently elected Board of Governors representing all nine provinces (see their section later in this report), *Episcopal Life* is committed to maintaining, and has proved able to maintain, editorial independence.

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Council considered the Church's communication strategy through the development of new communication tools for congregations, dioceses, and provinces, using computer-based networks, satellite-transmitted video conferences, and electronic media resources. Some Council members, Church leaders, committees, and task forces began to conduct business between face-to-face meetings using QUEST International, the Inter-Anglican Information Network (IAIN), which offers economical worldwide electronic mail as well as Episcopal, Anglican, and ecumenical news and discussion forums.

For direct communication links to Episcopal parishes in educational and special events, Episcopal Church Center staff helped create Episcopal Cathedral Teleconferencing Network (ECTN), which in its first year of operation attracted hundreds of participants on ten occasions at 40 cathedrals and 30 additional regional sites.

Continuing Episcopal participation in the National Interfaith Cable Coalition's "Faith and Values" network (formerly VISN), which was formed to counteract commercial television's lack of religious programming, was affirmed as part of our communications strategy by supplying staff support and Episcopal TV material.

BUDGET DEVELOPMENT AND FUNDING SHIFTS

The most difficult task Council faced in the first year of the triennium was that of dealing with shifts in funding from the dioceses and the subsequent decrease in 1992 income. The 1991 General Convention began the process by accepting the proposal from Executive Council to reduce the rate of asking from 4% to 3.75% of parochial and diocesan Net Disposable Budget Income (NDBI). The result was a 10% reduction of funds available for General Church Program. At the same time, General Convention reallocated \$1.4 million to new mission opportunities and placed a ceiling on the dollars available for staff compensation and benefits. Consequently, a major downsizing of staff occurred in 1991. A further decline in revenue from dioceses necessitated program reductions amounting to about \$3 million in early 1992, with a concurrent consolidation of program functions.

The net effect of these changes was to bring the general program operations overseen by Executive Council into balance at a lower level of expenditure. Towards the end of 1992, the funding stabilized sufficiently to restore \$750,000 of the budget cuts. Another supplemental appropriation of some \$400,000 for program activities was made in the fall of 1993 as a result of better-than-expected receipts from dioceses. This pattern of balanced income and expenditures remained relatively stable throughout 1993.

PROGRAM AND BUDGET FOR 1995-97

In the fall of 1993 Council began preparing the budget for the next triennium. There was an obvious convergence of all our work—the long range planning, the listening, the diocesan visits, the reports from working groups on the location of the Church Center (see pp. 218-224 [D002s]) and on changing models of program delivery (see pp. 214-217 [D163s]), and Council's accountability to the Church in this expanded Blue Book report. Council became acutely aware of two facts:

1. we needed to make *significant* changes in the management of the national dimension of the Church's mission in a very short period of time; and

2. this situation challenged us with the opportunity to work in much closer collaboration with the Presiding Bishop and his staff.

All the members of Council contributed major time and effort in development of the final proposals. Staff members inspired us with their vision, creativity, and dedication. In discussion back and forth on policies and procedures, on descriptions and dollars, on some new things we need to do in ministry and some things we have done in the past which we need to let go of or do differently, the Council came to remarkable unity in this proposed Program and Budget for 1995-97.

Major areas of change are as follows:

1. **Funding from dioceses.** The long-standing practice of using congregational Net Disposable Budget Income as the basis for diocesan quotas is no longer realistic. A new formula is proposed for a *single* asking from each diocese, based on *diocesan* income.

2. **Unified budget.** A consolidated budget of all income and all expenses of the national structure of the Church is presented.

3. **Staff restructure.** A complete reorganization of the Presiding Bishop's staff, with a reduction of about 35 persons, will emphasize linkage, resources, and support for local mission and in ministry in dioceses and congregations.

4. **Revised and reduced program expenses.** The title of Service, Education and Witness will embrace the priority areas of program. A number of areas of ministry which Council determined, in listening during diocesan visits, might be more efficiently carried out at provincial, diocesan, and local levels, will receive reduced national budgetary support. **Resolution A040** calls on provinces, dioceses, and congregations to increase their support of such ministries, which includes sending of missionaries, social action grants, Episcopal Black Colleges, AIDS ministries, and independent Episcopal agencies.

CONCLUSION

Executive Council concludes this part of its report on its work of the triennium as we began it—with gratitude to God, to the faithful in every generation who strive to carry out the mission of the Church, and to the spiritual guidance of the Presiding Bishop. His "Address from the Chair" in June 1993 ended with words which have shaped all of Council's work:

We do not have all the answers. We are living the questions, and we live them in the midst of grace upon grace upon grace. God's grace is with us. God's spirit is upon us. Let us live in accordance with that knowledge. And let us listen to our lives. [Quoting from Frederick Buechner, he concluded] "All moments are key moments, and life itself is grace."

C. COMMITTEES AND COMMISSIONS OF COUNCIL

A number of committees and commissions established by the General Convention reported to Council during the triennium. Summaries of their work follow. Four other committees established by General Convention report to both Council and Convention (see Appendix 3, p. 234).

COALITION FOR SOCIAL WITNESS AND JUSTICE

In 1992 the Executive Council combined the Coalition for Human Needs and the National Commission for Social and Specialized Ministries into the Coalition for Social

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Witness and Justice (CSWJ). CSWJ met twice and adopted the following mission statement: to assist and support local ministries that address human needs, and issues of social, economic and political justice, for empowerment of the oppressed; to serve as a coalition to advise the Executive Council on emerging concerns facing the Church and society.

In making grants from the funds allocated in the budget, CSWJ directed approximately 40% of funding to hands-on ministries focused on alleviating human suffering, such as housing/shelter, feeding, and advocacy. Ministries addressing racism/multicultural issues were allocated 15%, and the remaining 45% of funding was spread among diverse issues such as prisoner ministries, health/AIDS, women and children, death penalty, and refugee/migrant.

Requests in the latter half of 1993 totaled \$519,097, and grants of \$233,600 were made (45% of amount requested) to 58 applicants in 44 dioceses and one Anglican province.

JUBILEE MINISTRY COMMITTEE

Jubilee Ministry is rooted in the conviction that in the life, death, and resurrection of Jesus, God proclaimed a new beginning of the reign of God. The name "Jubilee" comes from the "year of Jubilee" described in Leviticus 25, a time of new beginning for all people. The Jubilee vision thus encompasses equality, freedom, compassion, justice, empowerment, and community.

At five meetings during the triennium the Jubilee Ministry Committee worked to support diocesan Jubilee Officers, who are the "Doers of the Word"; developed Advocacy for Justice ministries; encouraged partnerships with congregations and dioceses; supported provincial training events; approved Jubilee grants; and enhanced policy for Jubilee Ministry.

