

The Executive Council

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MEMBERSHIP	
<i>Ex-Officio Members</i>	
The Most Rev. Edmond L. Browning, D.D., Presiding Bishop through 1997, DFMS President & <i>Chair</i>	
The Most Rev. Frank T. Griswold, D.D., Presiding Bishop from 1998, DFMS President & <i>Chair</i>	
Dr. Pamela P. Chinnis, President of the House of Deputies, <i>Vice Chair</i>	
Mrs. Patricia C. Mordecai, <i>Vice President</i>	
The Rev. Canon Donald A. Nickerson, <i>followed by</i> the Rev. Rosemari Sullivan,	

EXECUTIVE COUNCIL

Secretary

Mr. Stephen C. Duggan, *Treasurer*

Elected by General Convention to serve until General Convention 2000

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

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

Mrs. Diana Frade (Honduras, IX)

Ms. Virginia Paul (Western Louisiana, VII)

Mrs. Hatsune Sekimura (Hawaii, VIII)

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

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

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

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

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

Elected by their Provinces to serve until General Convention 2000

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

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

III The Rev. John D. Lane (Southwestern Virginia)

IV Ms. Toni H. McGauley (East Tennessee)

V The Rev. Canon Margaret Sue Reid (Indianapolis)

VI The Very Rev. Sandra A. Wilson (Minnesota)

VII The Very Rev. M. L. Agnew, Jr. (Western Louisiana)

VIII The Rev. Bavi Edna Rivera (California)

IX Ms. Virginia A. Norman (Dominican Republic)

Elected by General Convention to serve until General Convention 2003

The Rt. Rev. Keith L. Ackerman (Quincy, V)

Dr. Thomas R. Bates (Central Florida, IV)

The Hon. James E. Bradberry (Southern Virginia, III)

The Rt. Rev. Robert H. Johnson (Western North Carolina, IV)

Ms. Carole Jan Lee (California, VIII)

Ms. Barbara Mann (South Carolina, IV)

The Rev. Barnum McCarty (Florida, IV)

Mr. Richard E. Miller (Southeast Florida, IV)

The Rev. Benjamin Pao, *R.I.P.*, *followed by* the Rev. David Tsu Hian Chee (both of Los Angeles, VIII)

Dr. Warren C. Ramshaw (Central New York, II)

Elected by Provinces to serve until General Convention 2003

I Ms. Rita Redfield-Cochrane (Maine)

II Mr. Alfred D. Price (Western New York)

III Ms. Iris E. Harris (Washington)

IV The Rev. Robert L. Sessum (Lexington)

V Mrs. Constance Ott (Milwaukee)

- VI Mr. Don Betts (Nebraska)
VII Mrs. Shelly Vescovo (Dallas)
VIII Mrs. Nancy T. Salmon (San Joaquin)
IX The Rev. Francisco Duque (Columbia)

By Invitation

The Very Rev. George Werner (Pittsburgh), Vice President of the House of Deputies
Anglican Church of Canada Partners: The Rev. Arthur Anderson, the Ven. James B. Boyles, Mrs. Dorothy Davies-Flindall
Evangelical Lutheran Church of America Partners: The Rev. Dr. Dan Martensen, the Rev. Karen S. Parker

CALENDAR OF MEETING DATES AND SITES

The Executive Council met on the following dates during the 1997-2000 triennium.

- 1997 New York City, November 6-9
1998 San Jose, California, February 13-17
Burlington, Vermont, June 8-12
Oklahoma City, November 2-6
1999 Denver, February 12-16
Fond du Lac, Wisconsin, June 14-18
Honduras, October 28-November 1
2000 New Orleans, January 17-21
Washington DC, April 27-May 1

INTRODUCTION

Since 1919, the Canons of the Episcopal Church have provided for an Executive Council (in its early years called the National Council), to work with the Presiding Bishop between Conventions to implement and monitor the policies and programs authorized by the Convention. The Council also proposes and exercises oversight of the budget adopted by the General Convention. In its capacity as Board of Directors of the Domestic and Foreign Missionary Society—the church’s legal and financial entity—it directs the disposition of the monies and other property of the Society.

Canon I.4: There shall be an Executive Council of the General Convention (which council shall generally be called simply the Executive Council) whose duty it shall be to carry out the program and policies adopted by the General Convention. The Executive Council shall have charge of the coordination, development, and implementation of the ministry and mission of the Church...

Canon I.4.2(e): The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention, and between sessions of the General Convention may initiate and develop such new works as it may deem necessary...

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CANON I.3: The Constitution of The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1821, and since amended at various times.

ARTICLE I This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church.

ARTICLE II The Executive Council, as constituted by Canon, shall be its Board of Directors...

For eighty years, the Council has sought to carry out this mandate and at each Convention has offered, as required by the canon, “a full published report concerning the work with which it is charged.”

The Presiding Bishop serves *ex officio* as Chair of the Council, and the President of the House of Deputies serves *ex officio* as Vice-Chair. They preside over the Council of 38 members, 20 of whom are elected by the General Convention and 18 by the nine provinces. In addition, a Treasurer is elected by the General Convention, and the Secretary of the General Convention is *ex officio* the Secretary of the Council. As DFMS Board, the Council elects a Vice-President (generally the Presiding Bishop’s administrative deputy). The Secretary and Treasurer of Council also serve in those offices for the DFMS. At the invitation of the Presiding Bishop for the triennium, also sitting at the table with voice but no vote has been the Vice-President of the House of Deputies. Although this structure is difficult to chart, it works reasonably well in practice.

Daily worship, bible study and reflection, growing personal trust and sharing provide the framework for the Council’s deliberations and decision-making. The life of the Council is considerably enriched by the active presence of members of two partner churches, the Anglican Church of Canada and the Evangelical Lutheran Church in America. Meeting three times annually during the triennium, once in each of the nine provinces, the Council is able to “carry out the policies and program adopted by the General Convention” with the able support of the staff of the Episcopal Church Center.

This triennium was marked by three significant transitions. The first meeting, in November of 1997, was the last meeting for out-going Presiding Bishop Edmond L. Browning and the first for about-to-be-invested Presiding Bishop Frank T. Griswold. It was a time of farewells and hopeful anticipation. Half the Council had served under Bishop Browning during the previous triennium. Many treasured his calm but firm leadership and wondered how things might change. New Council members, including Bishop Griswold, came to their first meeting without that shared experience but with commitment and enthusiasm for wherever the new triennium might take us.

In June 1998, Council said good-bye to its long-time Secretary, the Rev. Canon Donald A. Nickerson, who served for twelve years as Executive Officer of the General Convention and Secretary of the House of Deputies, of the Convention, of the Executive

Council, and of the Domestic and Foreign Missionary Society. His ability to juggle tasks and remember which hat he was wearing was impressive, and his competent and unflappable manner was always reassuring as we sought to do our work. In November, the Rev. Rosemary Sullivan succeeded Canon Nickerson, the first woman to hold that office in its two-century history. Under her leadership, we began experimenting with alternative methods for providing staff support during Council meetings and reorganizing legislative support activities in the office in preparation for the next General Convention.

Our last meeting, in April 2000, marked the final session for Dr. Pamela P. Chinnis, President of the House of Deputies and Vice-Chair of the Council. We think hers may have been the longest tenure of any Council member: 21 consecutive years of service, first as an elected member, then as vice-president, and for the last nine years as President. All who have served with her remain in her debt, for her great wisdom and humor, her knowledge of the history and polity of this church, and her prophetic vision, so freely shared. Dr. Chinnis is the first woman ever to hold the office of President, and those who follow—men or women—will be hard-pressed to match her contributions, or the love and great esteem in which she is held around the church.

Throughout 1998, the Council worked to discern and honor its evolving identity in a new administration. A new set of subcommittees was adopted, reflecting changes in the way we do business. An Agenda/Design Team plans each meeting, accommodating the unique circumstances of each host diocese, and arranging the daily schedule of worship, reflection, speakers, committee reports, and so forth. Committees for Administration and Finance, Communications, International & National Concerns, Planning & Evaluation, and Congregations in Ministry consider matters referred to them, and bring recommendations forward to the full Council. Their individual reports appear below.

COMMITTEES OF COUNCIL

Administration and Finance Committee of the Executive Council

Members: Dr. Pamela P. Chinnis, *ex officio*; the Very Rev. M. L. Agnew, *chair*; Mr. Stephen C. Duggan, *treasurer*; Ms. Barbara Mann, the Rev. Barnum McCarty, Ms. Toni McCauley, Mr. Richard Miller, Ms. Patricia C. Mordecai, Ms. Ginger Paul, Mrs. Nancy Salmon, the Rev. Robert Sessum, the Very Rev. George Werner. The full committee meets during Executive Council meetings. Its Executive Committee holds additional meetings each year, as needed.

Goals of the Committee: to facilitate the ministry of the Episcopal Church in partnership with other Executive Council committees; to support the work of the Assistant to the Presiding Bishop for Administration and the Office of the Treasurer; to oversee the operation of the Domestic & Foreign Missionary Society; to maintain close relationships with the General Convention through regular contact with the Joint Standing Committee on Program, Budget and Finance.

In accordance with the canons of the church and the goals indicated above, the committee addressed the following agenda items during the triennium:

- financial statements, budgets, and statements of operation for DFMS;
- establishment of various trust funds in accordance with established procedures;
- audit issues;

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- termination of the defined benefit pension plan for DFMS lay employees;
- responses of the dioceses to the new asking formula;
- the status of *Episcopal Life*;
- canonical portions of the budget for committees, commissions, agencies, and boards;
- hiring a real estate firm to evaluate and report on the use of the Church Center (see report below)
- the Episcopal Church in Micronesia (Guam), including real estate funding issues;
- establishment of criteria for economic justice loans;
- discussion of the triennial budget development process;
- established priorities as the basis for budget development;
- status of the Bookstore in the Church Center;
- oversight of the church's investments;
- church travel guidelines and travel agents;
- Church Center staff positions;
- Church Center building improvements;
- support for Cuttington College in Liberia, West Africa;
- the revised parochial report forms;
- report from New York State Attorney General on DFMS trust funds;
- Church Center staff salary modifications, revisions of personnel guidelines and organizational consultancy;
- job description for President of the House of Deputies;
- budget for next triennium, for referral to the full Executive Council.

Episcopal Church Center Location

In 1997 General Convention passed Resolution D012s: *Resolved*, That the Executive Council consider a new location for the Episcopal Church Center after having taken into consideration among other factors, the relocation experiences of other denominational bodies, and report to the 73rd General Convention.

Ms. Ginger Paul, Diocese of Western Louisiana, convened a subcommittee, which included the Very Rev. George W. Werner, Diocese of Pittsburgh, the Rev. Robert Sessum, Diocese of Lexington and Mr. Steven Duggan, treasurer. The committee first reviewed the 1994 Blue Book Report, (p. 217), which dealt with the same subject and included a history of Church Center locations.

The following were identified by the present committee as key factors: the experience of denominations who have moved; the reasons why other denominations have remained in the New York City area; cost and convenience of travel to and from an area; cost of housing for staff and visitors; and impact on the mission of the church headquarters.

During the triennium, the subcommittee has focused on issues of financial stewardship in terms of the present headquarters: rising maintenance costs in an aging building; improving use of building space for church activities and the potential for renting space to others; the possibility of realizing economies and mission benefits by combining operations with another Episcopal or non-profit institution; and the rapidly changing real estate

market in mid-town Manhattan. Professional real estate studies and architectural evaluations, together with internal information covering operational costs and maintenance requirements are being assembled and analyzed. Other denominational headquarters staff and people in their pews have been interviewed.

The investigation is proceeding steadily and will likely lead to recommendations by 2001. The subcommittee is committed to doing the job thoroughly, without rushing to meet an arbitrary deadline. Two buildings have served the church in the twentieth century: 65 years at "281" and 37 years at "815." Whatever decision is made now must serve our successors well for decades to come.

The Audit Committee of the Executive Council

Membership: Toni McGauley, *chair* (Standing Committee on Administration & Finance), Art Bjontegard (Joint Standing Committee on Program, Budget & Finance), Carolyn Carlburg (at large), John Keydel (at large), Barbara Mann (Standing Committee on Administration & Finance), the Rt. Rev. Robert Shahan (Joint Standing Committee on Program, Budget & Finance)

Among the tasks accomplished by the Audit Committee was a review and revision of the Committee's Charter (8/21/95, revised 5/7/98) and, according to the Charter, the Committee met four times a year in 1998 and 1999. In summary, the Committee's responsibilities as set forth in the Charter are: Reviewing 1) the quarterly and annual financial statements and the key judgments and estimates underlying those statements; 2) the adequacy of the Society's internal control structure; 3) the administration and activities of the grants auditing function; 4) the performance, with recommendations for appointment, of the external audit firm; 5) the proposed audit approach and scope with the external audit firm; 6) the final audit report on the financial statements and the recommendations to management for improvements in internal control structure that are provided by the external audit firm; 7) and, in concert with the Society's counsel, legal matters that may have an effect on the Society's financial statements. In addition, the Committee is responsible for commencing special investigations, where appropriate, directing and/or performing other special reviews as requested by Executive Council, and meeting separately with the representatives of the independent auditors and with senior executives (the Chief Executive Officer, Chief Operating Officer, and Treasurer) on a quarterly basis.

Audit reports for 1997 and 1998 were received from the independent auditors, Arthur Andersen and Company, and were accepted by the Executive Council on the Audit Committee's recommendation. It is anticipated that the 1999 audit will be received in May 2000, in time for the Audit Committee to recommend its acceptance to the Joint Standing Committee on Program, Budget & Finance at the General Convention. The Committee continues to work closely with Arthur Andersen, which has continued as external auditors for the 1999 fiscal year.

During this triennium (according to the mandate from the last), an in-depth examination of all trust funds was accomplished by the independent auditors to ascertain that the funds have been appropriately administered. No material misstatements were found in the course of this special study.

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Because a very large portion of the DFMS budget is expended in the form of grants to non-domestic dioceses, either directly or through the United Thank Offering and the Presiding Bishop's Fund for World Relief, the committee urged the hiring of two grants auditors. A primary focus was taking a pro-active role in assuring that non-domestic dioceses are helped and encouraged, where necessary, to advance their systems of financial management and accounting.

Progress was made at the church center in refining systems controls. The Audit Committee was gratified to receive approbation from the external auditors regarding the level of expertise and professionalism in the offices of both the treasurer and the controller.

The Investment Committee

Membership: Mr. Dall Forsythe (Albany), *chair*; Ms. Maria A Campbell (Alabama), Mr. William W. Cobbs (New York), Mr. Richard Gillons, (Central New York), Ms. Elizabeth Hill (Long Island), Mr. Alfred C. Jones III (Newark), Mr. W. B. McKeown (New York), the Rev. William D Nix, Jr. (Northwest Texas); Ms. Denise Daniel-Mack, *DFMS Assistant Treasurer*; Mr. Stephen C. Duggan (Newark), *DFMS Treasurer*.

The Investment Committee, formerly the Committee on Trust Funds, recommends investment objectives, strategies, and policies for the management of the investment portfolio, which includes the trust funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (DFMS). It reports annually to the Executive Council.

There are approximately one thousand trust funds, which are maintained in a common portfolio, managed by seven investment managers and participating on a pro-rata basis in all returns on that portfolio. DFMS is also trustee for thirty-five charitable trusts, which are separately invested and managed, and are not commingled with any other fund, as required by law.

The endowment portfolio of DFMS consists of the following three types of funds: (1) trust funds which were established by DFMS and for which it is the trustee; (2) trust funds which were established for the benefit of Episcopal and Anglican entities in the United States and abroad, for which DFMS is the trustee; and (3) "custodial" trust funds which are monies managed by DFMS for Episcopal and Anglican entities in the United States and abroad.

In 1996 the Investment committee, along with our Investment Advisor, undertook an extensive review of the trust funds investment management process. They reviewed the trust funds asset allocation, return requirement and acceptable risk tolerance, and determined that the objective of the trust funds is to provide a sustainable and increasing level of income while preserving the real asset value. The asset allocation was revised to 80% stock and 20% bond, which would allow the DFMS to achieve its long term objective at the lowest level of risk.

	Market Value of Endowment portfolio at December 31 (\$)	Annualized total return (see notes)* (%)
1994	154,445,571	(3.0)
1995	181,706,358	24.7
1996	201,350,087	13.3
1997	234,560,896	20.2
1998	261,430,101	16.0
1999	328,513,188	28.8

*Annualized figures for 1994 and 1995 calculated by Wellesley Group; 1996 through 1998 calculated by Evaluation Associates.

*Return for 1999 is preliminary pending analysis by Evaluation Associates.

Communications Committee of the Executive Council, including Episcopal Life

Members: Mr. Ralph Spence, Jr., *chair*; the Rt. Rev. Keith L. Ackerman, the Rev. Canon Randall Chase, Jr., the Rev. Francisco Duque, the Rev. John David Lane, Ms. Virginia A. Norman, the Rev. Virginia M. Sheay.

The Communications Committee focused on Resolution 97-B015a: A Comprehensive, Coordinated Communications Strategy and Implementation, to support mission and ministry by disseminating information and building community. Within our church there is already an extensive communications network, but there is also great potential for expansion and improvement, by incorporating constantly developing technologies, and by making more creative and intentional use of time-honored means. Communications staff from the Church Center worked with the committee to articulate a coordinated strategy: Barbara Braver, Sonia Francis, Jerry Hames, Kris Lee, Kathryn McCormick, Pat Mordecai, Richard Serota, James Solheim. The discussions also included an “oversight team,” as specified in the resolution, including Herb Gunn, Diocese of Michigan communicator and President of Episcopal Communicators, Bill Lewellis, Diocese of Bethlehem communicator, and Brian Reid, industry analyst from the Diocese of California. The Committee’s face-to-face work was done in conjunction with Executive Council meetings, and extended primarily through e-mail and use of the World Wide Web between meetings.

The expenditures called for in 97-B015a were not specifically included in the budget adopted by the 1997 General Convention. Funds to provide grants were not available, but Church Center staff were able to use program funds for regional training and consultations to further the goals of the resolution. These included support for several dioceses (Western North Carolina, Quincy, Alaska); workshops for the Conference of Diocesan Executives; web consultations for communications specialists; training for members of the committees, commissions, boards and agencies of the General Convention, both individually and at the Joint Convocation in February 1998; consultation with Forward Movement in developing an on-line ordering system; technical assistance in setting up e-mail “lists,” sometimes mirrored on ECUNET “meetings,” which enable groups such as Executive Council and the

Provincial Leadership Conference to communicate easily with all on-line members; linking members of the Convocation of American Churches in Europe with each other and with others in Province II; support for the Lambeth Conference Communications team; technical support, training and consultation for volunteers and staff who develop and maintain the official ECUSA website: <http://www.ecusa.anglican.org> and its growing set of links to the websites of dioceses, parishes, agencies and church-wide ministries.