The Executive Council has been designating Jubilee Centers, on the recommendation of this Committee, for more than ten years. The Committee is now developing a procedure for the recertification of Centers after seven years to insure the maintenance of standards. More comprehensive training for the Jubilee Internship program is being designed for the next triennium.

The Jubilee Ministry Committee re-established a relationship with the Public Policy Network, and in the next triennium the Jubilee Ministry Office will be relocated to the Washington Office of the Episcopal Church.

BOARD OF GOVERNORS OF *EPISCOPAL LIFE*

The Board of Governors of *Episcopal Life* was created by Executive Council in the previous triennium to establish and monitor an editorial and advertising policy for the Church's national newspaper and to provide management oversight for the publication. The nine-member Board, composed of one person elected from each province, is chaired by the Chair of Executive Council's sub-committee on Communications.

The Board met twice each year to fulfill its management oversight and to review the quality and acceptance of *Episcopal Life* in the larger Church through provincial feed-back reports. Through the work of its sub-committee on marketing, the Board made plans to promote both a wider acceptance of, and a wider subscription base for, *Episcopal Life*.

EXECUTIVE COUNCIL

While *Episcopal Life* serves as a communications vehicle to the whole Church for the Presiding Bishop and the various units of ministry at the Church Center, it maintains an editorial independence through the Board of Governors.

AUDIT COMMITTEE

The Executive Council received the reports of the Audit Committee for the years ended 1991 and 1992 at the annual meetings of the Domestic and Foreign Missionary Society in each year. (The Executive Council serves as the Board of Directors of the Society.) With the exception of depreciation on certain long-lived expenditures, the Society in all aspects conforms to generally accepted accounting principles.

COMMITTEE ON TRUST FUNDS

The Committee on Trust Funds reports to Executive Council annually, recommending appropriate investment objectives, strategies and policies for the management of the Trust Funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

The current objective is to maximize total return of the portfolio while attempting to reduce its volatility. The allocation of 65% of the portfolio to equity investments and 35% to fixed-income investments was affirmed. The total return in 1992 was 9.7%, and the year-end market value of the Consolidated Trust was \$149,627,992. In 1993 the total return was 14.9%, and the year-end market value of the Trust stood at \$164,869,163.

ASIAMERICA MINISTRY COMMISSION

The Episcopal Asiamerica Ministry was begun by the General Convention in 1973 to assist the development of Asian and Pacific Island ministries in partnership with dioceses. The Asiamerica Ministry Commission advises and supports a missionary program of evangelism and service to the people of Asian and Pacific Island background. From a handful of congregations in a few dioceses, the number of congregations has increased more than tenfold over the past two decades.

The Commission met three times and participated in the three annual National Consultations on Asiamerican Ministry during the triennium. Program emphasis currently encourages lay ministry development and leadership training for laity and clergy, with particular attention to new immigrants, youth, and young adults.

The Commission raises concerns for the challenges of the future. With diminishing national resources, how can the Episcopal Church responsibly address mounting human and social needs of Asians who, in the decade of the 1980s, represented the largest percentile population growth in the United States? How can the Episcopal Church share the Gospel and attract more Asians to join the Church? How can young Asian women and men be inspired to seek ordination? How can local and regional ministries continue and increase participation in this vital ministry? Encouragement and collaboration from the whole Church is needed.

NATIONAL COMMISSION ON HISPANIC MINISTRIES

The National Commission on Hispanic Ministries (NCHM) acts as an advocate for the development of Hispanic missions and parishes and, as liaison to the national Hispanic Office, helps channel grants and resources to congregations and dioceses. During six

regular meetings this triennium, NCHM identified four mission imperatives for Hispanic Ministries: **empowerment, evangelism, justice, and communication.**

Work of the NCHM has included leadership programs, conferences, and diocesan partnerships for leadership development, which enable Hispanic Americans to exercise their ministries in Church and community. By reviewing the realities of existing Hispanic mission and ministry, recognizing successes, failures, and opportunities, NCHM studied and developed documented models which are applicable to ongoing and new areas of ministry.

In 1992 the first Congress of Hispanic Episcopalians gathered 145 persons from 28 dioceses to celebrate the growing Hispanic presence in the Episcopal Church. Participants determined to form a new association, *Organizacion Nacional de Hispanos Episcopales* (OHNE), and to hold a second Congress in 1993 (which did take place).

Looking to the future, NCHM recognizes the need to find new ways for parish structure and clergy leadership development, knowing that the traditional Anglican type of parish structure is expensive, inefficient, and grounded in paternalism. More flexible structures that can accommodate Latino idiosyncrasies, spiritual experience, and worshipping traditions, if allowed to develop, can make an effective contribution to life and worship in the Episcopal Church.

EL RETO ES AHORA! (The Challenge is Now!)

D. RESPONSE TO LEGISLATION FROM 1991 GENERAL CONVENTION

A report on the status of all 1991 resolutions referred to the Executive Council and the Presiding Bishop's staff is included in APPENDIX 2. APPENDIX 2 also includes a chart showing reported response by dioceses to resolutions calling for diocesan action.

Two resolutions required specific study and report to the 1994 General Convention from Executive Council: D163s, regarding program delivery, and D002s, regarding location of the Church Center. Subcommittees were assigned by Council to complete these tasks. Executive Council has accepted the following reports of their work, approving both their substance and their recommendations.

D163s - PROGRAM DELIVERY

Resolution D163s called upon the Executive Council, as part of the long range planning process and in consultation with the various dioceses and provinces, to:

1. identify all programs and activities of the Church that can be planned, staffed, funded and carried out at the local, diocesan or provincial level; and
2. submit to the 71st General Convention a plan whereby the planning, staffing, funding and execution of all such programs and activities will be transferred to such constituencies.

The working group that prepared Council's response was composed of representatives from General Convention's Joint Standing Committee on Program, Budget and Finance (PB&F), and the Standing Commission on the Structure of the Church, as well as from the three Executive Council Standing Committees of Program, Administration and Finance, and Planning and Development.

The Executive Council's response to D163s is, in effect, embodied in the proposed General Church Consolidated Budget for 1995-97.

This budget accepts the reality that, although the support given to local congregations by their members continues to increase, the proportions of that income being forwarded to the dioceses and, through diocesan budgets, to the national budget are declining. More and more of the available resources are being committed to the Church's mission locally and regionally. As a result, some of the budget transfers envisioned in D163s are already being made, and some functions are already being assumed by provincial, diocesan and local bodies.

Recognizing the imperative for restructuring the budget presented by this situation, Council first identified those functions and activities that clearly can only be performed by the national organization of the whole Church. These include such responsibilities as the Office of the Presiding Bishop, the work of the General Convention and its interim bodies, partnerships with ecumenical agencies, the Anglican Provinces, and with the overseas and domestic missionary dioceses. Council recommends continuing support for these functions and activities.