The committee first developed a list of existing communication resources and a “Working Draft” for the future, which was circulated widely, in print, via e-mail and on the Web, with a request for suggestions and feedback. This activity took place in an environment of rapid developments in communications technologies. Many times, as a need was identified, the committee found there were already efforts underway to provide a response. New resources and suggestions were incorporated into the “Working Draft” posted on the Web, grouped in three major categories: spreading the gospel in public media, resources, and addresses for networking and information. Responses to the “Working Draft” led to an expanded set of categories: reaching beyond ourselves to spread the gospel; distributing news and information to our members; providing communications training and education materials; building connections for networking ideas and sharing resources; developing new ways to hold meetings and oversee ministry; coordinating access to resources and information.

A survey was circulated in early 1999. It included a list of actions taken, along with the committee’s specific recommendations for improving communication and was intended to inform readers of existing resources, to identify priorities, and to invite additional suggestions and ideas. Throughout this process, suggestions from interested parties through our Internet connections have provided a rich resource for advancing the discussion. Survey results will be presented to the Communications Legislative Committee at the 73rd General Convention.

In the course of the Committee’s work, we heard questions about the Episcopal Church’s role in ECUNET, the ecumenical computer system on the Internet, operated by the Presbyterian Church, which provides individual e-mail and group communication and collaboration. First developed in the early 1980’s, and subsidized by the grants program of Trinity Church, Wall Street, ECUNET has already been through several generations of hardware and software development, and another transition is underway to take advantage of Internet web browsers and standard e-mail software. The 1994 General Convention authorized support of QUEST, the Anglican/Episcopalian sub-set of users among ECUNET’s 20 denominational groups. This support took two forms: a one-time \$20,000 grant to the ECUNET consortium (Presbyterians and Lutherans provided \$550,000); and workshops and training for dioceses, ministry networks, and individuals who wished to use QUEST. A toll-free 800 number was offered to reach a “Quest Helper.” Costs for those activities and the part-time “Helper” staff member were underwritten, and customized software was provided for those who chose to subscribe. Members (or their churches or ministry networks) pay for their own subscription and usage. The “new” ECUNET system will switch from a monthly to an annual membership fee, less than half the price of the current fee structure.

The Committee made extensive use of the Internet, including ECUNET, to collect and share its information. However, our communication strategy includes all media, to insure broad access to information and leadership through overlapping systems. Telecommunications offer many new ways to create connections, which cannot be ignored. However, not everyone has access to the Internet, which is a supplement to, not a replacement for, existing information systems.

The church's communication systems have undergone considerable changes since our last General Convention. New technologies are creating opportunities for building connections and supporting ministry that were previously beyond our dreams. Throughout the church, from the Church Center to the dioceses to individual members, people are at various stages of exploring these opportunities while addressing existing responsibilities. These new tools for communicating have areas of strength as well as weakness when compared with traditional means, and care must be taken to find the right application for each.

There remains a great need to be able to reach the full membership of the church through print publications, Internet, or other means. At the diocesan and national level, developing communications is consistently recognized as a priority, yet communication staff and resources are often targeted for cuts. Communication is not just a means of doing ministry, it is ministry, and the challenges and responsibilities are great! The connections provided through communication tools define the community which is the church, and determine our ability to spread the gospel. Thus it was good news when the Presiding Bishop announced at the November 1999 Council meeting creation of a new position for communications officer/director.

The committee's broad invitation for members to participate in the communication strategy discussion yielded a wealth of ideas and established valuable connections for sharing resources. Church committees and program staff at the local, diocesan, provincial, and national level can develop similar forums for sharing connections and resources. The Communications Committee welcomes news that a task force of Episcopal Communicators will study standards of employment and professional development in church communications, and looks forward to receiving a report of that study in 2001. There is much that we can learn from each other. Using the Internet, print publications, and other means, the church can move beyond simply reporting to members, to invite them into dialogue and action to advance Christ's mission and ministry in our world.

Communication means different things to different people, and the committee's discussion touched upon a variety of issues. A complete discussion of any one issue could easily have consumed all of our time. A "Comprehensive, Coordinated Communication Strategy" includes all of the categories and topics we considered, and there will be many more. The bottom line seems to be that all of us need to listen to each other, respond when needed and be willing to share the blessings and resources that God has provided.

The Committee's survey and other materials may be found under Executive Council Communications Committee on the General Convention website (<http://dfms.org/governance/general-convention>), at the homepage built by the chair (<http://members.aol.com/rsponce406/page2/home.htm>), or through an "Executive Council Home Page" created by the committee, on the World Wide Web at (<http://www.episcopal-ec.org>).

EPISCOPAL LIFE

This year *Episcopal Life* marks its tenth anniversary as the church's major monthly publication, challenging Episcopalians to live out their calling to mission and ministry with news that informs and features that excite and inspire. It is worth noting that as of December 1999, households in every diocese receive *Episcopal Life* each month. Subscriptions total more than one-quarter million domestically and throughout the Anglican Communion.

Cooperation with diocesan publications has helped the national newspaper build circulation toward its goal of reaching every Episcopal household. More than 25 percent of the dioceses, a number that has grown steadily during the triennium, now take advantage of the diocesan printing partnership, wrapping their diocesan newspaper around *Episcopal Life*. The combined edition is sent into each household in the diocese at a monthly cost that is less than a first-class postage stamp.

Plans to launch *Episcopal Life* began in 1989, after a study by Executive Council's Communications Committee recommended that Council discontinue financial support for the Philadelphia-based *Episcopalian* and reorganize publishing efforts around a new publication. The first issue rolled off the press in April 1990.

Since then, *Episcopal Life* has been housed with other communications ministries at the Episcopal Church Center in New York. In 1992, the role of the Executive Council's Communications Committee was assumed by a Board of Governors, with one representative elected from each of the nine provinces and one representative from the Executive Council. The Rev. John David Lane served as Council liaison to the Board of Governors in this triennium, maintaining links with the Council Communications Committee. The board reports regularly to the Council.

Periodic surveys help the editorial staff stay in touch with reader interests. In a national sampling of subscribers, clergy and lay, by an independent researcher in 1998, two-thirds of all respondents indicated that they read *Episcopal Life* each month, with 63% saying they spent more than 30 minutes reading it. On average, they gave a "good" rating to the paper in terms of its relevance to their personal interests, its reflection of the church's diversity, and its clarity of writing.

In 1993, an administration and business study authorized by the Board of Governors determined that providing the newspaper free to all Episcopalians would place an excessive financial burden on the national budget. Since then the board has supported efforts to make the publication readily available to all at the most reasonable cost. Complimentary copies are mailed to all bishops and clergy, and cassette versions for the visually impaired are available at the same cost as the print edition.

The board believes that solid, timely, prize-winning communication is worthy of subsidy from the national budget. Year-end figures from the controller's office show progress

in reducing that subsidy. Rate increases begun in January 1999 should further reduce the needed subsidy.

	Expenses	Advertising & Subscription Income	Subsidy
1997	\$1,671,520	\$1,157,993	\$513,527
1998	\$1,630,731	\$1,184,544	\$446,187

Twice in the last triennium, the board has reviewed the publication’s mission statement. In October 1999, it reaffirmed the mission statement as follows:

The mission of *Episcopal Life* is to inform, inspire, and involve the people of God by:

- Reporting accurately and fairly events and issues in the church
- Welcoming a healthy exchange of ideas and opinions
- Nurturing the ministry to which our baptism calls us.

Congregations in Ministry Committee of the Executive Council

Members: The Rt. Rev. Robert H. Johnson, chair, Mr. Don Betts, the Very Rev. Kathleen Cullinane, Mr. Frank L. Oberly, Ms. Rita Redfield-Cochrane, the Rev. M. Sue Reid, Mrs. Hatsune Sekimura, Ms. Shelly Vescovo; with the Rev. Arthur Anderson, Canadian partner. Our sincere appreciation and thanks to former chair, the Rev. Carmen Guerrero, who resigned from Council to become Jubilee Officer at the Church Center.

Overview: The Committee exists to support dioceses and congregations in ministry. We do this by working closely with the Episcopal Church Center staff, especially in the areas of congregational ministries, ministry development and ministries with young people. At the June 1999 meeting of the Executive Council, our committee adopted the following as its mission statement:

The Congregations in Ministry Committee serves as Executive Council linkage with the Program Areas of the Church Center and the Standing Committees and Commissions of General Convention related to congregations in ministry. The Congregations in Ministry Committee monitors the response to related resolutions of previous General Conventions.

This is accomplished by:

- receiving regular reports from Church Center program area staff in Ministry Development; Ministries with Young People including Children, Youth, Young Adults and Higher Education; Congregational Ministries including: Women in Mission and Ministry, Native American Ministries, Hispanic Ministry, Black Ministries, Asiamerican Ministry, Rural and Small Community Ministry, Evangelism, Stewardship, Congregational Development;
- reviewing the minutes of program area standing committees and commissions: Church in Small Communities, Domestic Mission and Evangelism, Liturgy and Music, Ministry Development, Stewardship and Development;
- tracking pertinent General Convention resolutions with the help of Church Center Staff.

We participated in the “Conference on Congregations in Ministry: The Next 8 Years” held in St. Louis, Missouri, October 19-21, 1998. Using the opportunity presented by the election of a new Presiding Bishop, the conference looked at how we envision, organize, and coordinate the ministries of congregations and it brainstormed ways to build that capacity for ministry in the church during his term of office. This conference included 162 Episcopalians broadly representative of the church who addressed the question: *How can those of us who devote ourselves to the development of congregations work together and individually to build the capacity for ministry of the gospel through congregations for the next three triennia and into the next century?* We began to plan for that future around the following common themes: leadership development, growth (congregational development, evangelism, stewardship in its broadest sense, and the inclusion of all sorts and conditions of God’s people), diversity, spirituality, worship, outreach, and inclusion.

There was an undercurrent of basic theology throughout the whole experience. The energy around *leadership* most typically relied on images of discipleship and apostleship. Discipleship was named as “living with the teacher.” Apostleship was named as “being sent out in the name of Jesus.” We will be able to measure the authenticity of our leadership development work when we see discipleship and apostleship increase in the ministries of our church. The energy around *growth* frequently found expression in two grounding texts: Mt 28:16-20 and Mt 25:31-46. The energy around *diversity* frequently found expression in the imagery and words of Holy Baptism, Book of Common Prayer pages 298-308. Two questions were repeated in various ways: From those who identified themselves as minorities, the questions might be phrased, “How do we become visible as valid resources in a church of which we are already a part?” From those who identify with the dominant culture, “How do we creatively and honestly engage with each other?”

During the triennium, three informational programs were presented to the Executive Council: reaching out to young adults (18 to 35 years of age); Percept, a demographic tool available to dioceses and congregations; and the varied programs of the Women in Mission and Ministry Office (WIMM).

Our very able staff kept us informed of conferences regarding ministry with young adults. Some of our committee members were able to attend different conferences, both to learn and to show encouragement. One of the most exciting conferences was a young adult festival in May 1999 in San Francisco entitled, “How Do I Go About Living A Life With God?” The Women in Mission and Ministry presentation highlighted women’s too often invisible ministries at every level of the church’s life. Our WIMM Office is the only such office in the entire Anglican Communion.

In June 1999 a packet was mailed to each congregation to tell the mission of each ministry area and how to access resources from the Church Center. In October 1999, another mailing went to congregations with program resources.

We have been kept informed about the work of the Standing Commission for Ministry Development and the Office for Ministry Development which relate so directly to our focus on congregations in ministry. In addition, we emphasized work with small congregations, as well as encouraged the conference, “Start Up and Start Over,” to begin and renew congregational life. We hope to expand on this work.

We have been kept abreast of organizational changes affecting the Congregational Ministries unit at the Episcopal Church Center. It is restructuring itself to improve support of dioceses and congregations throughout the church and to provide services the church wants and needs for its ministries. There will be more “crossing of boundaries” and staff networking, rather than each staff person being designated to meet just one need. This will provide a broader base of support in this important area of our church’s life and ministry. We are blessed with very committed, competent staff people in the area of congregational ministries at the Episcopal Church Center. We are particularly proud of our church’s emphasis on youth and young adult ministries. In fact, we salute the whole staff for their strong Christian commitment and their indefatigable efforts enthusiastically given to renew and refresh our church and our people.

Response to 1997-A053a, on Opposition to the Ordination of Women

The 72nd General Convention, meeting in Philadelphia, adopted the following resolution regarding women and access to the ordained ministry throughout the church:

Resolved, That (a) no members of this church shall be denied access to the ordination process, postulancy, candidacy, ordination, license to officiate in a Diocese, a call to a cure in a Diocese or Letters Dimissory on account of their sex or their theological views on the ordination of women; (b) no members of this church shall be denied a place in the life and governance of this church on account of their sex or their theological views on the ordination of women; it is the mind of this Convention that, notwithstanding the legislative history surrounding the passage of those Title III canons relating to the ordination of women, and notwithstanding subsequent actions of the House of Bishops not in General Convention assembled, the provisions of the canons of the General Convention, insofar as they may relate to the ordination of women and the licensing and deployment of women clergy, are mandatory; and during the next Triennium each Diocese where women do not have full access to ordination and where ordained women are not permitted to carry out their full ministries shall develop and implement a process to implement fully Canons III.8.1, III.16.1(d), III.16.2, and III.17.3 and that status reports on these Diocesan processes be reported to the interim House of Bishops meeting in 1999, the Executive Council in 1999, and the 73rd General Convention through the Executive Council.

To encourage completion of the final directive of this resolution, the Executive Officer of the General Convention wrote to every diocesan bishop in January 1999, requesting a report on compliance with the canons regarding the ordination of women. Responses were received from most, including the three whose dioceses were known to delay implementation—Fort Worth, Quincy, and San Joaquin. The complete text of those three responses, addressed to the Executive Officer, the Rev. Rosemari Sullivan, appears below in the sequence in which they were received.

February 15, 1999

Dear Rosemari,

This letter is in response to your request of January 22, 1999, for a status report from the Diocese of Fort Worth regarding the implementation of General Convention resolution A053a.

This diocese has chosen to deal with the continuing theological differences over the ordination of women to the priesthood by entering into an arrangement with the Diocese of Dallas, which has come to be known as "The Dallas Plan." I explained its provisions in detail to the Joint Committee on Ministry and to the House of Bishops at the 1997 General Convention. Our Executive Council, Standing Committee and Commission on Ministry have endorsed it.

The Dallas Plan is a pastoral and non-legislative arrangement with the Bishop of Dallas, entered into in the summer of 1995, which provides for a workable way to address a divisive issue within our church. It provides for female aspirants to the priesthood in this diocese, following appropriate interviews, to enter the discernment process in the Diocese of Dallas, where they may eventually be ordained and placed by Bishop Stanton. To date, three women have successfully completed this process.

The second element of the arrangement concerns the placement of women priests in congregations of this diocese where their ministry would be welcome. In such a case, I would relinquish my episcopal oversight of that congregation to Bishop Stanton, so that he might license a woman priest to serve there. The congregation would remain fully a part of this diocese, and the woman priest would be fully a part of the Diocese of Dallas, while serving under this special pastoral provision.

We are committed to the principle of "Open Reception" as affirmed by the Lambeth Conference, and to providing pastoral ministry to those on both sides of this issue.

Faithfully in Christ,

The Rt. Rev. Jack Leo Iker, Bishop of Fort Worth

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March 8, 1999

Dear Rosemari,

In your letter of January 22, you requested a report from the Diocese of San Joaquin regarding the manner in which we are implementing resolution A053a of the General Convention.

Officially the Diocese of San Joaquin has never taken a stand concerning the ordination of women to the priesthood. There is a spectrum of views ranging from those who under no circumstances are able to accept such ordinations to those who would welcome them. Following the last General Convention one parish in Fresno requested that a woman priest who had been resident for a few years be allowed to function as an assistant in that parish. Upon meeting with her I discussed the fact that should she want pastoral care from a bishop, the Rt. Rev. Jerry Lamb of the Diocese of Northern California had already agreed to take on this responsibility should she request it. Her response was that she felt comfortable with me and said she doubted she would have to seek outside pastoral care. Indeed this has proven to be the case.

The E.C.W. of the Diocese of San Joaquin requested permission to have this same woman priest as their chaplain. I granted that request.

It seems clear to me that the principle of "Open Reception" as affirmed by the Lambeth Conference is acceptable. An opportunity to minister to those on both sides of this issue without the pressure of legislative enforcement will prove a gentle pastoral way of acknowledging and dealing with opposing theological positions.

Faithfully yours, in Christ,

The Rt. Rev. John-David M. Schofield, Bishop of San Joaquin

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June 8, 1999

Beloved in Christ,

Since General Convention our Standing Committee and Commission on Ministry have taken seriously the recommendation of the Eames Commission and we are actively involved in serious prayer, discernment and conversation.

Sincerely yours in Christ,

The Rt. Rev. Keith L. Ackerman, Bishop, Diocese of Quincy

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The results of the survey were made available to the House of Bishops meeting in September 1999, and to the Executive Council the next month. At the October 1999 meeting, on recommendation of the Congregations in Ministry Committee, the Council voted to ask the House of Bishops' Ministry Committee to forward to Council, by the April 2000 meeting, its response to the survey results. Such a response from the House of Bishops could not be received in time for consideration prior to completion of this report.

At the January 2000 meeting, Council adopted a resolution about continuing to monitor the situation. The text appears at the end of this report, with other A resolutions being sent to General Convention.

Youth and Sexuality

The Congregations in Ministry Committee also introduced a resolution calling for support for congregations to provide a safe and hospitable environment for conversation with youth and young adults about human sexuality. Approved at the January 2000 meeting, its text appears with other Council Resolutions at the end of this report.

International and National Concerns Committee of the Executive Council

Members: The Rev. Reynolds S. Cheney II, *chair*; Mr. R.P.M. Bowden, Ms. Diana Dillenberger-Frade, the Rt. Rev. Christopher Epting, Ms. Carole Jan Lee, Mrs. Constance Ott, the Rt. Rev. Franklin D. Turner, Dr. Thomas R. Bates, the Very Rev. Sandra A. Wilson.

A major portion of the committee's work focused on public policy issues requiring careful examination and reflection. The committee saw its role as helping Council give voice to timely policy issues that might otherwise go unaddressed. Speaking in the name of the church, the Council recognizes that it does not speak for every member, but it is authorized by the General Convention to express official policy which may be passed on to governments and the wider community. Wherever possible, INC considered matters that

had some prior expression from General Convention, and at no time did it or would it consider it appropriate to undermine existing policy established in Convention. The committee introduced and the Council adopted resolutions on the following subjects: Puerto Rican prisoners (two members of INC and a Church Center staff member visited the Diocese of Puerto Rico), Panama waste sites and ammunition dumps, Kosovo, gun control, violence against Christians in India, Sierra Leone civil conflict, Iraq, economic sanctions, Honduran nationals in the United States, and U.S. military use of Vieques, Puerto Rico (for full text of any of these resolutions, contact the General Convention office).