Based on what was heard through the visits in 115 of 119 dioceses, the Council secondly has identified those concerns in the mission of the whole Church to which priority must be given in support of the common ministries shared by us all.⁷²

Thirdly, the Council has recognized a number of activities previously carried in the national budget which lack that general priority but are primarily related to particular regions or particular constituencies in the Church. Budgetary provision for these has been either severely curtailed or eliminated. If such activities continue to claim the support of church members, their funding will now need to be provided through provincial, diocesan, or local channels.

Resolution #A040

Provincial and Diocesan Support of Programs

- 1 *Resolved*, the House of _____ concurring, **That the 71st General Convention express its**
- 2 **hope and desire that the provinces, dioceses, and local congregations continue and**
- 3 **increase their support of those programmatic functions and activities which can be**
- 4 **more effectively carried out at provincial, diocesan, and local levels, and which will**
- 5 **receive reduced national budgetary support in the next triennium.**

EXPLANATION

The Executive Council learned during the diocesan visits and the long range planning study that local congregations and dioceses are excited about ministry opportunities at the local level. Some are already contributing directly to some of these ministries, such as support of missionaries. If allowed to retain more resources locally, these dioceses and congregations are challenged by this resolution to expand their mission and giving.

The Executive Council calls attention to those ministries for which funding at the national level is reduced in the proposed budget, such as overseas missionaries, social action grants, AIDS ministries, Episcopal Black Colleges, Native American ministries, and independent Episcopal agencies. Reducing national support for these budget items reflects

⁷²See "Mission Priorities for Budget Development," p. 203.

the recognition that these responsibilities have been, and will be to a great extent in the future, undertaken by parish and diocesan communities.

These changes are part of a sweeping transformation taking place in the Episcopal Church, and indeed throughout the Christian community. We have moved away from a hierarchical model in which national program is passed down to the diocese and congregation and are living into a holistic model in which all the members of the Body give and receive life, one to and from the other. Ministry on the frontiers of mission is carried out by all the baptized, lay and ordained, in the context of their responsibilities described in the Baptismal Covenant.

In order for this emerging awareness of the Church to be fully realized, there must be a double, two-way flow of energy. The energies and experience of the local congregation are shared with fellow Christians on mission elsewhere in the diocese and across the nation and around the world. At the same time, resources, inspiration, equipment and training come through all the structures of the larger Church to the diocese and local congregation. Partnership and linkage throughout the Body of Christ make the fullest use of its gifts and energies.

During the diocesan visits, Council and staff members heard many voices describing this shift:

"We need a coordinated plan weaving the local congregation, the diocese, the provinces and the national Church into one fabric."

"I certainly hope we would look at the entire structure on a provincial and networking model and really consider what is our mission."

"Baptism is the place our structure is moving. It is the issue of community. There is a lack of linkage and engagement among congregations; structures need to assist rather than get in the way."

What is clear from the diocesan visits is that some congregations and some dioceses utilize program and staff resources from provincial and national levels more than others. It is also clear that the provinces vary widely in their readiness to serve as channels and linkage between congregations and dioceses on the one hand and the larger Church on the other. What kind of common "Plan" can be developed to enable the entire Church to make the optimum use of its available resources?

THE PLAN

1. Each congregation, each diocese, each region must take the initiative in identifying and drawing together the program and resources required for the mission and ministries in which it is engaged. The long range planning process used by Executive Council could be useful, and there are several models of visionary strategic planning for mission in the reports from diocesan visits.

2. We recommend an increased emphasis on resources and support for local and diocesan programming on the part of the Presiding Bishop's staff members.

Effective linkage among all elements of the Church's ministry is the key to optimum circulation of energy throughout the Body. In the diocesan visits we rediscovered the value of direct engagement of diocesan leadership with Executive Council and national staff members. We recommend the continuation and expansion of those linkages and urge that they be given top priority in the job descriptions and funding of national staff positions.

3. We recommend continuing the development of networks and partnerships for the purpose of enabling local congregations and dioceses to share their programs, ideas, resources and personnel with each other.

A voice from the diocesan visits: *"The things we've done well as a national Church all seem to have their origin in some group or network that's already working. They can lift that up and share it."*

Regional, national and international networks are increasingly seen as providing the needed resources for ministries on the frontiers of local communities. Such networks can relate directly to local needs and opportunities and at the same time represent these communities of the baptized on the larger national and international scene. One of our partners at the Partners-in-Mission Consultation said to Executive Council: *"In your cultural diversity, there is particular need for regional structures to mediate national strategies and resources to the distinctive conditions of dioceses in an area."*

We also hear testimony in some provinces to the effectiveness of provincial coordination of the development and delivery of program services, particularly adapted to regional needs and opportunities. Partnerships between the dioceses of a province and the program units of the national Church have mobilized resources and provided leadership training in ways which could not have been accomplished by either partner alone.

Accountability and evaluation among all partners is absolutely essential to this way of working together. Without accountability and linkage to the larger Church, any kind of decentralization would crumble into congregationalism.

4. We recommend the review and possible change of provincial configurations.

If the provinces are to become more useful vehicles for the development and delivery of program and ministry support, some revision of the provincial boundaries first established in 1913 may be called for in light of contemporary demographic and cultural realities.

5. We recommend budget changes which support the staff and network functions previously described and which recognize the need for more resources to remain at the local level.

The 1995 Budget reflects this recommendation in the single asking and revised formula for funding as well as in national expense reductions. Dioceses and provinces may wish to explore the opportunity provided by Canon 1.9.9 to take over from the Executive Council the budgetary responsibility for support of regional activities.

This response to the mandate of D163s recognizes that we—congregations, dioceses, provinces and Executive Council—are together on a journey, still in transition. We are encouraged and empowered but still learning, still being created and creative in the ministries to which God is calling us.

D002s - LOCATION OF THE CHURCH CENTER

The 1991 General Convention passed Resolution D002s which called upon the Executive Council to study and review the question of the location of the Episcopal Church Center as it relates to the mission of the Church and to report its recommendations back to the 1994 General Convention. The text of Resolution D002s is as follows:

Resolved, the House of Deputies concurring, That the Executive Council, as a high priority, review and update the Report of the Committee to Study the Relocation of the

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Episcopal Church Center prepared for the 1985 General Convention and reconsider the relocation of the Center to a location in or near a major transportation hub; and be it further

Resolved, That the principal criterion used in this analysis must be the most effective location to carry out the mission of the church over the next several decades; and be it further

Resolved, That the Executive Council report back to the 71st General Convention with their recommendations and a plan for alternative sites for the Center and a timetable for relocation in the following triennium.