The Committee also formulated a mission statement on Episcopal Migration Ministries, a program which settles more than 3,000 refugees in the United States every year. In 1999, the Episcopal Church resettled 870 Kosovar refugees. This program has received the State Department's number one ranking for all resettlement agencies in 1997 and again in 1999, a source of great pride for all Episcopalians. The mission statement, with a resolution asking the General Convention to endorse it, appears with other Council resolutions at the end of this report.

INC assisted in establishing the Episcopal Partnership for Global Mission (EPGM), bringing forty-five congregations, dioceses, and voluntary agencies dedicated to the global mission of the church under the umbrella of the Domestic and Foreign Missionary Society and the Executive Council. EPGM makes possible a coordinated response of the whole church to global mission, in place of numerous smaller, fragmented efforts.

The Science, Technology, and Faith committee of Executive Council, after a decade of meeting as an ad hoc committee of the church, was approved as a working group by General Convention in 1997. It met at the Episcopal Church Center in November 1998 to develop relations with the office of General Convention and several program desks. The committee also met with the INC committee of Council in June 1998 to explain its participation in the Ecumenical Roundtable on Science, Technology, and the Church. Through the larger body, STF has been part of several roundtables and conferences in different parts of the country, including "Humanity at the Edge: Religion and Science in the 21st Century" at Drew University in November 1999. In June 1999, seven members of the committee participated in "The Presiding Bishop's Consultation on Biomedical Ethics" in Washington D.C. Because of the need for the church to have the ethical expertise of this committee during a time of rapid scientific and technological advances, the Executive Council approved continuation of the committee as a committee of Council through 2006.

The Jubilee Committee sent a small delegation to Council in November 1999, to discuss future directions of this program, established by the 1982 Convention. Of particular concern was the need to create financial resources to support the growing number of Jubilee Centers around the country. Council approves all certification of centers, which are ministries of social service and advocacy being done through congregations and other institutions of the Episcopal Church. Through the November 1999 meeting of Council there were 44 centers certified this triennium, with still more in the pipeline.

Two Episcopal environmentalists from Episcopal Power and Light shared their exciting work with the INC committee, particularly a project to encourage congregations and dioceses to purchase their energy needs from environmentally responsible sources in the coming period of energy de-regulation.

INC received several informational reports on the search for full communion with the Evangelical Lutheran Church in America. These reports were offered by the ELCA partners attending the Council (the Rev. Dr. Dan Martensen and the Rev. Karen Parker) and by the Deputy for Ecumenical Relations, the Rev. Canon David W. Perry. At the November 1999 meeting, they were able to report that in August the ELCA had approved the document Called to Common Mission, which is now to be considered by the 2000 General Convention.

INC received the delegates' reports to the World Council of Churches Assembly meeting in Harare, Zimbabwe, in December 1998. (Report of the delegation will be found in the Blue Book Report of the Standing Commission on Ecumenical Relations.) Periodic updates were also received on other ecumenical dialogues and conversations. Members of INC participated in discussions regarding proposals for a new Interfaith Relations structure for national church activities.

Three members of INC met with the Justice, Peace and Integrity of Creation (JPIC) committee in June 1999 for an update on its work. JPIC was created by Executive Council in 1995 as an umbrella structure for several programs mandated by General Convention. In the current triennium, the JPIC committee provided guidance in the development of resources and hosting of a national conference on Jubilee 2000. The Rt. Rev. Steven Charleston serves as chairperson. INC is charged with reviewing the structure of JPIC and recommending revisions for the next triennium. Reports from the member networks and committees of JPIC have been edited for inclusion here.

Justice, Peace and the Integrity of Creation (JPIC)

Anti-Racism Sub-committee of JPIC, Dr. Sheryl Kujawa, chairperson

The Executive Council Committee on Anti-Racism was formed in March 1999 to further this priority work of the church, as spelled out in several General Convention resolutions, including resolutions A039a, D075, A128, and D040 of the Seventy Second General Convention. To further the committee's work, a multicultural team of committee members was nominated and briefly met at Episcopal Divinity School in May 1999. The primary focus of the committee's work during this triennium was the creation of an active pool of trainers, equipped to use the *National Dialogues On Anti-Racism* resource guide and relevant supplemental material, to conduct anti-racism training in congregations, dioceses, provinces, seminaries, and other settings, as well the monitoring of the trainer certification process. The full committee met in June 1999 and January 2000; committee work was also planned around existing events and conferences.

ACCOMPLISHMENTS

- Sponsoring three events to train anti-racism trainers. All three were held at Episcopal seminaries (EDS, CDSP, ETSW) in an effort to engage students in the training effort. The goal was to train and identify up to 30 certified trainers by the end of the triennium. Persons who did not opt for certification training, but who wanted to participate for their own learning, were also part of these events. As consultants for the training events, the committee contracted with the National Institute for Dialogues on Multiculturalism and Anti-Racism.

EXECUTIVE COUNCIL

- Monitoring the certification process of persons who participated in the training events, and identifying other trainers available for various levels of anti-racism training throughout the church.
- Sponsoring a leadership summit with representatives of the major racial/ethnic groups before General Convention to identify common concerns.
- Sponsoring an Anti-Racism workshop for the December 1999 Jubilee 2000 conference.

The Council had occasion during the meeting in the Diocese of Fond du Lac in June 1999, to have a hands on experience of materials created for inspiring dialogues among all sectors of the church on the subject of anti-racism. Five models have been developed for use by the Peace and Justice Ministries cluster at the Church Center. These materials are now used in many places throughout the Episcopal Church. Yet the real work of addressing racism in church and society has only just begun. A resolution from the 1991 General Convention called on the church to look intensely at the problems of racism for a nine year period. The Council offers for consideration by the 73rd General Convention a resolution to extend this commitment for another nine years, as recommended by the Anti-Racism Committee. Approved at the January 2000 meeting, its text appears with other Council Resolutions at the end of this report.

Episcopal Ecological Network of JPIC, Mr. Jack Winder, *chairperson*

HISTORY

The 1991 General Convention of the Episcopal Church established environmental stewardship as a priority by allocating funds to the Environmental Stewardship Team. Its mandate was “to educate, motivate and facilitate congregations, dioceses and provinces toward local and regional plans, advocacy, and action.” The curriculum developed by the team for use in small groups in churches and conferences, One God, One Family, One Earth, became part of the central theme of the 1994 General Convention: “By Water and the Holy Spirit, Proclaiming One God, One Family, One Earth.” The integration of concerns about creation, family, and God became part of our language. In 1994, the General Convention overwhelmingly reaffirmed the work of the Environmental Stewardship team and instructed it to continue its work. Following organization of the Peace and Justice Ministries Cluster and the Justice, Peace and Integrity of Creation (JPIC) Committee, the Environmental Stewardship Team became one of the five JPIC subcommittees.

Working to enhance communication among the newly expanded network of environmental workers in the church, the subcommittee funded and facilitated an action-oriented gathering of network leaders and promoted JPIC Provincial Teams. The subcommittee works continually within the church to facilitate a new understanding of stewardship, through supporting conservation in church building projects, networking with other desks at the Church Center, and holding the church accountable for its resolutions to protect and nurture all of God's Creation.

THEOLOGICAL STATEMENT

The Episcopal Church, through the work of the Environmental Stewardship subcommittee, is moving toward an understanding of the great need to affirm Creation. As God

said to Noah in setting the bow in the clouds: “This is the sign of the covenant that I make between me and you and every living creature that is with you for all future generations.” (Gn 9:12) Our church has begun to live into the call of the World Council of Churches 1991 Convocation on Justice, Peace and the Integrity of Creation “for building a culture that lives in harmony with Creation.” We are deepening our biblical understanding and perspective with regard to Creation and our relationship to the wisdom of the ages. We are beginning to see ways the liturgy needs adaptation to better reflect and teach our interconnection to God through loving relationships with all things. Rom 1:20 declares that the invisible things of God, even God’s eternal power and Godhead, can be clearly seen and understood in Creation.

Our church can become a light in a great darkness. The earth lies polluted under its inhabitants, for we have transgressed laws, violated statutes, broken the everlasting covenant. “Therefore a curse devours the earth and its inhabitants suffer for their guilt” [Is 24:5-6]. The shepherd of today, the church, must guide the blindly following sheep away from running themselves over the cliff. Greed must be healed. The economics which drive creation’s destruction, the dumping of toxic waste and garbage on minority communities, the devastation of forests and wetlands, the disregard for every living thing, and the inability to find peace in our lives, all come from greed. Pollution of our planet affects the health of every living thing.

ACCOMPLISHMENTS

- the Environmental Stewardship Subcommittee did the following in this triennium:
- supported the JPIC Provincial Teams and the Jubilee 2000 JPIC Conference at Kanuga in 1999;
- expanded the environmental network of Episcopal environmental groups;
- convened annual meetings of the Episcopal Environmental Network Steering Committee for future planning and action;
- supported Provincial JPIC Teams in bringing forward the JPIC concept to the provinces and promoted JPIC work in the dioceses;
- continued conversation with the Church Building Fund to work collaboratively for environmentally sensitive church building and remodeling;
- consulted with the Episcopal Public Policy Network to expand membership to the environmental networks and to identify environmental issues that need policy actions by Executive Council;
- promoted One God, One Family, One Earth, our environmental curriculum, by networking with Women’s, Native American, and Stewardship desks at the Episcopal Church Center;
- encouraged dioceses to reorganize according to watersheds, as was done in the Diocese of Massachusetts;
- assisted dioceses in their work of “greening” meetings and church facilities;
- started a major initiative of “Episcopal Power and Light” to encourage churches to purchase clean power after energy deregulation;

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- contacted seminaries to encourage education in holistic creation theology and offer assistance to promote environmental stewardship training.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

- Call on the Executive Council to promote Resolution A044a from the 1994 General Convention, which urges members of our church to use practical, environmentally sound, and energy-efficient behavior in all aspects of our church's life: at the Episcopal Church Center, at church conference centers, and at all church-related events;
- Establish a network of environmental representatives consisting of at least one representative from each diocese who will annually report to the EEN Steering Committee on environmental happenings in their dioceses, and with the support of the Steering Committee will keep their dioceses informed of activities throughout the Church;
- Coordinate and fund annual meetings of the Episcopal Environmental Network to plan, strategize, and promote JPIC work on the provincial and diocesan levels.
- Provide information about national, local, and interfaith meetings, educational materials, model liturgies, etc., by coordinating materials and mailing packets to parish workers in congregations throughout the country.
- Sponsor educational segments on the interconnectedness of God's creation at eight clergy conferences each year.
- Provide educational expertise to at least four seminaries by sending a well-qualified educator in eco-theology to assist in programs of ethics or field internships.
- Provide a world-renowned consultant to spend two days briefing interested church staff on environmentally sensitive construction methodologies.
- Promote our environmental curriculum, One God, One Family, One Earth, and a new curriculum about creation and lifestyle, "Simplicity as Compassion," through our network, and at church conferences and conference centers.

The Network also developed a resolution on ecological considerations when choosing an electric energy supplier. Approved at the January 2000 meeting, its text appears with other Council Resolutions at the end of this report.

Episcopal Network for Economic Justice Subcommittee, Mr. John Hooper, *chair*

The Episcopal Network for Economic Justice (ENEJ) was formed in 1996 to continue the work of the Economic Justice Implementation Committee that was being phased out. The network describes itself in its bylaws as "an association of people affiliated with the Episcopal Church who are engaged in economic justice work." It was formed to strengthen and support those engaged in such ministries and to continue to advocate for economic justice initiatives within the Episcopal Church. In short, it continues to implement the resolution on Community Investment and Economic Justice that was approved at the 1988 General Convention in Detroit.

ACCOMPLISHMENTS SINCE 1996

A major accomplishment of the ENEJ has been the ENEJ itself, which has moved from non-existence to existence in the past three years. The Network has a steering com-

mittee and four program committees. The Network has a formal meeting and conference each year following the meeting of the Episcopal Urban Caucus. The officers meet monthly by conference call and the steering committee has at least one extended conference call per year besides its annual meeting. As a network the ENEJ accomplishes its work through its committees. Thus we report our accomplishments according to the committee framework:

- *Communications Committee:* We have established a newsletter that is published twice a year and provides members and many others with project descriptions, book reviews, network events, and conferences. We have established our own Internet domain with a webpage at <http://www.ENEJ.org> as well as a listserv network, to promote communication and awareness of economic justice issues and activities.
- *Resource Committee:* We prepared a booklet on alternative investing for distribution at the Jubilee 2000 Conference at Kanuga in December 1999 and at the 2000 General Convention in Denver. We provide consultants to work with the Episcopal Church's Economic Justice Loan Fund, and serve as linkage between that fund and interested applicants.
- *Advocacy Committee:* We have promoted the implementation of General Convention resolutions like the Living Wage in various locales and addressed various worker-related issues, both inside and outside the church. We co-sponsored and supported a conference in Los Angeles in April 1999 to help develop a theology of work, implementing another resolution of the last General Convention. We are working with the Consultation to promote the concerns of the lower income communities and minorities at the General Convention.
- *Education Committee:* We are working with United for a Fair Economy to produce an eight module economics education program to be piloted in late 1999 and early 2000. We will work closely with JPIC in promoting and using the Jubilee 2000 manual offered to churches during the Jubilee Year.

In the coming triennium the ENEJ Network will:

- Strengthen our working committees to carry out the purposes of the network. Our officers have recently identified the need for a one day/week coordinator who can help the ENEJ and its committees to function.
- Promote our webpage and listserv as vehicles for communication within the network. Develop a listing on the webpage of all Episcopal-affiliated economic justice projects, with brief descriptions and contacts.
- Increase the resources available in the national church budget for economic justice projects.
- Encourage dioceses and parishes to invest or contribute monies to the Economic Justice Loan Fund.
- Restore a grant program at the national church level to serve as seed money for economic development projects.
- Encourage the Church Pension Fund to participate more in the social outreach work of the church and to be more involved in socially responsible and alternative investing.

EXECUTIVE COUNCIL

- Work closely with JPIC by supporting the Jubilee 2000 program and by connecting with the major issues of the other JPIC Subcommittees, particularly the Jubilee Network and its Centers.
- Implement our economics education program by training trainers to offer the program throughout the church.

Episcopal Peace and Justice Network (EPJN) for Global Concerns, Mr. Richard E. Kerner, *chair*

This subcommittee of JPIC was created by Executive Council as a means for provinces, diocese, parishes, and individuals to focus on systemic and global peace and justice issues of concern to the Episcopal Church and the Anglican Communion. Each province is represented on the EPJN Steering Committee. EPJN is funded by a combination of diocesan dues, grants from the JPIC cluster, and the Executive Council. These monies provide for conferences, trips of discernment, meetings, and the development of timely resources and advocacy action.

ACCOMPLISHMENTS

EPJN has had a continuing focus on peace in the Middle East, and the tensions between the Palestinians and Israelis. Since the last triennium (1994-97), the subcommittee:

- made available the 13-minute video and study guide, produced from the EPJN trip to the Middle East;
- supported the Sabeel Ecumenical Liberation Theology Center in Jerusalem and formation of the Friends of Sabeel, North America;
- spoke out on issues of peace and justice as they affected the Palestinian and Israeli people, and the peace process;
- participated in the third annual Sabeel conference in Bethlehem, “The Challenge of Jubilee: What does God require?”
- assisted with preparations for, and participated actively in the December 1999 Jubilee 2000 Conference at Kanuga, “The Jubilee Year: Celebrating a New Beginning;”
- developed workshop for Jubilee 2000, “Global Peace—Human Liberation and the Jubilee 2000 Connection.”
- adopted as its major focus for 1997-2000 the theme, “Proclaiming Jubilee in an Age of Globalization in Central America, Mexico, and the Caribbean.”
- prepared a resolution for Executive Council, in cooperation with the Standing Commission on Anglican and International Peace with Justice, calling for cooperation between the United States and Panama to remove abandoned munitions and continue environmental clean-up;
- made two border visitations, one to Texas and the Matamoros area of Mexico, and the other to Tijuana, Mexico and the California border area, to experience firsthand the economic, environmental, migration, and immigration issues, with special emphasis on the working and living conditions in the “Colonias” and “Maquiladoras,” which resulted in a report and study guide;

- sponsored a three-day conference at New York’s Cathedral of St. John the Divine, “Proclaiming Jubilee: Good News for the Poor;”
- continued to offer two curricula for parish use: 1) *White Racial Awareness*, based on a process developed by the Diocese of Los Angeles to raise consciousness about white privilege and power and 2) *Children and Violence*, to assist children to learn alternate ways of managing conflict and to develop a non-violent life-style;
- contributed regularly to *The Advocate*, the newsletter of the Peace and Justice Ministries of the Episcopal Church Center.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

The EPJ Network will continue its focus on such peace and justice issues as the effects of international sanctions, economic justice, environmental stewardship, migration, and immigration issues in Central America, Mexico, and the Caribbean. The EPJ Network will continue regular contacts with other peace and justice networks to discern other areas around the globe that warrant attention.

Jubilee Ministries Subcommittee, Ms. Sharon Schlosser, *convenor*

HISTORY

Working alongside the Urban Bishops Coalition, the Women’s Caucus, the Church and City Conference, and especially with the Episcopal Urban Caucus, the Legislative Committee on Social and Urban Affairs introduced Resolution A-80a at the General Convention of 1982 and put into motion the beginning of Jubilee Ministry in the Episcopal Church. A Jubilee Ministry Center is a congregation, an ecumenical cluster with an Episcopal presence, or an agency with connections to the Episcopal Church, already engaged in mission and ministry among and with poor and oppressed people.

THEOLOGICAL STATEMENT

Lv 25 expresses the oldest dream of Jubilee in Israel’s consciousness. These words from the book of Leviticus that the Lord spoke to Moses on Mt. Sinai connected with their deepest memory about whose they were and how they were to live their lives under God’s care as Jubilee people. The theological premise for the living of Jubilee is located in Lv 25:23,55: the land is God’s and the people are God’s and they are called to a specific way of life in which God requires a *Sabbath* for the land, *Liberation* for all inhabitants, *Return* to one’s homeland or family, *Justice* for all, and *Release* of debt and people.