In response to this resolution, the Executive Council established a Committee from its membership to facilitate the study of the location question. The members of the Committee were:

The Rt. Rev. Sam B. Hulsey, Lubbock, Texas, *Co-Chair*

Harold B. Nicrosi, Montgomery, Alabama, *Co-Chair*

Judith G. Conley, Marion, Iowa

John L. Harrison, Jr., Philadelphia, Pennsylvania

Sherry Maule, Winner, South Dakota

The Rt. Rev. Elliott Sorge, Trappe, Maryland

The Committee met formally on six occasions during the triennium. Between meetings, the members had numerous contacts with people who could contribute to the review and study called for by the General Convention resolution.

ASSESSMENT OF THE TASK

At the first meeting of the Committee, the members made a commitment to have a process which would give careful, impartial consideration to all data gathered and which would be open to hearing the widest range of voices possible. This has been the guiding principle in all of the work.

From the beginning, the task has been a difficult one, not only because of the intense emotion around the subject, but also because the resolution itself seems to embody two different approaches to the question of relocation. The first and third Resolved clauses call for a very direct response, but the second Resolved clause calls for a response based upon an analysis of what the mission of the Church is to be over the next several decades. The Committee tried to be faithful to both of these concepts as the work proceeded.

HISTORICAL SUMMARY

"In 1889, the centennial General Convention, meeting in New York, authorized the managers of the Domestic and Foreign Missionary Society to build quarters for the international missionary work of the Board of Missions and its Woman's Auxiliary. Accordingly, in December 1893, a 'Church Missions House' at 281 Park Avenue South, New York City, was completed, and a major portion was rented out. Then, in 1919, General Convention 'nationalized' under one body (the National Council) great portions of the missionary, educational, and social work of the Church, with the result that by 1926 National Council was calling for more room. It was not until 1958, however, under Presiding Bishop Arthur Lichtenberger, that a committee began seriously to work on the problem. Their work culminated in 1963 with the opening of the present Church Center at 815 Second Avenue, New York City." [The preceding quote is from the 1985 Blue Book.] The cost of land, building, and the move from Park Avenue South was \$5,600,000. Funds

of \$3,100,000 were available to cover a substantial part of the cost, and the balance was made up by quotas assigned to the dioceses.

When the Church Center had been at 815 Second Avenue in New York City only seven years, the question of possible relocation came up at the 1970 General Convention. A memorial from the Diocese of Northwest Texas was referred to an Executive Council committee to study the feasibility of such a move. This committee reported in 1973. In 1982 the General Convention again called for a study on the location of the Center and in 1985 received the report of the committee appointed for that purpose.

SOURCES OF INFORMATION

In response to the first Resolved clause of Resolution D002s, the Committee studied the 1985 Blue Book Report of the Location Committee of Council called for by the 1982 General Convention (D-81[Substitute]). The Committee also studied the report of the earlier (1973) Committee on the Location of the Church Center called for by the General Convention of 1970.

The Committee asked questions of a number of people and received input from various offices and agencies of the Episcopal Church. In addition, input was received from the offices of other national church bodies who either have moved recently from New York City or are considering a move, from outside experts on demographics, and from the people of the Church, many of whom wrote to Committee members to express their points of view.

There was an open forum for Church Center staff members in which an opportunity for their input was provided. A large number of staff members attended and participated in the discussion; some also responded to the Committee in writing.

The Committee gave considerable weight to input about the location of the Church Center reflected in the reports from the Executive Council diocesan visitations and from the "Shaping Our Future" symposium, held in St. Louis in mid-August 1993.

FINDINGS

1985 Location Study

The criteria developed in this report for an "ideal Church center" are still valid for us today. An ideal center, the report says, should be a "unifying symbol, as well as a unifying actuality" for the dioceses of the Church. It should also be "a spiritual and prophetic center, continually recalling the Church to its mission." The report goes on to say that the building or buildings should constitute a "physical center, providing a focus for world and national mission activity"; "networks in evangelism, education, stewardship, ecumenism, communications"; "social concerns and public issues"; and "minority concerns and ethnic interests." The report also states that the "ideal center" would be "evidence of good stewardship of Church resources" and would provide "efficiency of operation, and the best possible service to dioceses, agencies, and people." The resolution included in the 1985 report gave the Presiding Bishop and Executive Council authorization to select any new site and to sell the present facility "if such a sale be desirable or necessary."

The 1985 Blue Book Report (p.94) presented four models for a Church Center based on the assumption that sale of the 815 Second Avenue property could provide the resources needed for any one of them.

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1973 Location Study

It was noted in the 1973 "Study of Location" that the "task was therefore to identify which problems cited by those who seek a change are specific to the location and which are the result of broader concerns with the activities of the staff."

The 1973 study concluded, upon weighing the evidence, that the "Headquarters of the Episcopal Church in the United States should remain in New York."

Diocesan Visits/ Long Range Planning Process

The Diocesan Visitation Reports revealed a mixture of feelings as to the location of the Church Center.

To date, 94 reports have been studied. Fifty-two dioceses voiced some opinion on the location of the Church Center, while 42 did not address the location question in any manner. Of the 52 dioceses expressing an opinion on location, 34 stated that they felt the Church Center should move. Sixteen dioceses thought the Church Center functions should be decentralized. Two dioceses stated specifically that the Church Center should remain in New York.

Sample Opinions from the Church-at-large

A bishop wrote that the Church needs to work through the transition of structural realignment before making a decision about a move of the Center. He said the only criterion for a Center's location is symbolic—"stay in the city."

From the Pacific area came the comment that there is a need for conference center/meeting facilities for interim bodies. The Presiding Bishop, General Convention, and other selected offices might stay in New York, with program/training staff in a conference center setting. The question was raised: Does it really matter where the Church Center is located?

The 1991 General Convention Committee members said that stewardship was the main issue in presenting D002. The cost of New York City for staff and visitors was the critical factor in calling for a study of relocation which might facilitate mission and save money.

From various General Convention deputies came the opinion that New York City was too expensive, not centrally located or accessible to the whole Church, and had an East Coast isolation mentality.

At the open hearing for staff and agencies housed at 815 Second Avenue in New York City, diverse and creative opinions were expressed, namely: The problem lies not in the structures of the Church but in how we use them; there is a strong need for better communication; program staff could be placed as teams in various regions of the country, with in-house cluster meetings held from time to time; the location of the Center needs to be in an urban setting where pain and diversity are (where Jesus was); pleas were expressed from associated agencies to remain in New York.

Members of the Executive Council said that location is largely a matter of symbolic importance, except for ease of accessibility and stewardship considerations. Also, the cost of New York City was a concern, as well as the feeling (of some members) that the Church Center staff was out of touch with the Church-at-large. Some members felt that the South and Southwest were more vital areas of the Church. It was noted that the more unity we know in our mission the less important the location of the Center is. Any "decision about

location needs to follow from health, not from dis-ease stemming from controversy within the Church."