There is no scriptural evidence that the Jubilee program was ever carried out literally, but the concept of Jubilee had been planted in the consciousness of Israel as a living principle. Thereafter, the yearning for the reality of the Jubilee was always there. Much later, as we read in the Gospel of Luke, Jesus came to Nazareth after forty days in the desert. Nazareth was where he had been brought up. He had returned home, and it was the Sabbath—two key Jubilee principles. The stage was again set to proclaim Jubilee. Handed the scroll of the prophet Isaiah, Jesus unrolled it to Is :

*The Spirit of the Lord is upon me because he has anointed me
to preach the good news to the poor; proclaim release to the captives,*

recover sight to the blind, set at liberty those who are oppressed, proclaim the acceptable year of the Lord

Today, in the midst of what the church, and society as well, are calling Jubilee 2000/Y2K, the 17-year-old Episcopal Jubilee Ministry Office continues to challenge the church to declare “The Year of the Lord.”

To declare “the year of the Lord/Jubilee” brings with it at least four implications for ministry:

- *Mission as Liberation.* This implies total liberation—economic, social, and spiritual. Mission as liberation calls the church to a conciliatory role and it also calls us to declare God’s release—inward and outward. Forgiveness is key to Jubilee Ministry because there is no future for humanity without forgiveness. Jubilee ministry asks: what needs to be forgiven by us? From what do we need forgiveness?
- *Mission as Rectification.* To rectify things is about justification. It looks for justice in all aspects of life. It is a mission of revolution, asking: what needs to be ‘turned around’ for justice to prevail and the dignity of every human being to be restored? Mission as Rectification recognizes that much must be set right—children’s rights, homeless people’s rights, immigrants’ rights. For example: 43 million Americans have no health coverage. Why? What needs to happen to rectify this? Many of our Jubilee Ministry Centers are specifically involved in concrete ministries that address these issues.
- *Mission as Restoration.* This ministry calls for restoration of people, social systems, and of nature itself. It is a ministry that involves economic and ecological restoration. A ministry that celebrates life is a ministry of restoration. Several Jubilee Ministry Centers are involved in celebration of life ministries with children, senior citizens, and persons affected and infected by HIV/AIDS across the country.
- *Mission as Inauguration.* Our mission is to announce the kingdom of God as a form of Jubilee, anticipating the new year of the Lord. A Jubilee mission calls us to preach, teach, and heal through the work we do in our centers, manifesting our faith in a God who cares for the poor, the captives, the blind, and the oppressed.

ACCOMPLISHMENTS

During the past triennium, the Office of Jubilee Ministry experienced a change in staff and a period of about eight months without a Program Officer. In January 1999, the Rev. Carmen Guerrero was engaged as the new Jubilee Ministry Officer.

Currently there are about 350 officially recognized Jubilee Ministry Centers in the United States and Puerto Rico involved in ministry with “poor and oppressed people.” Their ministries include direct service, outreach, advocacy, empowerment, and faith development. Eighty-five dioceses have appointed a diocesan Jubilee officer who serves as a link between the diocese and the Jubilee Ministry Office at the Church Center. These DJOs also identify new ministries in their respective dioceses for consideration and possible certification as Jubilee Ministry Centers. The Jubilee Advisory adopted guidelines for their work together, serving in an advisory capacity for the Jubilee Ministry Officer.

A national Jubilee Gathering was held at the University of Washington in Seattle in August 1999, with several hundred Jubilee Ministry Center Directors, Diocesan Jubilee Officers, and others. Thirty-three workshops addressed issues such as: domestic violence, substance abuse, welfare reform, unemployment, anti-racism, government partnerships, volunteers, management skills, work with the mentally ill, homelessness, etc.

One of the mandates of the original resolution from 1982 called for working with seminaries in an effort to address ministry with “poor and oppressed people wherever they may be located.” During this triennium each Episcopal seminary was contacted in an effort to encourage study of the theology of ministry with and among the poor.

The scope of ministry in Jubilee Ministry Centers continues to expand. There are centers currently involved in advocacy and public policy, environmental justice, economic justice, educational facilities for the poor, civil rights, and anti-racism, as well as, direct services. The “umbrella of ministries” identified as Jubilee in the original 1982 Resolution continues to challenge the church to live out its prophetic role.

A vision for Jubilee beyond 2000, however, also calls us to arenas we might never have considered before. Educational systems, legislative processes, housing policies, health issues, and many other areas affect the poor in ways that contribute to their continued oppression. A Jubilee vision also includes empowering people to do and care for themselves. This means collaborative initiatives in leadership skill development, faith formation, and community organizing. Through such initiatives, all the people of God will have the opportunity to become Jubilee people—liberated people who can facilitate the liberation of others, whether spiritually or materially.

OTHER COMMITTEE REPORTS

Two other committees of Council report through the INC committee: the Social Responsibility in Investment Committee and the Economic Justice Loan Committee. Reports were submitted to INC by these committees, and edited versions follow:

Social Responsibility in Investment Committee, Joyce Phillips Austin, chairperson

The Social Responsibility in Investments Committee is charged by Executive Council with conducting research on the social records of companies held in the DFMS portfolios and recommending to Executive Council that the church file shareholder resolutions when appropriate. The church pioneered this sort of economic witness in 1971 when it first filed a shareholder resolution, with General Motors on that company’s involvement in apartheid South Africa. In the past triennium, the SRI Committee has focused on issues related to environmental responsibility, the development of ethical criteria for arms sales, fair lending policies of financial institutions, respect for human rights by U.S. corporations wherever they operate, and equality in employment. As a member of the Interfaith Center on Corporate Responsibility (ICCR), a coalition of 275 religious institutions involved in shareholder activism, the Episcopal Church is at the forefront of efforts by religious institutions to bring about greater corporate responsibility. The Episcopal Church takes a lead role on approximately a dozen shareholder resolutions annually.

About two-thirds of all resolutions filed by the Episcopal Church are withdrawn after dialogue with the companies involved brings about agreement. Agreements have been reached with a number of banks, for example, to publicize their fair lending policies and programs. On the issue of board diversity, several companies have adopted policies on ensuring that women and people of color are among those considered for membership on the board of directors. Through a partnership between the Coalition on Environmentally Responsible Economies and ICCR, a half-dozen companies have undertaken substantive conversations about endorsing the CERES Principles, a rigorous set of principles for environmental responsibility that includes standardized reporting. Two main principles underpin the SRI Committee's work: (1) more information about a company's social performance is better than less, and (2) moral minimums exist for all of a corporation's activities.

In nearly three decades of work, the religious community has done much to raise both societal expectations for corporate social performance and the level of corporate responsiveness to stakeholder demands for corporate responsibility. The Episcopal Church, through the activities of the SRI Committee, continues to play a critical role in this movement.

Economic Justice Loan Committee, William McKeown, Esq., chairperson

In 1998 Executive Council created the Economic Justice Loan (EJL) Committee to oversee two predecessor programs. \$7 million from DFMS investment assets was set aside in the late 1980s, by both the 1988 General Convention and by Executive Council in 1989, for the purpose of lending to financial intermediaries involved in bringing about greater economic justice. The committee met for the first time in May 1998 to develop a set of criteria for making economic justice loans, which was approved by Executive Council. In 1999 the committee made its first loan on behalf of the DFMS to Shared Interest, a guarantee fund operating in South Africa's majority communities. The EJL Committee currently meets twice each year to act upon applications for loans. Loans can be made to financial intermediaries involved in activities related to economic justice.

It is often difficult to measure the social and programmatic impact of the church's involvement in this program area. Economic justice loans are traditionally made at below-market rates in order to help recipient organizations reduce their cost of capital and by extension improve the likelihood of program success. The church does, however, incur an opportunity cost when it pulls its funds out of market-rate investments to make funds available for economic justice loans. Until 1999, there had been no systematic effort to assess the social impact of the loan program; the EJL Committee prepared the first report for Executive Council's review attempting to assess social impact that year. The committee will continue to refine its assessment of the social performance of the economic justice loan portfolio in the next few years.

Through its activities and in planned outreach to dioceses and parishes, the EJL Committee hopes to demonstrate that investments in financial intermediaries involved in the work of economic justice can be one way in which the church accomplishes its mission in the world.

Planning & Evaluation Committee

Members: The Rev. Bavi E. Rivera, *chair*; the Hon. James E. Bradberry, the Rev. David Chee, Ms. Iris E. Harris, Mr. Alfred D. Price, Dr. Warren C. Ramshaw.

The most important work the committee completed this triennium is the development of budget priorities for the discretionary budget for General Convention 2000.

Other major work has included systematic evaluation of the way council works together. During the triennium the committee brought matters to Council for action, but does not propose any resolutions for General Convention.

**REPORTS FROM BODIES CREATED BY EXECUTIVE COUNCIL,
REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL
CONVENTION****Presiding Bishop's Fund for World Relief****Board of Directors**

The Most Rev. Frank Griswold, *Presiding Bishop and Primate*

The Rt. Rev. Robert G. Tharp, *chairman of the board*, Mrs. Josephine Appell (Central Pennsylvania) 2000, the Rev. Dr. George Bedell (Florida) 2001, Mrs. Virginia Berg Chase (Northwest Texas) 1999, Ms. Linda L. Dameron (Colorado) 2000, Mr. Rodney D. Day (New York) 2000, Mr. Gerald W. Harner, CFP (El Camino Real) 2002, the Rt. Rev. Carolyn Tanner Irish (Utah) 2001, the Very Rev. H. Scott Kirby (Eau Claire) 2001, Dr. Bessie Lyman (Massachusetts) 2002, Mrs. Harold B. Nicrosi (Alabama) 2001, the Rev. Diana Luz Parada (Panama) 2001, Mr. George D. Penick (Mississippi) 1999, the Rev. Douglas Ray (Colorado) 2002, the Rev. Joy Edemy Walton (Southern Virginia) 2000, the Rev. Nicholson B. White (Ohio) 1999, Ms. Rita Redfield-Cochrane (Maine), *liaison with Executive Council*; Ms. Sandra Swan (Connecticut), Ms. Patricia C. Mordecai (New York), *ex officio*.

Administrators

Sandra S. Swan, Executive Director; Naeema Alston, Grants Program Assistant; Mary Becchi, Director of Grants; Dawn Bourgoine, Donor Program Assistant; Joyce Hogg, Director of Network and Special Projects; Gloria Jones, Donor Program Manager; Kenneth E. Macon III, Donor Program Assistant; Claudette Malcolm, Executive Assistant; Abigail Nelson, Program Associate; Katina Riddick, Donor Program Assistant; Coleen Stevens-Porcher, Director of Development & Public Relations.

Mission Statement

- The Presiding Bishop's Fund for World Relief is a major response by the Episcopal Church to God's call to serve Christ in all persons, to love our neighbors, and to respect the dignity of every human being.
- The Fund raises, receives, and uses funds for the relief of human suffering.
- The Fund provides emergency relief in times of disaster; it assists in the rehabilitation of lives, property, and organizations; and it joins in partnership with those who identify and address root causes of suffering.

Financial Report

In the last three years, the Fund continued to provide funds for relief in times of disaster, to mount post-disaster development programs, and to award grants that support humanitarian organizations that span the globe. In 1997 the Fund received contributions amounting to \$3,381,129 and disseminated \$3,330,935 for a total of 225 grants.

In 1998 contributions to the Fund increased to a sizable \$6,757,204, largely in response to the numerous natural disasters that year. The Fund made 236 grants distributing \$3,406,546. The nearly \$3 million that was received late in the year, following the devastation caused by Hurricane Mitch in Central America, was disbursed in 1999. The portions designated for Honduras launched a community development project, “Faith, Hope and Joy: A Project for Living,” which is still in progress. Thirty-eight houses have already been constructed.

As of November 9, 1999, the Fund had received more than \$7 million in contributions for the year. Donors to the Fund sent more than \$2 million in contributions designated for Kosovo—an extraordinary response to the conflict there. The Fund is now in the midst of planning an appropriate programmatic response.

New materials were developed to promote the mission and work of the Fund, and staff visited dioceses and parishes to answer questions and solicit feedback. The diocesan volunteers, Diocesan Fund Coordinators, met in each year of the Triennium for training sessions.

Goals and objectives for the coming triennium

The Presiding Bishop’s Fund for World Relief will work to increase its capacity to assist persons around the world who need food, housing, education, and medical attention and hope.

The Episcopal Council of Indian Ministries

Members: The Rt. Rev. Andrew Fairfield (North Dakota), the Rev. Carol Gallagher, Cherokee (Delaware) *vice chair*; Ms. Sherrie LeBeau, Lakota (El Camino Real) *secretary*; the Rt. Rev. Mark L. MacDonald (Alaska), Mr. Robert McGhee, Poarch Band Creek (Central Gulf Coast), Mr. Frank Oberly, Osage/Comanche (Oklahoma) *chair*, *Executive Council Liaison*, The Rt. Rev. Steven T. Plummer, Navajo (Navajoland), The Rt. Rev. Creighton Robertson, Dakota (South Dakota); the Rev. John E. Robertson, Dakota, (on leave from ECIM) *interim staff liaison*

Summary of the Council’s Work

The Episcopal Council of Indian Ministries, an outgrowth of the National Committee on Indian Work (established in 1969), was instituted by Executive Council in 1989 upon recommendation of the Presiding Bishop’s Blue Ribbon Task Force on Indian Affairs. It had been charged with finding better ways to respond to the unique needs of Native Americans, with whom this church has had specialized mission since 1814.

Executive Council voted in 1994 to combine racial/ethnic commissions into a single multi-ethnic advisory committee. However, General Convention, in adopting the triennial budget at the 71st General Convention, accepted the recommendation of the Joint Standing Committee on Program Budget & Finance to designate ECIM as a “discrete identity” with

responsibilities for annually allocating \$1.3 million for Indian work. ECIM has continued this responsibility, reaffirmed at the 72nd General Convention by inclusion in the triennial budget of \$1.33 million for Indian work.

ECIM takes seriously its responsibility for good stewardship in allocating national church funding. It apportions funds for base support of Indian work in four jurisdictions: the dioceses of Alaska, North Dakota, South Dakota, and Navajoland Area Mission. ECIM has encouraged and nurtured 73 new ministry programs in two provinces and 20 dioceses between the years 1992 and 2000.

ECIM, with the Office of Native Ministries, coordinated multiple activities in dioceses across the nation during the triennium. These activities include an annual gathering of 45 to 75 Native Americans (including Native Hawaiians and Canadians) from 15 to 20 dioceses for January Winter Talk, to chart a direction for the 21st century. ECIM continues its sponsorship of several networks. These networks include Mountains & Desert Regional Ministry; Paths Crossing (which brings together native and non-native congregation representatives from as many as 26 dioceses to form partnerships for mutual support); Strong Heart Ministries, a national native youth organization; an urban Indian coalition which meets during the triennium drawing representatives from 10 to 15 dioceses with specialized ministry with native peoples in the cities; and other emerging native and indigenous ministries throughout the Episcopal Church.

Driven by the drastically diminished number of Indian clergy and trained lay leaders over the past three decades, ECIM identified theological training as paramount for survival of native ministry in the Episcopal Church. Though various training models have been tried, none met the needs confronting indigenous Christian communities and missions. A vision of a fundamentally new approach to training indigenous Christian leaders has evolved.

Indigenous Theological Training Institute

In October 1995, Dr. Owanah Anderson, then Staff Officer for Native American Ministries, wrote, “Long recognizing an overarching need for theological training to respond to the spiritual needs evolving out of the multiplicity of socioeconomic problems which continue to plague the broad American Indian population, the Episcopal Council of Indian Ministries, in full partnership with the Diocese of Minnesota and Congregational Ministries Cluster of the Episcopal Church Center, has created a new model for training American Indians for lay and ordained ministry.” The 72nd General Convention affirmed this initiative in culturally relevant, locally focused native Christian leadership training through the Indigenous Theological Training Institute, by providing funds to “support new directions in American Indian leadership.”

In 1997 the Rev. Doyle Turner, an Ojibwe from the Diocese of Minnesota, was called as Executive Director for the newly formed training institution. He writes: “The focus of the ITTI is to provide formation and training for Christian leadership in the Episcopal and Anglican Church among Indigenous people. ITTI is the culmination of the discernment and farsighted vision of the Episcopal Council of Indian Ministry (ECIM) and the Staff Officer for Native American Ministries of the Presiding Bishop.”

The new model is based on a “way of life” that follows the gospel teachings of Jesus Christ. We call this “way of life” Gospel Based Discipleship (GBD). Through GBD one engages the gospel on a daily basis by reading the appointed gospel three times. Through GBD, we bring the truth and power of the gospel of Jesus Christ in each of our lives to bear and focus on the task at hand. The “way of life” also follows a set of guiding principles, which centers the direction for native ministry in the Episcopal Church across the country today. Whenever we gather in meeting or worship we say this gathering prayer:

Creator, we give you thanks for all you are and all you bring to us for our visit with our creation. In Jesus you placed the gospel in the center of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life.

Give us your strength to live together in respect and commitment as we grow in your spirit, for you are God, now and forever. Amen.

This “Gathering Prayer” glorifies the creator, gives thanks to God, asks for strength, acknowledges our native spiritual roots, and keeps all of us who are committed to native ministry in prayer as our vision of God’s call to us continues to unfold.

To date ITTI has done work in thirteen dioceses with native populations. There are now twenty-four students in various stages of training for ministry and leadership. We are partnering with a diocese with major native work, with the possibility of 20 to 30 more students in the next year. We have networked with three major training institutions and have prospects with three others. We gather resources from within the network and take the training to the students. We are in the process of developing some of our own classes, adding a native focus. One of the most exciting classes is being written by Dr. Owanah Anderson: “The History of Native Mission Development in the Episcopal Church in America.”

We engage in a wide range of training methods. We train local facilitators who then facilitate gospel based discipleship and extension courses with students who are not able to go to distant institutions. ITTI also provides workshops on leadership, GBD, and ceremony. We provide scholarships for theological students at certified institutions.

Indigenous Theological Journal

On June 14-15, 1999, ITTI hosted an historic of twelve Anglican, and Episcopal indigenous theologians from the United States, Canada, and New Zealand. They came together to begin a journal of tribal religious story. The Rev. Erwin Oliver captured the spirit of our intention with this summary. “Indigenous Christian peoples need to provide a native Christian perspective written by people who live and work among Indigenous Peoples. The first issue, published in 2000, was intended to ‘let people know who we are, where we come from, what is our history, and what we are about as native people claiming our own religious history and reclaiming our place in God’s created order.’ The second issue of the journal will be devoted to thought, story, poetry, and art that will share the native theology of creation.”

1997-2007 as the “Decade of Remembrance, Recognition, and Reconciliation” Every domestic diocese of the Episcopal Church, according to the U.S. Bureau of Census, has

within its boundaries residents who are bona fide American Indians, though often invisible and frequently unchurched. The 72nd General Convention, in adopting resolution 97-A035a establishing the Decade of Remembrance, Recognition, and Reconciliation, recognized that the Age of Missionary Endeavor for the Churches in Communion with the See of Canterbury began with a mission to American Indians, thereby providing the foundation for creating the Worldwide Anglican Communion.

The year 2007 marks the 400th anniversary of Jamestown colony, the first permanent English settlement on these shores, chartered with King James' stipulation that the gospel be shared with indigenous peoples of the "new" world.

A ceremony marking the beginning of the Decade was held on All Saints Day, 1997 at Jamestown, Virginia. The "new" Jamestown Covenant was presented to and signed by representatives from across the Episcopal Church and the Anglican Communion. The covenant calls the church to complete the action outlined by the 72nd General Convention that "each diocese will take such steps as necessary to fully recognize and welcome Native Peoples into congregational life, which will include a special effort toward developing an outreach partnership among urban Native Peoples." Excerpts from the Covenant follow. The full text is available from the Office of Native American Ministries at the Episcopal Church Center, where the original document with signatures is on display.

A Covenant of Faith

...We publish this sacred Covenant as a living sign of the renewal of the centuries old relationship between the Indigenous peoples of the Americas and the Anglican Communion. We gather in community, on this feast of All Saints, in the year of our Lord Nineteen Hundred and Ninety Seven, to pray God's blessings on our common mission.

...We offer this Covenant to the church, inaugurating a decade of study, action, and prayer as the relationship between us continues to mature and bear the fruit of the gospel.

We lift this Covenant up as the sign of a recognition and reconciliation for all Indigenous communities and their neighbors in the Episcopal Church: may a new decade of respect and justice unify us all as we seek to be the family of God.

Therefore, we joyfully covenant ourselves to the continuing mission of Christ as it finds both meaning and expression in the Indigenous peoples and the Episcopal Church, with these statements of our faith:

- I) As we strive for justice in reconciling our history of colonialism and the suffering it has engendered for generations between us: We will continue to be as constant in our search for the truth as we are responsive to its discoveries.*
- II) As we work together to find new solutions to the social and political challenges still before us: We will continue to be as dedicated to the principles of self determination as we are committed to justice for all humanity.*

III) As we expand the theological and spiritual dialogue between our several traditions and communities: We will continue to be as respectful of the integrity of Indigenous traditions as we are loving in sharing Christ.

IV) As we stand together to honor, protect, and nurture our home, the earth: We will continue to be as active in stewardship of God's creation as we are diligent in our advocacy for its care...

With these four principles as our guide for a Decade of Remembrance, Recognition, and Reconciliation, we, the undersigned, pledge our hearts and minds to the task God has placed before us.

Although the resolution on the Decade included \$30,000 for the triennium, it was not funded. Nevertheless, ECIM, and the Office of Native American Ministries, through its networks and program activities, is dedicated to fulfilling the intent of the 72nd General Convention. ECIM commends this Decade of Remembrance, Recognition, and Reconciliation to the whole church.

REPORTS FROM BODIES CREATED BY GENERAL CONVENTION, REPORTING TO COUNCIL AND THROUGH COUNCIL TO GENERAL CONVENTION

Committee on HIV/AIDS

Members: The Rt. Rev. Rodney R. Michel, *chair*, the Rev. Richard F. Brewer, *vice chair*, the Rev. Gordon Chastain, *secretary*, Ms. Mary Ellen Honsaker, *assistant secretary*; Mr. John I. DeLashmet, Mr. Bruce Garner, Mr. Gilberto Tony Hinds, Ms. Elizabeth Payne, the Rev. Richard G. Younge; R.P.M. Bowden, *Executive Council liaison*.

AIDS, Racism, and the Church - The Charge

The 72nd General Convention resolved that the Episcopal Church Center convene “consultations during the triennium to (1) examine in depth the impact of HIV/AIDS in communities of color, (2) clarify the role of racism in AIDS among those communities, and (3) identify specific actions which Episcopalians in communities of color and in the majority community must take in response to HIV/AIDS.” (The full text of this and the other AIDS-related resolutions appear at the end this report).

Taking Resolution 1997-A046a as its charge, the Standing Committee on HIV/AIDS held hearings in a cross-section of communities across the United States and in Honduras. Testifying were people with AIDS and HIV, clergy, public health professionals, and representatives from AIDS service organizations.

The Context

This is the new face of AIDS, the second epidemic:

- African-Americans make up 13 percent of the United States population; they account for about 57 percent of all new infections with human immunodeficiency virus, which causes AIDS.

- Hispanics, the fastest growing major population group in the United States, make up 12 percent of the U.S. population; they account for 21 percent of new AIDS cases. The AIDS case rate per 100,000 population is nearly four times higher for Hispanics than for non-Hispanic whites.
- Globally around half of all new HIV infections are in people aged 15 to 24; 25 percent are in people under 22. Every hour two Americans under the age of 20 are infected.
- African-American children represent 58 percent of the cumulative pediatric AIDS cases; Hispanic children represent another 23 percent.
- Although between 1995 and 1996 AIDS death rates for the total U.S. population declined 23 percent, the decline for African-Americans was only 13 percent.
- Although the percentage of HIV and AIDS cases among Asians and American Indians appears to be less than 1 percent, there are particularly serious problems in getting accurate statistics for these groups. For instance, because many American Indians have Hispanic names, they may be being counted in that group.
- In all groups, rates of infection with HIV are rising fastest among women.
- Although the incidence of AIDS has dropped in the Midwest, the West, and the Northeast, it has not dropped in the South.

Federal treatment guidelines call for early and aggressive treatment of HIV and AIDS with combination therapies. Yet, according to a 1998 survey of doctors, doctors with less experience tend to treat the greatest proportion of women and people of color with HIV, women and minorities receive therapy later in their disease progression; they were also more likely to receive either mono-drug therapy or two-drug therapy rather than the state of the art triple combination therapy. “AIDS is a disease that holds a magnifying glass to some of America’s ugliest social problems,” says Dr. Thomas Coates, professor of medicine at the University of California, San Francisco. Racism is one of those problems. So is poverty. It should not be a surprise that the groups that are now being hit hardest by HIV and AIDS are those that traditionally have been marginalized.

The Hearings

After formal testimony and informal discussions in Indianapolis, Atlanta, Miami, San Pedro Sula, Seattle, and the Wind River Reservation in Wyoming, the Standing Committee reached some inescapable conclusions:

- **In many minority communities, the disease is still literally “unspeakable.”** As a result, myths continue to circulate in those communities. There is, for instance, a perception among Hispanics that they are not at risk.

At the first hearing in Indianapolis, witnesses spoke of the continuing fear and prejudice that keeps those infected from seeking testing or services, or even sharing their status with family or community. At the last hearing on the Wind River Reservation in Wyoming, one person said, “Where you’re from, AIDS is no longer so awful; in Wyoming, if you have AIDS, you’re a terrible, terrible person.”

In all minority communities, recognition of the risk and discussion of treatment and prevention are impeded by habits of homophobia that further obscure

the breadth of the problem. For those who are diagnosed with HIV and AIDS in such a situation, the first option is denial, as among Native Americans, many of whom turn not to treatment but to alcohol.

- **Help is not easy to access for people in these communities.** Simply getting information is difficult. Technology could be a means of empowerment, but though libraries may have access to the Internet, library terminals are too public. In smaller towns and rural areas and on Indian reservations, it's impossible to remain anonymous in accessing services. The African-American AIDS Project in Cheyenne had to change its name to the African-American Wellness Project and cover lupus, sickle cell, diabetes, and heart disease as well in order to get the AIDS message across. In the Indian community, "People here are modest; they don't like to talk about private things."

Neither do Hispanics. In Honduras, witness after witness spoke of the need for secrecy about their diagnosis. In the Haitian community in Miami, battered by accusations early in the epidemic that Haiti was the source, denial of the very existence of HIV is common, though there are Haitians who are attacking the problem of education and support head-on.

To access help, "people need a safe place." "It's difficult to go for help," said a Native American, "because things are said that shut us down." When there is no sense of safety, when there is secrecy, as in Honduras where testing technology and medications are virtually impossible to access, a diagnosis of HIV or AIDS can be a death sentence.

- **Despite the surging infection rates among women and minorities, AIDS is still identified as a gay issue.** That is one of the reasons that it's "unspeakable." And "the church doesn't know about the rise in infection rates among women. Or the church has forgotten." One witness in Miami said, "We need to dispel the myths. Sex is a normal function. There are no guilty. There are no innocent. This is a health care issue."
- **Definition of risk is an issue for some doctors.** In Wyoming we heard of women dying because their doctors refused to test them until it was too late: because they were in monogamous relationships, they weren't supposed to be at risk. Similar problems were reported in Honduras. In Miami we heard of doctors who simply didn't ask about risk factors.
- **Name reporting is a deterrent to diagnosis and treatment.** Because Wyoming has name reporting, its statistics show only 200 cases of AIDS in the state; yet service providers in Cheyenne say they deal with that many in their city alone.
- **"Think about the person; the disease is not necessarily the primary concern,"** said a witness in Miami, where there are 600 homeless people infected with AIDS who are on the waiting list for housing. Another witness in Miami pointed up the importance of economic empowerment, a theme that also resonated in San Pedro Sula, where people must test negative before being hired or when diagnosed with HIV can be fired.

In Seattle, Street Outreach Services works on a model that treats drug addiction as a mental health issue, not a moral issue. In Georgia, partner notification is

a big issue for teenagers, who are at greatest risk but for whom relationships have particular emotional resonance. In Indianapolis, one person stated that for many persons of color getting food, housing, clothing, and drug rehabilitation has to come before attention to HIV, especially when the infected person is a mother who must first take care of her children's needs. On the reservation, "alcoholism colors everything;" altered states make it hard to make rational decisions. In the county where Miami is located, not one single provider of childcare/preschool programs would take HIV+ children.

- **"Racism must be addressed or we'll never get to AIDS because of the walls of mistrust,"** said the pastor of Sojourner Truth Unity Fellowship Church in Seattle. She used the term "oppression sickness" to describe the turning of one group against another in its own quest for acceptance. In the African-American community, there is a distrust of health services because of memories of the Tuskegee Experiment. There is similar distrust of state and federal services among Native Americans, for similar reasons. As one person noted in Atlanta, "Ten years ago it was a gay issue and 'not our problem.' Now it's a black issue, and 'not our problem.'"

In Florida there is little state support for the problems of the "immigrant population" in Miami. In the words of one Miami witness complaining about lack of data on the etiology of the epidemic, "If the HIV affected/infected community . . . were primarily middle class to affluent whites, we would have some of this information by now. It is difficult not to conclude that racism and classism play significant roles in the neglect which we have faced." At Wind River, "there is a perception of the health care system as white."

- **Those at risk and infected are younger and younger; reaching them while they're in elementary and high school is vital.** The Spirit Warriors, a youth group on the reservation, has been reaching out to peers with plays and other performances that dramatize the epidemic. Similar programs are needed in all minority communities. Young people learn from each other more readily and more effectively than from adults, the CDC has found. The prevention message must be delivered by every means possible.
- **The role of the church has been ambivalent.** Considering "church" in the generic sense of religious institutions, its work has not necessarily been supportive. At the first hearing in Indianapolis we heard that there is a lack of support for HIV prevention and for infected persons in churches in minority communities: "It's not mentioned except in judgment." In Miami we heard, "Let this topic become an acceptable item of conversation in faith communities. Deal with—confront—our discomfort at talking about sex and sin and drug abuse." That witness did recognize that many churches are already struggling to make ends meet.

Throughout the series of hearings, we studied what seems to work in providing services to people infected with or affected by HIV and AIDS and looked for ways the church can support those efforts.

What Works:

- Efforts of service providers to build trust and compassion, rather than detachment
- Assistance to clients with other parts of the “system,” accessing survival as well as treatment services
- Collaboration between service providers
- “Tools for survival” programs for HIV+ people, including peer counseling and empowerment programs: “you’re more likely to care about your health if you have self-esteem”
- Programs that recognize differences between and within communities
- Needle exchange programs
- Anonymous testing
- Peer prevention education
- Programs that go where the affected persons are.
- Comprehensive approaches that include economic empowerment
- An atmosphere where real issues can be talked about

What the Church Can Do:

- “Churches should stress the gospel call to heal as a way around the barriers of stigma and politics.”
- “Confront our discomfort at talking about sex and sin and drug abuse.”
- “Provide leadership for support groups for families, individuals, for grandmothers raising grandkids and taking care of dying daughters and sometimes sons.”
- “Reach out, open up, run some risks.”
- “Churches are in a unique position to support needle exchange programs.”
- “Faith communities can better respond by leaving their dogma and tracts at home and just being compassionate.”
- “Use a clergy-to-clergy approach to gain support, within the same denomination if possible.”
- “If clergy don’t support programs, find active lay people.”
- “Create an atmosphere where real issues can be talked about (e.g., sex) so that values like commitment and honesty can be addressed.”
- “The best thing faith communities can do is stop avoiding the subject.”
- “Churches and church leaders need to be more informed and educated if they are to teach others.”
- “Christians should be more inclusive in providing pastoral care.”
- “You have to show compassion. You have to show love.”

Recommendations:

The Standing Committee on HIV/AIDS recommends that the Episcopal Church:

- Place special emphasis in the coming triennium on the gospel call to healing.
- Make a concerted effort to confront the damage HIV/AIDS is doing in minority communities—and to confront the damage done by failure to speak out about the problem.

- Make a special effort to build trust among people of all colors, so that HIV/AIDS prevention efforts will be well received in all communities.
- Move beyond the boundaries of parish and ethnic community especially to carry the prevention message to young people of all colors.
- Recognize that for those most at risk, AIDS is only one of the aspects of their lives that need attention, but it is an aspect that undermines all the others.
- Speak out in favor of anonymous testing and needle exchange as prevention and treatment options of significant importance.
- Speak out honestly, moving beyond discomfort, about sex, drug abuse, and HIV/AIDS.
- Support in each parish culturally sensitive and to the extent possible culturally representative care teams.
- Make a special effort to educate doctors and other health care professionals about the importance of recognizing new groups at high risk, not only minorities but also older people.
- Take a more active role in promoting action to confront the current face of HIV/AIDS by other churches as well as our own.

The 72nd General Convention, meeting in Philadelphia in 1997, adopted four resolutions pertaining to HIV/AIDS, which appear below. The HIV/AIDS Standing Committee prepared Resolutions for the 73rd General Convention in 2000, calling for continuation of itself, HIV/AIDS prevention education, and the availability of affordable AIDS-related medications. Approved at the January 2000 meeting, the texts appears with other Council Resolutions at the end of the Executive Council report.

HIV/AIDS-Related Resolutions of the 72nd General Convention

1997-A046a

Resolved, That the Episcopal Church Center, in collaboration with the Committee on HIV/AIDS and the National Episcopal AIDS Coalition, convenes consultations during the triennium to (1) examine in depth the impact of HIV/AIDS in communities of color, (2) clarify the role of racism in AIDS among these communities, and (3) identify specific actions which Episcopalians in communities of color and in the majority community must take in response to HIV/AIDS; and be it further

Resolved, That the sum of \$40,000 be appropriated for the conduct of these consultations and distribution of the results of their work..

Note: *Although this resolution was adopted, it was not funded. However, much has been accomplished through the work of the Standing Committee on HIV/AIDS and NEAC.*

1997-A047a

Resolved, That the life-saving work of prevention education in the Episcopal Church be continued by providing further Provincial training in the use of materials developed by this church for the prevention of AIDS among teens; and that the ministry of prevention be expanded to young adults, a population at especially grave risk for infection, through development or adaptation of existing resources, to include emphasis on abstinence as well as on proven harm and risk reduction strategies; and be it further

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Resolved, That \$15,000 per year be appropriated for further Provincial training, with such sums to be matched by at least one dollar in funding from other sources for every five dollars from the budget of the church; and be it further

Resolved, That the sum of \$25,000 be appropriated for development and publication of a prevention resource for young adults.

Note: *Although this resolution was adopted, it was not funded.*

1997-A048a

Resolved, That the Episcopal Church reaffirms its continued commitment to a Christian response to the HIV/AIDS pandemic in our nation and world as set forth in “The Council Call: A Commitment on HIV/AIDS by People of Faith,” endorsed in Resolution B028Aa of the General Convention; and be it further

Resolved, That during the 1998-2000 triennium our church and its members will with special intention preach, pray for, and pursue Justice, Care for Bodies and Souls, Prevention Education, Sound Public Policy, Fairness in the church Workplace, and collaboration in our individual and corporate responses to HIV/AIDS.

1997-D099a

Resolved, That the 72nd General Convention commends the National AIDS Memorial at the Cathedral of St. John the Divine in New York City and expresses gratitude to those Episcopalians and others who established and maintain this, the first memorial in the world dedicated to all those who have died as a result of the HIV/AIDS pandemic, and be it further

Resolved, That the General Convention commends the efforts of the National AIDS Memorial to provide a permanent memorial in the New York Cathedral.

The Executive Council Committee on the Status of Women

Membership

Marjorie A. Burke (Massachusetts) 2000, *chair*; Sally M. Bucklee (Washington) 2003, *vice chair*; Fran Toy (California) 2003, *secretary/treasurer*; Jane W. Banning (Pittsburgh) 2003; Rebecca Crummey (Springfield) 2000; Guadalupe Guillen (Los Angeles) 2003; Jessica A. Hatch (New York) 2000; Edwin M. Leidel (Eastern Michigan) 2003; Constance Ott (Milwaukee) 2000, *Executive Council liaison*; Imelda S. Padasdao (Hawaii) 2003; Gini Peterson (Atlanta) 2000; Edward W. Rodman (Massachusetts) 2000; Marge Christie (Newark), *consultant*; Ann Smith (Connecticut), *WIMM Staff*

Bishop Edwin Leidel and Deputy Marge Christie are authorized to receive nonsubstantive amendments to this report.

Summary of the Committee’s Work

CONVENTION MANDATE

The mission of the Committee on the Status of Women (CSW) is to investigate and advocate for the full participation of women in the life of the Episcopal Church and to advise the church on theological, educational, health, and socioeconomic issues that determine the conditions of women’s lives.

THEOLOGICAL BASIS

This mission arises out of the Baptismal Covenant which binds us to “persevere in resisting evil, to strive for justice and peace among all people and to respect the dignity of every human being” and to “proclaim by word and example the Good News of God in Jesus Christ.” One aspect of the Good News is that all are one in Christ Jesus, male and female. We rejoice that we have been called to minister in an age in which new implications of that unity in Christ are being recognized.