Experiences of Other Denominations

The four denominations from which the Committee received valuable input were the Presbyterian Church (U.S.A.), the United Church of Christ, the Evangelical Lutheran Church in America, and the United Methodist Church. All four bodies were originally based in New York City.

Presbyterians: The Presbyterians moved to Louisville, Kentucky. The cost of that move was over \$30 million, including \$5 million to renovate a donated building in Louisville. Reactions to the move have been mixed. One source reported that their operating expenses were less and that the staff was happier and more productive. Another source reported that they felt isolated, that their ecumenical participation had decreased, and that travel in and out of Louisville had proved to be "a nightmare." In moving from New York, they were also seeking better communication with their local congregations. However, they feel they are now trying to deal with the same perceived communication problems from their new location.

Lutherans: The Lutherans moved to Chicago, Illinois. They reported that their move had been a "good idea," that their proximity to an air hub (O'Hare International Airport) made travel convenient, but their new location did not provide good housing possibilities for support staff who did not have the option of living in Chicago's far-flung, expensive suburbs. Although the Lutherans do think they will realize some savings in operating costs, they seem less happy with their move, on balance, than the Presbyterians. The Lutherans also felt a move might improve communications, but have also found this is not necessarily the case.

United Church: The United Church moved to Cleveland, Ohio. They report that they are "pleased" with their move.

Methodists: As the Methodists continue to weigh moving their General Board of Global Ministries from New York, they estimate that moving that component of their structure will cost from \$9 million to \$16 million, depending on their selection of a location. They have a "Site Selection Task Force" that is considering options and will report to their 1996 General Conference with recommendations for a "site, plans for such a location, and all funding sources and aspects."

Present Location

The 11-story building provides approximately 110,000 square feet of above-grade office space, two below-grade storage levels, and a top floor residence for the Presiding Bishop.

At this time, approximately 95% of the available office space is occupied by Church Center staff; the remaining 5% is used by a number of Church-affiliated institutions, including the Episcopal Church Foundation, the Church Periodical Club, the Episcopal Church Building Fund, and the Bible and Common Prayer Book Society.

Evaluation of Space: At present, office space appears to be adequate at current staff levels. The conference and meeting space, although probably not ideal by contemporary standards, also appears to be adequate at current levels of use.

Building Operation Costs: A summary of building operations costs (1993 budget) indicates a total of \$1,652,729, which is approximately \$15.02 per square foot.

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Market Valuation of 815 Second Avenue: The Committee commissioned the firm of Harlan, Pearson Valuation Services to prepare a market valuation of the 815 Second Avenue property. This report included a substantial amount of background material developed in support of the valuation, including demographics of the New York City metropolitan area, recent trends in midtown sales and leasing, a discussion of the real estate tax structure and outlook, a review of the current zoning environment, and a description of various valuation approaches. Harlan, Pearson's valuation statement reads as follows:

"Based on typical market activity, we estimate that the amount of time necessary to sell the Property, and to attain a sale at market value would be within a nine- month time period. Based upon our valuation analysis and subject to the Assumptions and Limiting Conditions contained herein, the market value of the Subject Property as of April 30, 1993, is:

NINE MILLION DOLLARS (\$9,000,000)."

Human Resources

The Executive for Human Resources gave the Committee a report identifying the specific human resources issues related to the geographic deployment of Church Center operations. This included a rationale regarding involuntary termination, relocation, and resettling of staff, as well as an estimate of related costs based on the application of this rationale. Staff termination and moving costs are estimated to be \$4,878,489; this does not include the cost of moving furniture, office equipment, and office supplies.

Demographic/Economic Factors

The Committee was able to obtain from the Reapportionment Office of the Alabama Legislature a study that allowed them to determine the population center for baptized members of the Episcopal Church. With additional help from the Geography Division, Census Bureau, Washington, D.C., the Center for Business and Research at the University of Alabama, Auburn University at Montgomery, and Public Systems Associates, Inc., Denver, Colorado, a computer program was written for the Committee. The program was written using the center latitude and longitude points for the see city of each diocese and the number of baptized Episcopalians in each diocese. As of 1985 the center of Episcopal population in the continental United States was Louisville, Kentucky; in 1991, the center had shifted to Owensboro, Kentucky.

Working on the basic assumption that a national headquarters of the Episcopal Church, with its linkage to the worldwide Anglican Communion and with its deep commitment to world mission and to ecumenical and interfaith involvements across the country and around the world, needed to be in a city that was a national and international air hub, the Committee made a list of 14 cities as possible sites: Atlanta, Chicago, Dallas, Fort Worth, Denver, Los Angeles, Miami, Minneapolis, St. Paul, New York, San Francisco, Seattle, St. Louis, and Washington, D.C.

After drawing up the site list, the Committee obtained from the Wadley-Donovan Group a Relative Cost of Living Survey of the cities.

In summary, the cost of living index is lowest in Fort Worth, at the national average in Denver, and highest in New York. The housing affordability index, reflecting the relationship between average household income and single-family home selling price,

reveals that housing is most affordable in Minneapolis-St. Paul, closest to the national average in Miami, and least affordable in San Francisco.

If one were to create a ratio between the cost of living and the affordability of housing in each city, San Francisco and Los Angeles reflect the worst ratio (highest cost of living coupled with least affordable housing); St. Paul and Minneapolis reflect the best ratio (average cost of living coupled with the most affordable housing); and Chicago and Washington, D.C. reflect the median ratio (the cost of living is higher, but housing is more affordable than the national average).

ROLE OF THE CHURCH CENTER IN THE MISSION OF THE CHURCH

The Committee supports the second Resolved in Resolution D002s and believes that consideration of an appropriate location for a Church Center should recognize the unique role of such a center in the fulfillment of the mission of the Church. In order to do that the Church Center should be, in the opinion of the Committee, the place where the following offices and functions would be housed and carried out: the work of the office of the Presiding Bishop as Chief Pastor and Primate of the Church; the place where the fiduciary responsibilities of the Domestic and Foreign Missionary Society are carried out; a focal point for the work of General Convention; a center of the coordination and sharing of resources in good stewardship; a symbol of the diversity of God's people; the center for strong linkages to the dioceses and congregations of the Episcopal Church and to the other churches of the Anglican Communion; the center for clergy deployment and pastoral support and development; a symbol of unity and hospitality for the whole Church; a center for ecumenical and interfaith engagement; a contact point for international and national agencies with which the Church must consult; and a place where the mission of the Church is continually promoted, broadened, and challenged.