ACCOUNTABILITY AND GOALS

The Committee is appointed by the Presiding Bishop and the President of the House of Deputies to report to the Executive Council in accordance with Resolution A077 of the 1988 General Convention. Based on the mandate noted above and the work of its predecessor, the Committee for the Full Participation of Women in the Life of the Church, the CSW established the following overall goals:

- to monitor the status of all women and promote their full participation in the life of the church
- to monitor the effects of sexism, racism, and all other forms of discrimination on the status of women in the United States
- to advise and recommend to the General Convention and to the church policy and program which will improve the status of women

ADDITIONAL MANDATE

As a result of consultations in 1990-93 to end violence against women, the CSW recommended (and the 1994 General Convention concurred in resolution A049) making the “Episcopal Church a truly safe place for all God’s people” by:

- encouraging every parish to develop ministries against violence
- continuing to raise awareness about the church’s role in responding to violence against women
- extending the consultation process in every province and diocese
- providing resource people and educational materials for use in regional and local programs
- securing outside funds to support training.

Financial Report for the 1998-2000 Triennium

	1998	1999	2000	
	Actual	Actual	Budget	Total
Income				
Budget	\$8,970	\$19,667	\$15,363	\$44,000
Expenses				
Committee Meetings		\$5,573	\$14,320	N/A
Administration				
Consultant				
(Travel, Housing)				

Objectives for 1998-2000

The Committee on the Status of Women believes that issues of gender, power and authority contribute in major ways to a disconnection between the parish and provincial and national church leadership. Undergirding much of this disconnection are persistent racist, sexist, and heterosexist ideologies and behaviors. Therefore, the Committee commends consideration of the following objectives:

- recommend to the Presiding Bishop strategies affecting women's mission and ministry
- facilitate conversations on theologies of leadership, power-sharing, and mutual ministry
- advocate for training to identify, confront, and redress the effects of racism, sexism, and heterosexism
- call attention to the dynamics of oppression and violence against women
- monitor the impact of changes in social service policies affecting the welfare and health of women and children
- pursue data relative to the deployment and compensation of ordained and lay professional women
- support and strengthen the office of Women in Mission and Ministry in its efforts to reach out to women, provide leadership training, and hold the church accountable for resources in the language of worship and hymnody

Achievements of 1998-2000 Triennium

As the new century dawned, the Executive Committee of CSW met with the Presiding Bishop to discuss issues such as the importance of including ordained and lay women in ecumenical dialogues, discussions between him and women theologians, the inclusion of women's concerns in ECUSA's agenda and on-going mechanisms to address such issues.

It took almost the full triennium and most of CSW's volunteer energy to resolve the dilemma as to whether or not the Committee could accept a grant awarded by St Paul's Endowment Fund for Mission and Ministry (Indianapolis) to update the landmark 1987 study *Reaching Toward Wholeness*.¹ Funds were found in the ECUSA budget by the Executive Council in late fall of 1999, and Adair Lummis of the Hartford Seminary was selected as the project's consultant in November. Since she served in that role for the original study, CSW anticipates that the update will be particularly valuable and less expensive. However, having lost more than a year over the question of funding, the project will begin in early 2000 and be completed for the Blue Book report for General Convention 2003. The primary focus will be women and girls ages 15-45.

The first stage of *Reaching Toward Wholeness II* (the 21st Century Survey) will be distributed in Denver as an addendum to this Blue Book report. It will focus on the perceptions and attitudes of national staff, Executive Council members, and the chairs of the various committees, commissions, agencies, and boards.

The Committee chose its meeting places based on the ability to gather information on a variety of subjects; to elicit suggestions for setting priorities; to learn what others were doing about misogyny (the hatred of women), violence, economic justice, racism,

and inclusion; to meet with people who could inform its work. The locations were always chosen with an eye toward inexpensive housing rates.

- Minneapolis Interim Bodies meeting: with the Presiding Bishop; Pamela Chinis, President of the House of Deputies; Catherine Roskam, Bishop Suffragan, Diocese of New York; Carolyn Irish, Bishop of Utah; Catherine Lynch, Assistant Treasurer; members of the Sexual Exploitation Committee
- Church Center with Patricia Mordecai, Assistant to the Presiding Bishop; Rosemari Sullivan, Executive Secretary of General Convention; Melford “Bud” Holland, Coordinator, Office of Ministry Development; Pamela Ramsden, Assistant Director, Church Deployment Office; Robb Bruce, Assistant for Youth Ministries.
- General Theological Seminary with seminarians
- Seabury-Western Seminary with Pamela Cooper-White, Associate Professor of Pastoral Theology, Lutheran Theological Seminary, Philadelphia; James Griffiss, Canon Theologian to the Presiding Bishop; Ruth Meyers, Professor of Liturgy, Seabury Western Theological Seminary; seminarians, faculty, and staff
- Mercy Center with seminarians, faculty and staff from the Church Divinity School of the Pacific
- Duncan Center with Lynne Grifo, Associate Coordinator, Office for Ministry Development

Conversations with seminarians proved invaluable as Committee members were alerted anew to frustrations with the “ordination process” in various dioceses; fears surrounding less-than-helpful deployment processes, wage gaps, and other inequities which still remain and which relate to positions available to female versus male clergy and laity. At the same time these conversations provided an opportunity to talk about the history of ordained and lay women in the life of the church and the unique role the Committee on the Status of Women continues to exercise on behalf of girls and women. The Committee encourages other bodies to take advantage of such opportunities for dialogue.

As Christians today, we are faced with the common lament that we live in a violent society which acts out that violence in many ways. Therefore, the Committee:

- voted to support the Diocese of Massachusetts’ resolution to amend the Marriage Canon, adding a concern for the physical and emotional safety of persons contemplating divorce
- developed a sequel to *Breaking the Silence of Violence*²
- redesigned and distributed a Pledge of Nonviolence
- continued collaboration with the Committee on Sexual Exploitation
- asked the Executive Council to endorse and support Pay Equity Day, which annually brings attention to the gap in the male to female earnings ratio. In 1998 women made up 47% of the U.S. work force (15 years and older) but earned only 76% of the wages earned by men. Men’s earnings increased by 3.4%, women by 2.0%. As a result, women must work 2-3 months longer than a man to earn an equal annual income.³ That date is calculated each year and is then known as Pay Equity Day. A member of the Committee wrote an appropriate prayer which was widely disseminated.

Liturgy and spirituality remain of primary interest. Therefore, the committee:

- welcomed early drafts from the Standing Commission on Liturgy and Music (SCLM) of liturgies which speak to issues such as burial of a child, ministry in a health care facility, infertility, facing the choice of whether or not to terminate a pregnancy, removing life support systems
- commissioned and distributed a prayer by Avery Brooke, written in seven languages, for the eleven women who were the first female bishops to attend the Lambeth Conference
- supported the SCLM intention to complete the process for including Florence Nightingale on the liturgical calendar
- began research into the implementation of Canon IX ordinations in order to learn whether dioceses deploy such clergy equitably.

Save your Tuesdays at Convention 2000 to join the CSW at “Overcoming Overwhelmed” and “Lunch With....” Deputies, alternates, bishops, and Triennial Meeting delegates will want to reserve time on their Tuesdays at Convention to participate in two special events.

Tuesday, July 4—an appropriate day to talk about women’s independence!—to discuss the basics of being an effective member of the House of Deputies or Bishops. Overcoming Overwhelmed will focus on working the schedule and the notebook, the importance of attending committee hearings, preparing to speak to issues, joining coalitions, seeking sage advice.

Tuesday, July 11—Two of the most prominent women in a city full of prominent women, the Rt. Rev. Jane Holmes Dixon, Bishop Suffragan of the Diocese of Washington, and Ms. Diane Rehm, host of her own daily talk show on National Public Radio, will be featured at CSW’s fifth General Convention Lunch With.. Their conversation is an invitation to listen and learn from two who have carefully nurtured the fabric of their relationship for more than a quarter century and to reflect on the possibilities for friendship in your own life. Known affectionately as “Miz Dixon and Miz Rehm” their “fierce friendship” is an instrument of God’s activity in their lives, a source of renewed courage, hope and unconditional love.

Basic Concepts of the Committee on the Status of Women

Misogyny. Misogyny is the hatred of women. The Rev. Dr. Suzanne R. Hiatt believes that “the struggle for women’s ordination has been a struggle against misogyny....Misogyny, like racism and homophobia, is finally being identified as one of those principalities and powers Paul warns us about. We battle not flesh and blood, not individual people, but the powers that have taken them over. It is time to put the struggle of women for ordination in

that context—time to say that hatred of women is not okay and must be resisted just like the other hatreds that divide us—all this for the sake of the kingdom.”⁴

Power. Women seek relationships of equality where “power with” is held in trust. The old paradigm assumes a definition of power that is finite—that there always must exist clear winners and losers. As women rooted in the Judeo-Christian tradition, we are challenged to understand authentic power as being connected to the promise of God to be with us. It is power that is abundant, and it multiplies the more it is shared with others.⁵

Patriarchy. Patriarchy, literally “the rule of the fathers” is so ingrained in most of the world’s cultures that it is considered normative. Patriarchy includes those language patterns, attitudes, symbols, structures, social and cultural mores that constantly impress on women their inferiority and dependency. From this comes prostitution, the global sex trade, sexual abuse in both home and church, and violence against women and girls in many forms. This is not so much about women—the majority of adult Episcopalians—as it is about a system that is scripturally in error, archaic, and sick. It says the God-given gifts of female persons are not wanted and will not be used. God may call a woman to be an ordained or lay leader, but the church does not have to acknowledge that call.

Throughout the triennium we have heard the distress of girls and young women trying to counter discrimination and harassment in their schools where

- sexual harassment and sexual assault remain pervasive in middle schools, high schools, and colleges
- female athletes receive 23% of athletic budgets and 38% of athletic scholarship dollars
- women faculty are less likely (by 44% compared to 70%) than men to receive tenure⁶

We have heard the heartache and sorrow of women facing violence in the home and in the workplace where:

- every 15 seconds a woman is beaten by her husband/partner
- every day 4 women die as a result of domestic violence
- domestic violence is the leading cause of emergency room visits by women
- girls aged 16 to 19 experience the highest rates of violence by an intimate partner of any other age group
- children who witness domestic violence at home are 5 times more likely to commit or suffer violence when they become adults and are likely to exhibit aggressive behavior
- 50 to 70 percent of men who abuse their female partners also abuse their children⁷
- rape is common during wars—20,000 in the first few months in Bosnia⁸
- women earn 76 cents for every dollar paid to men; African-American women earn 63 cents; Hispanic women 56 cents
- welfare reform has caused an increased need for emergency shelter, but 67% of the cities have turned away homeless people because of lack of space; families with children are 38% of the homeless and **children by themselves are 25%**
- workfare has placed people in jobs with poverty wages, no benefits and no affordable quality child care

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- one third of municipalities report an increased need for food and clothing—in New York City 59,000 people were turned away last year because of a lack of food to distribute⁹
- the ultimate offense!—many states never used the funds allocated to them by the federal government¹⁰

We have heard with horror the stories about sex trafficking among women and children, both in the United States and worldwide:

- 2 million children forced into prostitution every year—half of them in Asia
- children from Mexico sold to United States brothels
- Asian women sold to North American brothels for \$16,000
- 10,000 Russian women forced into prostitution in Israel
- women forced into captive domestic slavery in this country and overseas¹¹

We have heard the cries of women and girls in dioceses which refuse to consider females for inclusion in the ordination process:

- there are still 3 ECUSA dioceses which refuse to ordain women as priests and an additional 3 with no women priests among their clergy
- there are 6 dioceses with fewer than 4 women priests and an additional 18 where less than 10% of the priests are women¹²

Those who openly oppose women's ordination are swimming against the gospel tide of inclusivity, headed for the backwater eddies of patriarchal delusion.¹³

In the Anglican Communion, there are still 10 Provinces (of 35) which do not ordain women as priests and three about which information is not available:¹⁴

<i>No Women's Ordination</i>	<i>Central Africa</i>
	<i>Jerusalem & Middle East</i>
	<i>Korea</i>
	<i>Melanesia</i>
	<i>Nigeria</i>
	<i>Papua New Guinea</i>
	<i>Southeast Asia</i>
	<i>Tanzania</i>
<i>Deacons Only</i>	<i>Indian Ocean</i>
	<i>Southern Cone</i>
<i>Deacons and Priests</i>	<i>Australia</i>
	<i>Burundi</i>
	<i>England</i>
	<i>Hong Kong</i>
	<i>Kenya</i>
	<i>Philippines</i>
	<i>Rwanda</i>
	<i>Scotland</i>
	<i>Uganda</i>
	<i>Wales</i>

	<i>West Africa</i>
	<i>West Indies</i>
<i>Deacons, Priests, Bishops</i>	<i>Brazil</i>
	<i>Canada</i>
	<i>Central America</i>
	<i>Ireland</i>
	<i>Japan</i>
	<i>Mexico</i>
	<i>New Zealand</i>
	<i>Southern Africa</i>
	<i>United States</i>
<i>Status Unknown</i>	<i>Congo</i>
	<i>Myanmar</i>
	<i>Sudan</i>

We have heard the anguish of lesbians and gay men who ache for the right to have their relationships blessed by their church.

We have heard the frustration of women leaders overlooked when deputies to General Convention are elected, when appointments to committees and commissions are made:

- 33 dioceses (out of 106 reporting) elected no women clergy to their deputations to the Denver convention
- 5 dioceses elected no women
- 77% of the commissions, committees, boards, and agencies were chaired by men¹⁵

We have heard the discomfort of women over the dearth of females elected to political office:

- 88% of the members of Congress are men
- women are governors in only three states
- no woman has ever served as president, vice president, speaker of the House of Representatives, or Senate majority leader¹⁶
- the United States remains the only developed nation in the world which has not ratified the UN Convention on the Elimination of All Forms of Discrimination Against Women

We have heard the disappointment of women who are yearning for a prayer book whose language includes them more fully in the worship.

The Committee on the Status of Women fervently prays for a safe, sacred, healthy place for all people—**Church, are you listening?**

Objectives for 2001-2003

1. Complete the update of Reaching Toward Wholeness (the 21st Century Survey), including an examination of such assumptions as:¹⁷
 - a. women in leadership must compromise because the church is defined and controlled by men
 - b. most women do not have access to leadership in the same way that men do

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- c. women in leadership burn out quickly; there is frequently little reward for very hard work
 - d. in the church's patriarchal environment theology and language work against women, making sexism the norm
 - e. men's tasks come before women's in setting priorities
 - f. women feel unsafe because their physical boundaries are routinely compromised
 - g. many women are ambivalent about power
2. Implement goals from the 1998 World Council of Churches Decade Festival:¹⁸
- a. a vision of a human community where the participation of each and every one is valued, where no one is excluded on the basis of race, sex, age, religion, cultural practice, or sexual orientation and where diversity is celebrated as God's gift to the world
 - b. elimination of the evils of domination and discrimination related to opportunities for theological education, training for ministry, gender studies, inclusion in positions of leadership, and liturgical language
 - c. elimination of all forms of violence: sexual, economic, religious, psychological, physical, structural, military, spiritual
 - d. a vision of a world of economic justice where poverty is neither tolerated nor justified

RESOLUTIONS APPROVED BY EXECUTIVE COUNCIL FOR PRESENTATION TO THE 73RD GENERAL CONVENTION

Developed by the Congregations in Ministry Committee

Resolution A045 Continue Monitoring Implementation of Ordination of Women

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention commend the progress made by the Diocese of San Joaquin and note the
3 responses of the Dioceses of Fort Worth and Quincy regarding the implementa-
4 tion of Canons III.8.1, III.16.1(d), III.16.2, and III.17.3 as required by Resolution
5 97-A053a; and be it further
- 6 *Resolved*, That the Executive Council and the House of Bishops continue
7 to monitor progress in all dioceses toward the full implementation of the above-
8 mentioned canons, in particular in the Dioceses of Fort Worth and Quincy; and
9 be it further
- 10 *Resolved*, That the Dioceses of Fort Worth and Quincy be encouraged to
11 honor the above-mentioned canons of the church by bringing women into the full
12 life and ministry of the church; and be it further
- 13 *Resolved*, That reports of this monitoring be received prior to the Fall 2002
14 meetings of the Executive Council and the House of Bishops, and be presented
15 to the 74th General Convention.

Explanation

While recognizing the responses made by the above-mentioned dioceses in regard to fulfilling the intent of Canons III.8.1, III.16.1(d), III.16.2, and III.17.3, we offer this resolution as an opportunity to minister to those on both sides of this issue. People in the whole church, both men and women, are enriched by the presence of ordained women. Recognizing remaining and painful divisions arising from this issue, we affirm that we are all one in the body of Christ.

Resolution A046 Conversation with Youth & Young Adults about Sexuality

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
- 2 Convention of the Episcopal Church encourage dioceses and congregations to
- 3 provide a safe, hospitable environment for frank conversation with youth and
- 4 young adults about human sexuality, to share and teach accurate information,
- 5 and to promote dialogue, not conclusions, and be it further
- 6 *Resolved*, That the Episcopal Church Center's Ministries with Young People
- 7 Cluster, in consultation with provincial networks, identify and recommend com-
- 8 prehensive guidelines and resources for these conversations.

Explanation

While dioceses and congregations have been asked to convene dialogues on human sexuality and identity by past General Conventions, these dialogues have rarely included young people. This resolution, emphasizing *conversation* and *relationship* between older adults and young people in the context of our *faith* responds: 1) to the needs expressed by participants at the 1999 Episcopal Youth Event, 2) to an increase in bias crimes toward lesbian and gay young people, and 3) to the need for Episcopal youth to have accurate information on topics such as human physiology, sexually transmitted diseases, etc.

Developed by the Anti-Racism Committee of JPIC**Resolution A047 Extend Anti-Racism Commitment Another Nine Years**

- 1 *Resolved*, the House of _____ concurring, That having noted the 1991
- 2 resolution from the 70th General Convention, D-113, called this church to a nine
- 3 year commitment to address racism inside our church, within society, and in our
- 4 world, this 73rd General Convention does now commit itself for another nine
- 5 years to continue the work already begun in these past three triennia in order that
- 6 we become a church committed to ending institutional and other forms of racism
- 7 within our polity, within our society, and throughout the world.

Explanation

While much work has begun at local, diocesan, and national levels to engage the whole church in dialogue on racism in our midst, much more work remains before this vision, lifted up in 1991, can begin to approach reality. Only now are many members of the church beginning to understand the depth of the problem among us and many yet still resist confronting this pernicious evil. This resolution places before the church a clear call from its highest deliberating body to continue in this engagement and to expand and deepen the work begun.