CONCLUSION AND RECOMMENDATION

The Committee's conclusion and recommendation is that the 1994-1997 triennium is not a time in which to pursue actively the question of possible relocation of the Church Center from 815 Second Avenue. The Committee does not rule out the possibility and/or the desirability of a move to a new location at some future time. The Committee's conclusion and recommendation is based on two overriding factors:

1. Because of the present depressed real estate market in New York, it would not be responsible stewardship to try to relocate at this time, using the anticipated proceeds of the sale of 815 Second Avenue to accomplish the move. The costs of a move, whether for personnel relocation and/or severance, or for the purpose of acquiring and fitting out a new facility, would almost certainly exceed the amount realized by the sale of the present facility.

2. Because the Church is currently undergoing a revitalized understanding of its mission, an understanding in which decentralization will in all probability be a factor, it seems premature to move forward with relocation before the ultimate shape of that revitalized mission and the new structure it suggests is better understood.

E. APPENDICES

Appendix 1: Membership of Executive Council

Ex-Officio Members

The Most Rev. Edmond L. Browning, D.D., President and Chair
Mrs. Pamela P. Chinnis, Vice-Chair, Church of the Epiphany, Washington DC

Elected until General Convention 1994

The Right Rev. Rustin R. Kimsey, Diocese of Eastern Oregon
The Right Rev. Charlie F. McNutt, Jr., Diocese of Central Pennsylvania
The Rev. Canon Lloyd S. Casson, St. Mark's Church in the Bowery, New York NY
Ms. Tony H. Gilbert, Church of the Good Shepherd, Lookout Mountain TN
The Rev. Benjamin Pao, St. Gabriel's Church, Monterey Park CA
Mr. George S. Lockwood, St. Dunstan's Church, Carmel Valley CA
Mr. Elton J. Murdock, St. Anthony's Church, Alvarado TX
Mrs. Harold B. Nicrosi, Church of the Ascension, Montgomery AL
Ms. Ana Maria Soto (currently resident in Madrid, Spain)
Mrs. Marcy S. Walsh, St. Paul's Church, Summerville SC

Elected by Province until General Convention 1994

I. The Rev. Randolph K. Dales, All Saints' Church, Wolfeboro NH
II. The Rev. Abigail W. Hamilton, Holy Innocents Church, West Orange NJ
III. The Rt. Rev. Elliott L. Sorge, St. Paul's Church, Hillsboro MD
IV. [currently vacant]
V. The Rev. Austin R. Cooper, Sr., St. Andrew's Church, Cleveland OH
VI. The Ven. Philip C. Allen, All Saints' Church, Minneapolis MN
VII. The Right Rev. John H. MacNaughton, Diocese of West Texas
VIII. The Rev. Canon Roswell O. Moore, Christ Church, Portola Valley CA
IX. Sr. Jose Ramiro Chavez, San Juan Evangelista, San Salvador, El Salvador

Elected until General Convention 1997

The Rt. Rev. Sam B. Hulsey, Diocese of Northwest Texas
The Rt. Rev. Calvin O. Schofield, Jr., Diocese of Southeast Florida
The Very Rev. J. Earl Cavanaugh, Grace & Holy Trinity Cathedral, Kansas City MO
The Rev. Fran Toy, Church of Our Saviour, Oakland CA
Mrs. Margaret Anderson, St. Philip's-in-the-Hills, Tuscon AZ
Joyce Phillips Austin, Esq., Trinity Church, New York NY
Ms. Sally M. Buckley, St. Philip's Church, Laurel MD
John D. McCann, Esq., Christ Church Cathedral, Lexington KY
The Hon George T. Shields, Cathedral of St. John the Evangelist, Spokane WA
Timothy D. Wittlinger, Esq., Church of the Nativity, Bloomfield Township MI

Elected by Province until General Convention 1997

I. Mrs. Judith G. Conley, St. Paul's Church, New Haven CT
II. Mr. Peter C. Ng, Church of Our Savior, New York NY
III. John L. Harrison, Jr., St. Paul's Church, Chestnut Hill, Philadelphia PA
IV. The Rt. Rev. Don A Wimberly, Diocese of Lexington, Kentucky
V. Mrs. Nancy L. Moody, Gethsemane Church, Marion IN
VI. Mrs. Sherry Maule, Trinity Church, Winner SD
VII. Mr. Harry L. Denman, St. Paul's Church, Coffeyville KS

VIII. Dr. Hobart M. Banks, Grace Cathedral, San Francisco CA

IX. The Rev. Ashton Jacinto Brooks, Cathedral of St. John the Divine, New York

Vice President: Dr. D. Barry Menez, Church of the Holy Trinity, New York NY

Secretary: the Rev. Canon Donald A. Nickerson, Jr., St. John's, Bridgeport CT

Treasurer: Mrs. Ellen F. Cooke, St. Luke's Church, Montclair NJ

Appendix 2: Tracking Report of 1991 Legislation

In accordance with Canon 1.4.1(b) (as amended by Resolution GC91:A210)⁷³, a tracking system was used to determine the referral status and disposition of each resolution passed by the General Convention in 1991. The resolutions are classified in three categories, as follows:

The Standing Committees of Executive Council

Administration & Finance 8 Resolutions

Planning & Development 3 Resolutions

Program 15 Resolutions

The Presiding Bishop's Office, Church Center Staff, Other Jurisdictions

Presiding Bishop's Office 11 Resolutions

Church Center Staff 55 Resolutions

Other Jurisdictions 2 Resolutions

Diocesan Reporting 47 Resolutions

In addition to the foregoing, 91 resolutions were referred to interim bodies for implementation, and 78 resolutions representing constitutional and canonical changes, courtesy resolutions, and the like, which were acted upon at the 1991 General Convention and reported in the Journal of the 1991 General Convention, require no further reporting.

The status as of February 15, 1994, of resolutions referred to Council and the Presiding Bishop and Church Center Staff follows:

Response to Resolutions Concurred at the 70th General Convention 1992-1994 Triennial Report as of March 1994

Report prepared by John McCann, Esq., A&F Sub-committee Chair,
the Rev. Randolph K. Dales and Mr. Bruce W. Woodcock

Resolutions referred to the Executive Council and the Presiding Bishop's Office and Episcopal Church Center Staff

⁷³The 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 concerned resolutions of the previous Convention calling for action by the Executive Council, by its officers and staff, and by the jurisdictions of the Church."