Developed by the Episcopal Ecological Network of JPIC

Resolution A048 Consider Environment When Choosing Electric Energy Supplier

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
2 Convention encourages all members, congregations, dioceses, and other church
3 institutions, in choosing electric energy suppliers, to examine the choices of
4 energy generation, and to use environmentally safe and sustainable energy
5 sources, especially those deriving from sun and wind; and be it further
6 *Resolved*, That the church at every level seek out expertise in selecting an
7 energy provider through such resources as Episcopal Power and Light.

Explanation

Building on the resolution passed at the 1997 General Convention and the growing concern about climate change, the Episcopal Church is moving towards a response that calls for more efficient use of energy, and the selection of energy suppliers that generate fewer fossil fuel emissions than in the past.

Many states are now moving towards energy deregulation, which will allow consumers a choice in who supplies their energy needs. This is an historical first, allowing the church to “put its faith into action.” In 1998 the Federal Energy Regulatory Commission (at the request of large commercial enterprises) mandated wholesale competition among utilities. This competition allows utilities to buy and sell electricity to each other and allows consumers the opportunity to choose their electric utility company.

Transmission and distribution will continue to be regulated by monopolies, so as not to interfere with the delivery system. The spiritual implications of this choice will reflect the church’s leadership role as a steward of God’s creation.

Developed by the Committee on HIV/AIDS

Resolution A049 Continuation of the Executive Council Committee on HIV/AIDS

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention re-authorize the Executive Council Committee on HIV/AIDS to be con-
3 tinued for the 2001-2003 Triennium; and be it further
4 *Resolved*, That the Executive Council Committee on HIV/AIDS report at
5 least annually to the Executive Council of the General Convention on the state
6 of the church’s response to the HIV/AIDS pandemic, with particular attention
7 to how General Convention resolutions are being implemented and the ways in
8 which other commissions and committees of the General Convention might have
9 an impact on the Episcopal Church’s response to the pandemic; and be it further
10 *Resolved*, That the following amounts be included in the budget of the
11 Executive Council for support of the Committee on HIV/AIDS: \$12,500 for
12 2001, \$12,500 for 2002, \$12,500 for 2003. this totals \$37,500 for the Trien-
13 nium.

Explanation

Statistical evidence is clear that far from receding, the HIV pandemic is expanding and continuing to have devastating effects on individuals, the church, and the World. A new generation is coming of age to face the life-threatening dangers of infection, while at the

same time, cultural and societal issues have hindered prevention education for and effective ministry and treatment for women and people of color. HIV/AIDS is interconnected with other social issues, such as drugs, alcoholism, promiscuity, birth control and other issues, etc., and our approach to the pandemic must be multi-disciplinary. The Executive Council Committee on HIV/AIDS, through its hearings and visits to AIDS ministries carries the concern of the whole church about this issue to the world, and reports to the church on the needs of those affected.

Resolution A050 HIV/AIDS Prevention Education

- 1 *Resolved*, the House of _____ concurring, That the 73rd General
2 Convention calls for the life-saving work of prevention education in the Episco-
3 pal Church to be continued by providing further Provincial training in the use
4 of materials developed collaboratively by the appropriate bodies of this church
5 for the prevention of AIDS among teens; and that the ministry of prevention
6 be expanded to young adults, through development or adaptation of existing
7 resources, to include emphasis on abstinence as well as on proven harm and risk
8 reduction strategies, such materials to respect the cultural differences among the
9 peoples of this church; and be it further
10 *Resolved*, That up to \$40,000 be allocated from the Program Budget for this
11 work.

Explanation

This resolution continues to develop and actively support the use of prevention education materials which recognize the cultural diversity and sensitivities present in this church. Statistics reports are clear that, particularly in the United States, the incidence of new infections among teens and youth is increasing. The Committee on HIV/AIDS frequently heard that the method of prevention instruction used by the majority culture is not always, and frequently is never, the way to approach such instruction in minority cultures. However, it can be done and we need to recognize the need for more than one prevention resource in our church.

Resolution A051 Availability of AIDS-related Medications

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

Explanation

AIDS virus infections continue to rise worldwide. In Sub-Saharan Africa, the area hardest hit by the AIDS pandemic, one in eight South Africans, one in seven Kenyans, and one in four Zimbabweans has HIV/AIDS. In South Africa, where there are 1,500 new HIV infections daily (65% among people between the ages of 15 and 25), a month's supply of

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AZT costs R400 (US\$80) and the more effective combination of drugs R2000 (US\$334). Yet 60% of South Africans live on a monthly income ranging only from R460 to R2680. The government of Honduras has no money for AIDS medications of any kind for those infected. Similar situations exist throughout the Third and Fourth worlds. Health workers cannot provide adequate treatment under these circumstances, and governments around the world are becoming increasingly desperate in their search for ways to provide affordable drugs, sometimes feeling compelled to find ways of skirting international trade agreements. Finding a compassionate, just, and equitable solution to this problem, without jeopardizing research and development work, is of paramount importance.

Resolution A052 Encourage Awareness of Justice Issues Related to HIV/AIDS

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
- 2 vention of the Episcopal Church encourage the church at every level to combat
- 3 the oppression of people based on race, gender, and sexual orientation, which
- 4 contributes directly to the spread of HIV/AIDS and which hinders the effective
- 5 prevention, education, treatment, and access to services for HIV/AIDS; and be it
- 6 further
- 7 Resolved, That the 73rd General Convention of the Episcopal Church, as a
- 8 response to the continuing pandemic of HIV/AIDS, call the church to preach,
- 9 pray for, and pursue Justice, Care for Bodies and Souls, Prevention Education,
- 10 Sound Public Policy, Fairness in the Church Workplace, and collaboration in our
- 11 individual and corporate responses to HIV/AIDS.

Developed by the International and National Concerns Committee

Resolution A053 Migration Ministries Mission Statement

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Conven-
- 2 tion of the Episcopal Church adopt the statement “The Episcopal Church in
- 3 Service to Refugees and Immigrants” as a mission statement of the Episcopal
- 4 Church on behalf of refugees and immigrants.

Explanation

Increasingly, immigrants and asylum seekers are of concern to the church as they experience the consequences of restrictive immigration policy. The plight of refugees overseas demands heightened advocacy to ensure their protection and safety. The mission statement follows:

The Episcopal Church in Service to Refugees and Immigrants

INTRODUCTION

As the landscape of our nation expresses greater diversity of nationalities and ethnicities, we are reminded of our heritage as a nation of immigrants and, more importantly, as a people of Christ who are called to extend hospitality to strangers as a central principle of our faith. We also rejoice in the diversity which both former and new waves of immigrants bring us, recognizing that our community is global and our commitment to love our neighbor involves incorporating into our lives persons in the farthest reaches of the world.

We understand that the body of Christ has no boundaries; recognizing that fulfilling our commitment to be the body of Christ in a broken world requires the widest extension of hospitality. We also embrace a view of family which excludes no one as sister or brother.

The Anglican Communion of which the Episcopal Church of the United States is a part encompasses many parts of the world where the tragedy of forcibly displaced and uprooted persons is a daily reality. For example, members of the Anglican family in Africa, the continent that generates the largest number of refugees, is the home to about 38 million Anglicans. Many of our Anglican brothers and sisters live in countries where the ravages of civil war and insurgency have profoundly affected their lives. The devastating impact of a protracted civil war in the Sudan, the genocide in Rwanda, the ongoing uncertainty in Liberia and Sierra Leone resulting from recent wars, and turbulence in other countries such as Burundi, Angola, Uganda, Sri Lanka and Burma, where our church is present, reminds us vividly that our family in faith is suffering. Even if our Biblical injunction to welcome the stranger did not exhort us to reach out to others, our commitment to our spiritual family certainly would.

Beyond this is the profound commitment of our church to care for all in need, even those beyond our political, communal, and faith boundaries; in honoring our commandment to be a hospitable people. Our hospitality is available equally to the Kosovar Muslim or the Sudanese Christian.

The many voices and languages that are increasingly heard in our churches and our communities give evidence to the consequences of a world where persons leave their homelands, often because the nation of their birth can no longer give them the safety and freedom needed to live in dignity and peace. Their movement is a response to a need to be free and safe.

The Episcopal Church has through its various programs and offices been a part of the Christian response to the forcible displacement of persons in so many parts of the world.

The Episcopal Church is a visible presence in responding to the enormity of the humanitarian crises which occur when civil wars and violence brutally dislodge families from their homes, forcing them to cross borders to find safe haven.

THEOLOGICAL PREMISES

No leap of theology is required to place ministry to displaced, uprooted persons in a fundamental relationship to our Christian calling. As we are initiated into our faith through baptism, we are reminded in the covenant made at baptism that we must “*seek and serve Christ in all persons, loving our neighbor as ourselves*” and “*strive for justice and peace among all people, and respect the dignity of every human being*”. The Baptismal Covenant is a call to reach out to those who are a part of a suffering community.

Commencing with the Old Testament, God reminds the people of Israel in Leviticus to extend themselves to strangers since they too experienced alienation as inhabitants of another land. To be linked to our immigrant origins and to affirm our nation as one having a vibrant immigrant tradition is to recall our roots as a basis for identifying with those who are repeating, although often under more traumatic circumstances, the journey of earlier sojourners. Unfortunately, our recollection must also include those periods in our history

where nativism and parochialism painfully thwarted the aspirations of newcomers to find a comfortable welcome in their adopted homeland.

As Christians we also understand the many forms in which God's presence is made known and the myriad ways we are called to be receptive to God's grace. In Paul's letter to the Hebrews, welcoming the stranger was noted as the occasion when, surprisingly, God's people might find themselves entertaining angels. *Among the unexpected ways in which God's message might be delivered is found in welcoming a refugee family into a community or parish.* The reciprocal nature of hospitality is frequently evidenced when the life of the refugee welcomed into a community and the life of the sponsoring parish are both transformed and blessed.

Probably no gospel story so clearly underscores the hospitality expected of us as than that of the Good Samaritan. On so many levels, the account of the Samaritan offering comfort and support to the wounded traveler underscores the gospel imperative of hospitality. This parable reminds us that neighbors are often unlike us and may come from communities and regions that have been shunned or treated with disdain. Yet, we are told to embrace an inclusive view of family and community in expressing our faith. In the parable, the provision of hospitality is more than a gesture—it is a willingness to see the hurt friend through to recovery, to make a difference in restoring hope to the suffering. We are admonished to create the time and space to extend help. *The story of the Good Samaritan calls us to invest ourselves in the restoration and recovery of others regardless of circumstance. It is also a message against the racism and prejudice that can affect our attitude toward refugees and immigrants.*

Linked to all of this is the notion of extending help and hope to the most vulnerable. On virtually any continuum of vulnerability, refugees and displaced persons would rank among the most deserving of our friendship. *Thus, our Lord's injunction that as we serve the least of those among us we are truly serving Him makes the critical connection between the ministry of assisting refugees and honoring the gospel mandate to be hospitable.*

Our tradition as an Easter people with a commitment to resurrection takes on special meaning when applied to refugees and displaced persons. Among the many characterizations attributed to refugees is their loss of hope and the despair which often accompanies their hopelessness. The trauma of being a refugee is profound. The refugee leaves home, family, and friends abruptly—often in the midst of devastation and destruction. All that defines worth and identity are brutally annihilated. The government which is to protect and provide safety is often the perpetrator of persecution and violence. Neighbors not of your religion or ethnicity might suddenly become your enemy. Treachery surrounds you as you attempt to suddenly reorganize your life. It is against this reality that receiving refugees into our parishes and communities occurs. *The restoration of hope in one's self and in one's ability to move forward without traditional social and behavioral underpinnings is a formidable challenge—one that those who extend hospitality help meet. The motto of refugee resettlement could well be "from death to resurrection."*

Our Mission and Ministry

RESETTLEMENT

A tangible and central part of our ministries to refugees is the resettlement program administered by Episcopal Migration Ministries (EMM). EMM which resettles an estimated 3,000 to 3,500 refugees annually is carrying out, with other church and secular agencies, a national program of refugee resettlement, partially funded by the U.S. government. In 1999, 31 dioceses involving 39 communities were involved in resettlement work. Refugees are received from all parts of the world. Sponsorship is offered to all refugees without regard to national origin, race, or religion.

Beyond meeting the formal requirements of the U.S. government's resettlement program, Migration Ministries asks parishes to assist with sponsorship of new refugee families. Parish-based resettlement incorporates churches into the center of this ministry and, in so doing, provides the refugee with a more caring resettlement experience than might otherwise be possible. Most importantly, *church sponsorship promotes the healing and recovery that helps make resurrection happen.*

Embracing parish resettlement as the preferred means of transitioning newcomers to their adopted homeland provides them with mentors and advocates as they translate their new and often confusing environment into something understandable. *The Episcopal Church encourages dioceses and parishes to be partners with Episcopal Migration Ministries in ensuring that church-based resettlement remains the hallmark of the church's approach to receiving newcomers.*

In the truest sense, resettlement is an act of rescue. It is one of the three "durable solutions" or internationally acknowledged alternatives available to refugees once they are forcibly displaced from their homelands. The other solutions include voluntary repatriation, done when the persecution that precipitated the refugee crisis has abated, and local integration in the country of first asylum—the country that initially received the fleeing refugee.

Episcopal Migration Ministries continues to press the U.S. government to adopt policies which make immigration readily accessible to those who seek to join family members in the United States. *Reuniting families is important not only to save overseas family members from future violence and the agony of separation from loved ones but to solidify the transition of the U.S. resident refugee.* In assisting refugees to apply for the relocation of family members and urging the U.S. government to adopt the broadest application of the principle of family reunification, our resettlement program honors the value of family as a source of strength and hope for all persons, particularly those seeking to overcome the adversity of being a refugee.

In addition to the lives that are saved through resettlement, *receiving refugees into the United States provides communities with poignant, dramatic personal evidence of the suffering associated with the global refugee crisis.* Resettlement gives reality to the daunting statistics provided to explain the worldwide refugee crisis. Against the background of 14 million refugees worldwide, the U.S. resettlement numbers are modest. Yet resettlement is a form of witness which signals to those who languish in camps overseas that there are compassionate persons in the world prepared to alleviate their suffering. Resettlement is

a way that those who receive refugees can achieve a connection with the suffering of geographically remote sisters and brothers. While there may be a temptation to let the complexity and magnitude of the global refugee crisis become a pretext for inaction or indifference, resettlement is a means of intervening personally in an otherwise hopeless situation. Resettlement provides the opportunity to witness to the goodness of God's people. *Just as the ministry of Christ was carried out with individuals who sought his intervention, so must as his emissaries be expressed in helping suffering individuals where we meet them. Witness matters.*

Resettling refugees in the United States signals to desperately poor countries who receive millions of fleeing refugees that their burden will be shared. This signal encourages poor countries with fragile socio-economic and political structures to keep their doors open. The U.S. cannot exercise moral leadership in responding to the international dilemma of millions of uprooted persons without upholding a generous U.S. admissions program.

Joining EMM in local ministry to refugees and immigrants are 30 Jubilee Centers of the Episcopal Church who in a variety of ways assist some of the most marginalized and vulnerable immigrants in their search for security and justice.

ADVOCACY

Refugee Admissions It is the policy of the Episcopal Church to urge the U.S. government to support a program of generous admissions to the United States, giving special attention to parts of the world such as Africa where resettlement numbers have often been disproportionately low given the total number of African refugees for whom resettlement might be their only option.

Allowing increasing numbers of refugees to find a home in the United States enhances prospects for temporary hospitality in first asylum nations. It also expresses our moral leadership as a nation which not only respects the human rights of all persons but acts concretely to protect some number of those whose rights have been severely violated.

Immigrants and Asylum Seekers The uneven history of the United States in welcoming refugees and immigrants continues to manifest itself as new assaults on generous and fair treatment of immigrants occur. In the early 90s, anti-immigrant sentiment resulted in Congress legislating measures which deny benefits even to legal immigrants. The culmination of this anti-immigrant sentiment were laws enacted in 1996 unfriendly to immigrants. So-called welfare reform legislation modified welfare programs to severely curtail benefits to immigrants.

An immigration control law was passed which established more restrictive treatment for asylum seekers and a host of measures which increased occasions for deporting both legal and undocumented residents. The consequence has been the summary exclusion of hundreds of persons annually. These persons have been unable to present a credible case for which the U.S. government could make a grant of asylum. Modifications in U.S. asylum practices permit low level immigration officials to judge the credibility of a person's claim and, if unconvinced, exclude that person from the U.S.. Those who wish to appeal such denials of asylum are detained, often for as long as five (5) years, while their cases are being prepared for review and action. Providing such an abbreviated review process and making detention the consequence of having one's claim heard thwarts yet another route

through which persecuted persons from other countries can seek protection in the U.S.. *Recognizing the varying validity of asylum claims, a process which is more amenable to the fair adjudication of claims is a goal to be vigorously pursued if we aspire to have a fair asylum system.*

Coupled with this concern are other harsh measures now invoked by the U.S. government against those legally in the United States. For example, minor offenses can be the basis for deporting legal aliens. Asylum seekers and other aliens detained in the United States are especially vulnerable, particularly if the counsel is not readily available when needed to negotiate an often costly and difficult legal system. Current practices affecting due process severely jeopardize the principles of fairness and justice which are presumably enshrined in our political and judicial systems.

The church seeks to redress laws and regulations which fail to offer fair and just treatment to those seeking asylum in the United States, to amend policies which overlook compelling family and other humanitarian considerations in carrying out deportation policies, and to assist in the fulfillment of a more just and equitable immigration system.

The Episcopal Church urges a fair and just asylum process which assures that all worthy applicants are given access to asylum and not subjected to prolonged detention as a consequence of pressing an asylum claim.

Finally, the need for safety net benefits for vulnerable persons in our society, particularly refugees and immigrants, is a justice issue about which the church has spoken.

Education A corollary of the above is the need to inform and educate the church about the gifts which immigrants and refugees offer and their overall contributions to their communities. Findings show that misinformation and misunderstanding about refugees and immigrants are often sources of the negative sentiment that impedes a generous and compassionate response to newcomers. Negative legislation can also result from a failure to understand fully the refugees/immigrants' experience including their suffering as well as the gifts which they bring to their new home. *Consistent with the many initiatives of the church which celebrate and affirm diversity, the EMM network seeks to be a source of reliable information about the contributions of immigrants and refugees.*

International Peace and Justice Refugees exist because of injustice which often takes the form of persecution. Refugee crises can only truly end when peace comes. The precursor of peace is justice. Addressing the problems that produce upheaval is a paramount responsibility of the Episcopal Church. The Justice and Peace Office provides leadership in identifying peace and justice issues which warrant advocacy, with the expected result being church resolutions or statements announcing to the larger church as well as the national and international communities the position of the church on justice and peace issues affecting refugees and immigrants. Such pronouncements and resolutions frame the policy and provide the authority for advocacy. *The Peace and Justice office lends the voice and moral resources of the Episcopal Church to promoting peaceful resolution to the conflicts which, if unattended, foment refugee crises.*

Public Policy: The church's public policy network provides Episcopalians nationwide the opportunity to express their opinions to the Administration and Congress on issues regarding refugees and immigrants, consistent with policies adopted by the General Convention of the church or its Executive Council.

Through its Washington Office, the Episcopal Church monitors legislation and executive actions which impact on the welfare of refugees and immigrants. The office coordinates advocacy with EMM to ensure that the voice of the Episcopal Church is heard on matters concerning the well-being of the refugees and immigrants.

A compelling concern of our church is the poverty and despair which often contribute to volatile political and economic situations that frequently deteriorate into violence. These events sow the seeds of human displacement. *Thus, within the larger context of refugee and immigration policy, addressing causes of political and economic instability forms another mission of the church.*

A notable example is the initiative undertaken by the Washington Office on behalf of debt reduction. Relieving impoverished nations of the need to expend virtually all foreign exchange in paying off debt enhances prospects that economic growth and development in some countries can produce sufficient stability to check the temptation of dissident elements to engage in brutally disruptive behavior. Such behavior often provokes widespread human displacement for entire regions.

Linkages with the Anglican Communion: The Episcopal Church monitors the refugee crisis worldwide, engaging different entities of its structure in doing so. The office of Anglican and Global Relations (AGR) in coordinating the work of ECUSA with partners across the Anglican Communion facilitates access to overseas churches whose members are often targets of displacement and violence. As churches themselves are the victims of persecution, AGR serves as the conduit of information about such persecution, assists the church to witness on behalf of suffering sisters and brothers and works with other components of the church in advocating for policies which will relieve their suffering and reverse the circumstances contributing to their plight. *AGR fosters communication between ECUSA and other church partners so that the ECUSA can effectively represent and speak for suffering sisters and brothers.*

As a part of this connection, EMM plays a leadership role in the Anglican Refugee Network by linking nations within the communion that are both experiencing and attempting to respond to refugee crises.

Humanitarian Assistance: The Episcopal Church has for the past sixty (60) years offered humanitarian assistance in the United States and abroad in supporting uprooted and displaced persons through the Presiding Bishop's Fund for World Relief. This tradition continues with renewed energy and direction. The Fund has worked both ecumenically and directly with Anglican Church partners in meeting urgent humanitarian needs in refugee crisis spots around the world.

Domestically, the Fund assists a variety of refugee related projects in dioceses around the United States. These projects include assistance with asylum seekers, English language programs for non-English speakers, special training and acculturation projects involving refugees and immigrants, immigration counseling assistance, and funding for sponsorship outreach efforts carried out by various diocesan resettlement programs. Fund resources remain an important source of aid to deserving EMM affiliates.

By providing millions of dollars annually to relief and development efforts domestically and overseas, *the Fund makes an invaluable contribution to relieving the suffering*

which “uprootedness” causes and supports the rebuilding and rehabilitation which promote peace and recovery.

CONCLUSION

As the numbers of persons seeking protection from persecution increases and safety from violence becomes a more urgent need in so many parts of the world, the Episcopal Church in the spirit of Jubilee, affirms its commitment to those suffering from persecution and forced migration. This extends to strengthening relations with ecumenical and Anglican partners in lifting up and responding to the concerns of displaced persons. Underlying this is a commitment to stand in solidarity with our suffering sisters and brothers through our prayer life and liturgical expressions. As we live into our commitment to be the body of Christ, we offer our prayers and our resources to accompanying those who are surely among those vulnerable persons whom our Lord has called us to serve.

RESOLUTIONS FOR GENERAL CONVENTION DEVELOPED BY THE COMMITTEE FOR THE STATUS OF WOMEN

Resolution A054 Committee on the Status of Women Budget Appropriation

- 1 *Resolved*, the House _____ of concurring, That the sum of \$45,000 be
- 2 appropriated from the Budget of General Convention for the expenses of the
- 3 Committee on the Status of Women for the next triennium.

Explanation

	2001	2002	2003	Total
Committee Meetings	13,000	13,000	13,000	39,000
Other Meetings	1,000	1,000	1,000	3,000
Administration	1,000	1,000	1,000	<u>3,000</u>
Total				45,000

Resolution A055 Budget for Reaching for Wholeness II (the 21st Century Survey)

- 1 *Resolved*, the House of _____ concurring, That the sum of \$35,000 be
- 2 appropriated from the Budget of General Convention for the Status of Women
- 3 Committee to implement the survey, Reaching for Wholeness II.

Explanation

	2001	2002	2003	Total
Consultations with Hartford Seminary & Field Survey Groups	12,000			12,000
Continuing Consultations, Writing & Publication		15,000		15,000
Writing, Publishing & Distributing Study Guide			8,000	<u>8,000</u>
Total				35,000

Supporting Documentation: The Explanation accompanying the October 29, 1999 resolution of the Executive Council which granted CSW the first \$10,000 to begin the Survey stated “The funds requested in this resolution will provide the committee with the ability to at least prepare a preliminary report to the General Convention with a clear provision of funds from the 2001-03 triennial budget to complete the project.”

RESOLUTIONS

Resolution A056 Revision of Canon I.19.1

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Convention
- 2 revise Canon I.19.1 with the following:
- 3 Sec. 1. When marital unity is imperiled by dissension, it shall be the duty
- 4 of either or both parties, before ~~contemplating taking permanent~~ legal action, to
- 5 lay the matter before a Member of the Clergy; and it shall be the duty of such
- 6 Member of the Clergy to first work to protect and promote the physical and emo-
- 7 tional safety of those involved and only then, if it be possible, to labor that the
- 8 parties may be reconciled.

Explanation

The Committee is pleased to also submit this resolution since it is a direct outcome of work done in the Diocese of Massachusetts in response to CSW’s early Consultation on Violence Against Women in Boston in the spring of 1992. CSW urges careful reading of the Explanation accompanying the Massachusetts resolution. It is time to bring our national Canons into congruence with the various resolutions on domestic violence which have been passed at the diocesan and national levels of the church.

Resolution A057 Recognition of the Problem of Trafficking in Women, Girls, and Boys

- 1 *Resolved*, the House of _____ concurring, That the 73rd General Convention
- 2 recommends that every diocese bring to the attention of its members the problem
- 3 of trafficking in women, girls, and boys, urging efforts to achieve national and
- 4 international policies to prevent the injustice, protect its victims, and prosecute
- 5 its perpetrators.

Explanation

Sexism and the devaluation of women and children in an unjust society are the root cause of the enormous incidence of trafficking, both in the United States and throughout the world. Poverty and survival needs are the driving forces of this phenomenon. According to the United Nations four million persons are trafficked annually for slavery-like work, including forced prostitution, sweatshop labor, and domestic servitude.

Resolution A058 “A Pledge of Nonviolence”

- 1 *Resolved*, the House of _____ concurring, That each congregation of the
- 2 Episcopal Church be encouraged to become a “circle of peace” using the tool “A
- 3 Pledge of Nonviolence.”

Explanation

By bringing into consciousness methods of nonviolent behavior, our church can move toward becoming a force for change in a society which continues to exhibit violence in many settings and situations. The Pledge of Non-Violence comes from the Institute for Peace & Justice, St. Louis, Missouri. Families are also encouraged to use this pledge.

THE PLEDGE OF NONVIOLENCE

Making peace must start within ourselves. I commit myself to become, with God's help, a nonviolent and peaceable person.

To respect myself, to affirm others and to avoid un-Caring criticism, hateful words, physical attacks And self destructive behavior.

To share my feelings honestly, to look for safe ways to express my anger and to work at solving problems Peacefully.

To listen carefully to one another, especially those who disagree with me, and to consider others' feelings

And needs rather than insisting on having my own way.

To apologize and make amends when I have hurt another; to forgive others and to keep from holding grudges.

To treat the environment and all living things, including our pets, with respect and care.

To select entertainment and toys that support healthy values and to avoid entertainment that makes violence look exciting, funny or acceptable.

To challenge violence in all its forms whenever I encounter it, whether at home, at school, at work, at church or in the community and to stand with others who are treated unfairly.

This is my pledge. These are my goals. I will check myself on what I have pledged once a month for the next twelve months so that I can help myself and others become more peaceable people.

(Endnotes)

- ¹ Study prepared for the 69th General Convention (Detroit-1988) by the Committee for the Full Participation of Women in the Church.
- ² Institute for Peace and Justice, 4144 Lindell Boulevard, St. Louis, MO 63108.
- ³ U.S. Department of Labor, *Labor Force Statistics taken from the Current Population Survey*, 1998.
- ⁴ Sermon preached by the Rev. Dr. Suzanne R. Hiatt at Celebration of the Ministry of Women and the 25th Anniversary of the Ordination of Women, Holy Innocents Episcopal Church, West Orange, NJ, October 20, 1999.

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- ⁵ From a *Policy Statement on Violence*, Church Women United, November 1999.
- ⁶ National Coalition for Women and Girls in Education, *Title IX at 25: Report Card on Gender Equity*, Washington, DC, 1997
- ⁷ The House of Ruth, Washington, DC.
- ⁸ Church Women United, New York, NY.
- ⁹ National Council of Churches, Washington Office, April 1999.
- ¹⁰ Center on Budget and Policy Priorities, Washington, DC, 1998.
- ¹¹ Women and Public Policy Program, Harvard University—John F. Kennedy School of Government.
- ¹² Statistics from the *Clerical Directory* and *Lay Leadership Directory*, compiled by Dr. Louie Crew.
- ¹³ Sermon preached by the Rt. Rev. Barbara C. Harris, The 25th Anniversary of the Ordination of Women, Philadelphia, PA, July 29, 1999.
- ¹⁴ Chart prepared for The 25th Anniversary of the Ordination of Women by the Rev. Canon John L. Peterson, Secretary General of the Anglican Consultative Council. Compiled by Marge Christie for the Committee on the Status of Women.
- ¹⁵ National Council of Women's Organizations, July 1998.
- ¹⁶ Taken from *Leading Women: How Church Women Can Avoid Leadership Traps and Negotiate the Gender Maze*, Carol E. Becker, Abingdon Press, Nashville, TN, 1996
- ¹⁷
- ¹⁸ Letter to the World Council of Churches Assembly in Harare, Zimbabwe, November 1998, from the Decade (Churches in Solidarity With Women) Festival delegates.

GENERAL CONVENTION DIOCESAN REPORTS AND RESOLUTION TRACKING

Diocesan Reporting Compliance for 1996-1998

Canon 1.6.2 on Annual Diocesan Reports directs: “the report shall include statistical information in a form authorized by Executive Council” and shall include a report of resolutions specifically identified by the Secretary of General Convention under Joint Rule 13 calling for Diocesan action. During the triennium the Executive Council and the Committee on the State of the Church recommended and authorized revisions to the 1998 Diocesan Report and the 1999 Report of Congregations and Missions (otherwise know as the Parochial Report). For specific recommendations and revisions to the reports and to Canons 1.6.2, I.17, and I.4.6(i), see the Report of the Committee on the State of the Church to the 73rd General Convention. In compliance with Canon 1.6.2 the Council authorized for report year 1998 the inclusion of the Resolution Tracking Report for resolutions referred to dioceses for their consideration or further action.

Diocesan Compliance

Compliance has improved following the simplification and revisions authorized by Council. The following Dioceses have not submitted their canonically required Diocesan Reports during this triennium: Connecticut, Albany, and Maryland.

1998 Resolutions referred to Diocese for Action:

Res. #	Title / Summary
*A020a	Constitution, Article VIII
*D094s	Canons - Title IV
A022a	Interfaith Dialogues
A035a	Welcome Native Peoples
A039a	Racism:
A050a	Welfare Reform
A053a	Opp. Women
A063a	Human Affairs
A068s	Marginalized
A074	Study / Use
A075a	“Enriching Worship”
A076s	“Rite III”
A085a	Congregational Development
A094s	Pro Forma Resignations
A129	Migrant Workers
A138s	Tithe
B005	Children’s Charter
B017a	Conflict of Interest
B018s	Parity for Lay
B025a	College Work
C020s	Early Retirement
D034a	Continuing Education
D044a	Church Planting
D082a	Living Wage
D089a	Young Adult Rep.

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Summary Report to Executive Council of Resolutions referred to Dioceses under Joint Rule 13 (Canon 1.6.2)

including Amendments to Constitution, Article VIII and Canons-Title IV

Diocese	C & C		**Convention Resolutions																			
	A/09/09	D/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09		
Alabama	N/A	N/A																				
Alaska																						
Albany																						
Arizona	A	A	O	N/A	*	C	N/A	*	C	*	*	N/A	O	C	N/A	N/A	*	C	N/A	N/A	N/A	
Arkansas																						
Atlanta	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	
Bethlehem																						
California																						
Central Florida	A	A	O	N/A	O	N/A	A	N/A	N/A	N/A	N/A	N/A	N/A	O	A	N/A	O	N/A	N/A	O	O	
Central Gulf Coast	O	O	O	O	O	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	O	N/A	A	N/A	C	O	N/A	O	
Central New York	*	*	O	*	O	O	N/A	N/A	O	O	O	O	O	O	O	O	O	O	O	O	O	
Central Pennsylvania	A	A	O	A	O	O	A	A	*	O	A	O	A	O	A	A	O	A	O	A	O	
Chicago	*	*	D	*	O	N/A	N/A	N/A	N/A	O	O	O	*	*	O	C	N/A	*	O	O	O	
Colorado	N/A	N/A	O	O	O	N/A	A	N/A	O	N/A	N/A	N/A	O	N/A	A	N/A	O	A	O	O	N/A	
Connecticut																						
Dallas	A	A	O	C	O	O	A	O	O	O	O	O	O	A	C	O	C	A	A	A	A	
Delaware																						
East Carolina	A	A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	
East Tennessee	*	A	A	C	C	N/A	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	
Eastern Michigan	N/A	N/A	O	*	O	*	A	*	*	*	*	*	*	*	*	*	*	*	*	*	*	
Eastern Oregon																						
Elston	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Eau Claire	C	C	O	O	O	N/A	A	N/A	N/A	N/A	N/A	N/A	O	N/A	N/A	O	O	N/A	O	O	C	
El Camino Real	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Florida	A	A	O	N/A	O	N/A	N/A	N/A	N/A	N/A	O	O	N/A	N/A	O	N/A	O	O	N/A	O	O	
Fond Du Lac	C	C	O	N/A	N/A	N/A	C	C	C	C	C	C	C	C	C	C	C	C	C	C	C	
Fort Worth	O	O	C	N/A	N/A	C	C	C	N/A	N/A	N/A	*	O	N/A	N/A	A	N/A	C	O	A	O	
Georgia																						
Hawaii	C	C	C	C	O	C	O	C	O	C	O	C	O	C	C	O	C	C	O	C	C	
Idaho	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	
Indianapolis	N/A	A	O	N/A	O	C	O	O	O	C	O	N/A	O	A	C	N/A	N/A	O	O	C	*	
Iowa	N/A	N/A	N/A	O	O	N/A	O	N/A	O	N/A	O	O	O	N/A	O	N/A	N/A	O	N/A	A	C	
Kansas	A	A	A	C	O	O	O	O	O	O	C	O	O	A	O	O	O	O	O	O	A	
Kentucky	A	A	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	A	
A=Action completed	O=Ongoing																					
C=Considered																						
N/A=No action																						
*Reported no response																						

**See list of Resolution titles on page

Summary Report to Executive Council of Resolutions referred to Dioceses under Joint Rule 13 (Canon 1.6.2)

including Amendments to Constitution, Article VIII and Canons-Title IV

Diocese	C & C		**Convention Resolutions																			
	A/09/09	D/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	A/09/09	
Lexington	A	A	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	O	
Long Island																						
Los Angeles	A	A	A	O	*	O	O	*	O	*	O	O	N/A	O	*	C	O	O	O	O	O	
Louisiana	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	
Maine	A	A	C	C	C	C	C	N/A	C	N/A	N/A	C	C	C	C	N/A	C	C	A	C	C	
Maryland																						
Massachusetts																						
Michigan	O	O	O	O	O	C	O	O	O	O	C	O	O	O	C	O	O	O	O	O	C	
Minnesota	A	A	O	O	O	O	N/A	O	O	O	O	O	O	O	O	O	O	O	O	O	O	
Mississippi	A	A	N/A	N/A	O	O	O	N/A	O	N/A	N/A	N/A	O	O	N/A	N/A	O	A	N/A	O	O	
Missouri																						
Montana																						
Nevada	A	A	N/A	N/A	C	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	
Nebraska	O	O	O	N/A	O	N/A	N/A	N/A	N/A	N/A	N/A	N/A	O	N/A	A	N/A	O	N/A	O	O	N/A	
Nevada	N/A	N/A	O	O	O	O	C	O	O	O	O	C	N/A	A	O	C	O	A	A	C	A	
New Hampshire	N/A	A	O	N/A	O	N/A	O	O	N/A	O	O	O	A	N/A	O	O	O	O	O	N/A	C	
New Jersey																						
New York																						
Newark	A	A	O	O	C	C	O	O	O	O	O	C	C	O	O	O	O	O	O	O	A	
North Carolina	N/R	N/R	O	O	A	A	A	O	N/A	N/A	O	A	O	D	A	A	A	A	A	O	O	
North Dakota	N/A	N/A	N/A	N/A	O	N/A	N/A	O	N/A	O	N/A	O	N/A	O	N/A	N/A	C	O	O	C	N/A	
Northern California																						
Northern Indiana	N/A	O	C	N/A	C	C	A	N/A	O	N/A	N/A	N/A	C	C	O	O	O	C	N/A	O	C	
Northern Michigan	C	C	O	O	O	C	O	O	O	O	O	O	N/A	N/A	C	O	C	O	C	C	C	
Northwest Texas																						
Northwestern Pennsylvania	N/A	N/A	O	N/A	N/A	N/A	O	N/A	O	N/A	N/A	N/A	O	N/A	O	N/A	A	N/A	O	O	N/A	
Ohio	A	A	C	N/A	O	O	A	A	O	O	N/A	O	O	O	O	O	O	O	O	O	O	
Oklahoma																						
Olympia	A	O	O	C	A	O	A	N/A	O	O	O	N/A	O	N/A	A	N/A	A	O	O	A	N/A	
Oregon	A	O	N/A	O	O	N/A	A	A	O	O	O	O	N/A	O	N/A	C	C	O	A	O	N/A	
Pennsylvania	N/A	N/A	O	N/A	N/A	N/A	A	O	N/A	O	N/A	N/A	O	N/A	O	N/A	O	N/A	O	O	N/A	
Pittsburgh	A	A	O	N/A	O	N/A	N/A	N/A	O	N/A	N/A	N/A	O	C	N/A	O	O	O	A	A	N/A	
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