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(I). Executive Council Standing Committee on Administration & Finance

Status: **Complete**

- A-178 Parochial Reports In P&D Work
- A-179 Provide State of Church with Data
- A-180 Prepare Parochial Reports for Use by Prov. IX and in Spanish
- C-052 Hispanic Scholarships
- D-002s Location of Episcopal Church Center
- D-163s Programs: Planned/Staffed Diocesan/Other Levels

Ongoing

- A-241a Martin Luther King Legacy Fund
- A-242 Budget Enabling Resolution

(II). Executive Council Standing Committee on Planning & Development

Status: **Completed**

- A-190 Reaffirm Every Member Canvas in Stewardship

Ongoing

- A-191 Giving Gospel: Decade of Evangelism
- A-200 Develop Program of Extra-Budgetary Giving

(III). Executive Council Standing Committee on Program

Status: **Completed**

- A-036s Establish Executive Office - Clergy Development
- A-056s Seventh Assembly of WCC Churches
- A-057a Ecumenical Decade in Solidarity with Women
- A-073a Christian Initiation
- A-080a Economic Justice Implementation Committee
- A-114 Reaffirm Ministry of Episcopal Society for Ministry on Aging
- A-124a Affirm Jubilee Ministry
- A-138 Continue Council for Development of Ministry
- A-157 South Africa as Program Priority
- A-182a Study Episcopal Day Schools
- D-178a Priority to Christian Education

Ongoing

- A-004a Theological Resources and Models for Adult Education on AIDS
- A-005a Multi-cultural HIV/AIDS Educational Resources for Youth
- A-066a Mission Research and Communication
- A-174s Celebration of Small Church

(IV). The Presiding Bishop

Status: **Completed**

- C-049a Task Force to Develop National Strategy for Hispanic Ministry
- D-016a Gay/Lesbian Members on Human Affairs
- D-074s Support and Prayers for U.S. President
- D-103 Support Partners-in-Mission II Consultation
- D-128 Financial Accounting by NCC
- D-200 Protection of Kurds and Shi'ites in Iraq

- D-202 End Trials of Alleged Collaborators/Kuwait
- D-203 Release Assets of Refugees from Gulf War
Ongoing
- A-091 Endorse United Nations Convention on Women
- D-007 Long Term Support Church in Middle East
- D-084 Presiding Bishops Task Force on Accessibility

(V). Other Jurisdictions

Status: **Completed/Ongoing**

- A-051 Training Diocesan Ecumenical Officers
- A-197s Commend Seminaries for Training in Stewardship

(VI). Treasurer

Status: **Completed**

- B-049s Presiding Bishop's Fund Expenses

(VII). Communications Staff

Status: **Completed**

- A-192 Emphasize Stewardship/Canon III.14.2(b)
Ongoing
- D-157 Episcopal Life

(VIII). Education, Evangelism & Ministry Development Staff

Status: **Ongoing**

- A-002 Affirmation of AIDS Ministries
- A-140a Musical Diversity
- C-045s Resolution on Violence
- C-057a Clergy: Aging & Older Adult Ministries
- D-188a Comment Ministries in Higher Education

(IX). Partnerships

Status: **Completed**

- A-006a HIV/AIDS: Encouragement to NCC/USA
- A-055 General Secretary of NCC
- A-231 Concerning Missionaries of This Church
- A-232 Raising of Funds by Appointed Missionaries
- A-233 Diocese to Support Their Missionaries
- B-038 Greetings to Patriarch Alexy of Moscow
- D-069 Congratulate Zimbabwe on Anglican Centenary

(X). Advocacy, Witness & Justice Ministries Staff

Status: **Completed**

- A-150s Support for Anglican Presence in Middle East
- A-154s Ongoing Support for Sanctions
- A-159a Distribution of South Africa Resos.
- B-007 Low-to-Moderate Income Housing

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- B-025 Remove HIV from U.S. entry restrictions
- C-019a Solidarity with Chinese People
- C-027 Funding the WIC Program
- D-021a Improving Relations Between U.S. & Cuba
- D-051a Protect Families Against Poverty
- D-052s Rights of Koreans/Minorities in Japan
- D-057a Cease Advertising Infant Formula
- D-122 Distinguish Criticism of Israeli Policy from Anti-Jewish
Prejudice
- D-124 Support for Endangered Species Act

Completed/Ongoing

- A-008a HIV/AIDS Anti-discrimination: Public Policy
- A-010 Comprehensive Health Care
- A-155a United Nations to Monitor End of Apartheid
- A-156 Ending Present Violence in South Africa
- A-160s Central America
- C-054a Solidarity w/ Sugar Cane Workers in DR
- D-008s Israeli-Palestinian Conflict
- D-089a Americans with Disabilities Act
- D-096a Women, Children, and HIV/AIDS
- D-106 Establishment of New Congregations
- D-125 Oil Drilling on the National Wildlife Refuge
- D-130a Religious Liberty in Middle East
- D-143a End Economic/Diplomatic Isolation of Vietnam
- D-144a Reforms to Alleviate Poverty in Brazil
- D-149a "200 Years Black Presence in the Episcopal Church"

Ongoing

- A-064a Education for New Congregational Development
- C-041s Treaty/Civil Rights of American Indians
- C-069 Support of Indian Religious Freedom Act
- D-059 Medicaid Funds for Norplant
- D-127a Religious Freedom/People's Republic of China
- D-166 Recruiting Ethnic Asian Leadership
- D-168 Develop/Strengthen Asian Leadership

Considered

- A-147s In Support of a Two-State Solution
- A-149s Accountability for U.S. Aid to Israel
- D-023a FDIC Policies to Community-Based Banks
- D-133a Electoral Process in El Salvador
- D-172a Alcohol/Drug Addiction as Program Priorities as of 3/94

**Diocesan Response to Resolutions concurred at the 70th General Convention (1991)
1992 - 1994 Triennial Report as of March 1994**

Reso #	Title/Summary	Completed	Ongoing	Considered	No Action	Total Responses
A003	Prohibit Discrimination on Basis of HIV/AIDS	34	41	10	14	99
A007a	HIV/AIDS: Ten Principles for the Workplace	34	25	16	19	94
A040a	Appointment of Diocesan Ecumenical Officers	80	11	7	3	101
A061	Worship, Music and Spirituality/Facilitate Evangelism	13	66	11	6	96
A062	Promote knowledge of Christian Healing	6	61	15	12	94
A063a	Strategy for New Congregational Development	14	72	10	2	98
A067a	Promote Cross-Cultural Evangelism	3	63	14	14	94
A068a	Promote Missionary Outreach	5	69	10	6	90
A069a	Promote growth of Youth Ministry	10	85	7		102
A072a	Mission Discernment Process	14	66	10	5	95
A082s	Establish Commission/Committee on Racism	37	24	14	21	96
A093a	Prolongation of Life/Christian Education	5	38	16	32	91
A094a	Review/Inform members about Health Concerns	6	46	7	33	92
A100a	Training for those Addicted to Substance Abuse	4	60	11	17	92
A109a	Promote Valdez Principles	9	26	15	37	87
A125a	Commitment to Children	7	76	7	9	99
A127s	Support Jubilee Ministry Events	6	46	11	27	90
A137s	Insurance Benefits for Lay Employees	51	23	10	4	88

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A146s	Closing of military installations: respond to pastoral and economic problems	4	22	11	53	90
A158	Support for Churches in South Africa	9	42	12	31	94
A188	50/50 giving/publish true levels of giving	12	37	13	29	91
A199	Urge Each Diocese to Conduct Racism Audit	14	24	22	32	92
A202	Review Restrictions on Endowments & develop policies	16	42	14	21	93
A204	Consolidated Cash Management System each diocese	9	21	15	43	88
A228	Training for Commissions on Ministry	10	66	12	7	95
B011a	Educate membership on The Middle East	15	28	6	44	93
B032a	Establish Ecumenical & Common Marriage Policy	18	22	21	33	94
B035	Clergy Development and Wholeness	14	76	7	2	99
B048	Commissions for Religious Freedom/Economic Liberty in Eastern Europe	5	10	7	68	90
C022s	Educational resources to address Violence	4	40	14	31	89
C033a	Strengthen training in Peaceful Conflict Resolution	4	49	14	24	91
D041	"Environment, Militarism, Justice and Peace"	3	31	15	38	87
D043a	Develop initiatives to combat racism	7	63	10	14	94
D049s	Clergy Education/Homosexuality	9	61	13	15	98
D056a	Study on Capital Punishment/Criminal Justice System	5	28	13	43	89
D066	Support Pay Equity	9	38	15	25	87
D067a	Address Pauperization of Women	1	36	14	38	89

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D087	Reduction of Paper Use	11	58	8	16	93
D088a	Become knowledgeable about Mental Illness	2	45	14	29	90
D105a	Teach Children/Protection Against Sexual Abuse	2	50	15	23	90
D111	Review Compliance Maternity/Parental Leave Policy	12	21	16	32	81
D116a	Affirm Importance of Young Adults	6	72	8	9	95
D142	Repatriation and Resettlement of Liberians	2	18	9	59	88
D165a	Lay Pension: Diocesan Canon or Resolution	64	18	14	4	100
D171a	Drug & Alcohol Abuse Education	9	76	8	2	95
D179	Celebration of Survival of American Indians	10	28	13	42	93
D201	Provide Emergency Relief to Middle East	12	45	6	26	89

PARTICIPATING DIOCESES TOTAL: 107 as of March 1994

JURISDICTIONS NOT PARTICIPATING (10)

Colombia
Convocation of American Churches in Europe
Cuernavaca
Ecuador
Guatemala
Litoral
Northern Mexico
Panama
The Virgin Islands
Western Mexico

COMMENTS REGARDING THE 1991 LEGISLATIVE PROCESS

As I go over these 47 resolutions, I am convinced more than ever that we need to take another hard, long look at the way we do business as a General Convention. It is no wonder that some people refuse to take any General Convention resolution seriously when we deal with so many without giving much thought to it at all...

-The Rt. Rev. Duncan M. Gray, Jr., Mississippi

I agree with Duncan Gray (and others) that "we need to take another hard look at the way we do business..." I do not, however, agree about "the uselessness of resolutions"—a few, yes, but as a general rule resolutions help to frame our corporate conscience.

-The Rt. Rev. Edward W. Jones, Indianapolis

Some of the resolutions are certainly worthwhile, but if you are the bishop of a very small rural diocese the idea of setting up a special task force to educate the congregations on Resolution D041, for example, is a little ridiculous.

-The Rt. Rev. John F. Ashby, Western Kansas

I believe that it is important that we attempt to track legislation of General Convention. If it proves impossible over a three-year period of time, then we definitely know that there is something wrong with the way we are doing business. Some legislative actions are much more trackable, and maybe need to be treated in a different way during the next triennium than those which are pious hopes that we vote for (like apple pie and motherhood), but which never go anywhere. Hopefully, we will learn from this exercise.

-The Rt. Rev. David B. Reed, Kentucky

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It should be noted that this report was done in conjunction with the bishop. He and the writer made the referrals to appropriate diocesan bodies, many of which reported that they found many of the resolutions to be overlapping & repetitive. This exercise makes it ever more obvious that the present modus operandi of General Convention is frequently counterproductive. Certainly, restriction of number, content and types (e.g., "Motherhood") of resolutions and legislation is essential.

-The Rev. David McCallum, Eau Claire

I do hope and pray the next General Convention finds this Church able to address important issues in a creative, holy way.

-The Rt. Rev. Mark Dyer, Bethlehem

The amount of time that needs to be spent addressing these resolutions is simply not available from our diocese. I know that I voted on most of these resolutions, but as I review them it becomes more and more clear that our Convention is functioning in an arena where we simply don't belong. Our local parishes and dioceses have ministries that must be carried on in the midst of these weighty mandated resolutions from on high. Many years ago there was a move to separate Church and State. In my thinking, we have taken one of the worst systems and made it a major part of our Church.

-The Rev. Gerald C. Anderson, Colorado

Individuals, congregations, and dioceses are more interested and committed to doing and developing ministry on the local level than responding to mandated actions. We all have enough bureaucratic responsibilities, as it is and these are not the things that people respond to as ministry. Where is the commitment/resolution to *support* ministry? Where is the encouragement/resolution for those people struggling to live out their baptismal vows? If we take this commitment and encouragement seriously there is no need for a morass of resolutions.

As we become clearer of our diocesan priorities by recognizing congregational priorities, we find ourselves becoming more impatient with a "trickle down" legislative approach that less and less meets the needs of the Church.

-Sharon W. Colgan, Maine

The report on General Convention resolutions was helpful to me in making very clear the uselessness of all these resolutions. Most of them are nice-sounding sentiments about which we plan "no action." The one we report as "action completed" was something we would have done anyway. The few which we have reported as "action ongoing" were things we were already doing and would be doing if there were no resolution from General Convention. This convinces me that our recent House of Bishops meeting is right on track in declaring we do not intend to waste any more time, energy and money dealing with hundreds of such resolutions. I hope sincerely that the House of Deputies will follow our lead.

-The Rt. Rev. Rogers S. Harris, Southwest Florida

I return the enclosed simply to echo and support the comments of others who have already done this exercise, in their observations that we are hostage to a legislative process that

does not serve us well. So I add my Amens to the comments of Duncan Grey, Rogers Harris, and to the other respondents who spoke with some clarity about this sorry state of affairs.

-The Rt. Rev. Stewart C. Zabriskie, Nevada

**Appendix 3: Reports of Committees Directed to Report
to Executive Council and General Convention**

On the following pages appear the reports of the four interim bodies directed to report to the Executive Council and the General Convention. These are the Economic Justice Implementation Committee, the Environmental Stewardship Team, the Commission on Racism, and the Committee on the Status of Women.

NOTE: These reports have not been the subject of Executive Council action and were received for information only.