

## APPENDICES

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4. The major organization components of the Church are:
  - a. The Communicant.
  - b. The Parish (or Mission).
  - c. The Diocese.
  - d. The Province.
  - e. The General Convention.
  - f. The Executive Council of the General Convention.
  - g. The Office of the Presiding Bishop, including the staff for the general church program.
5. The Church, as an organization, is basically a democracy divinely motivated and led. Its democratic nature is defined by the way in which it functions and, by its functioning, establishes the responsibility and authority of the different organization components.
  - a. The Communicants elect the Vestries of the Parish.
  - b. The Parishes, acting through their Vestries, or in Parish meetings, elect representatives to the Diocesan Convention.
  - c. The Diocesan Convention elects representatives to the Provincial Synods and Deputies to the General Convention.
  - d. The General Convention comprises the House of Deputies, consisting of elected representatives of the laity and clergy from each Diocese, and the House of Bishops, consisting of all the Bishops, each having been duly elected by a Diocese or by Diocesan representatives.
  - e. The Provincial Synods and the General Convention elect the members of the Executive Council of the General Convention.
  - f. The Presiding Bishop is chosen by the House of Bishops and his selection is confirmed by the House of Deputies.
6. Each Diocese is led by a Bishop who is duly elected by the membership of that Diocese in Diocesan Convention and whose election is confirmed by a majority of the Bishops and a majority of the Standing Committees of all the other Dioceses.
7. The whole Church is led by a Presiding Bishop elected by the House of Bishops and confirmed by the House of Deputies.
8. The Bishops receive their authority and responsibility for their leadership from two sources:

First, such authority and responsibility are to be found in the commissioning by Jesus of the first Apostles and their successors, who have been known as Bishops. The Bishops together are the Episcopate. This apostolic responsibility and authority is conferred by the Holy Spirit in the authorized service of ordination and consecration of a Bishop and is manifested in the office of the Bishop as:

- a. Chief evangelist and missionary.
- b. Chief steward of the sacraments.
- c. Chief overseer of:
  - (1)The spiritual welfare of all the people committed to the Bishop's care, clergy and laity alike;
  - (2)The proclamation of the Gospel in preaching and teaching; and
  - (3)The selection and ordination of persons for the offices of deacon and priest.

Second, the Episcopate derives its responsibility and authority from the consent of those who are led. This consent is secured from the members of the organization through the processes of Convention. The Convention through the Constitution and Canons, Prayer Book, program and budgets and other legislative actions expresses its consent to the Episcopate.

The Commission recognizes that the two types of responsibility and authority

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are not clearly separate and distinct. The “apostolic authority” leadership helps motivate and shape the responses of those led and, further, the degree of consent may depend on their evaluation of the effectiveness of the leadership.

9. The Presiding Bishop and the Executive Council of the General Convention are the administrative arm of the Convention and are responsible for carrying out the program and policy adopted by the General Convention. They have charge of the unification, development and prosecution of the missionary, educational and social work of the Church, and of such other work as may be committed to them by the General Convention.

The Presiding Bishop, as President of the Executive Council of General Convention, is the Chief Administrative Officer of the Church in addition to being the Chief Pastor of the Church.

These concepts and principles have been used by the Commission as guidelines in its study and consideration of the many suggestions received in response to the Preliminary Report and in the preparation of the recommendations included in this Final Report. Throughout its deliberations the Commission has approached its task in the belief that its purpose is not to propose the abolition of any existing Church structure nor to suggest the substitution of new structures, but instead to make recommendations which, if followed, would in our opinion facilitate the work of the Lord by clarifying and perhaps realigning existing structural units.

Undoubtedly some of those who responded to the Preliminary Report will be disappointed that the Commission does not recommend the abolition of some or all of the existing forms, but it is the view of the Commission that the most important structural task now facing the Church arises out of the necessity of regrouping and realigning its activities so as to achieve better coordination and better communication, so as to establish clearer lines of responsibility and authority and, more importantly, so as to reenforce the basic principle of a divinely-motivated democratic style of church structure.

## B. REPORT RELATING TO THE ADMINISTRATIVE FUNCTION

### I. Some Basic Principles

From the standpoint of ultimate accountability, there can be only one executive. The Episcopal Church can have but one ultimate administrator, and of obvious necessity he is and must be the Presiding Bishop. It goes without saying that the Presiding Bishop may, and indeed must, share the administrative burdens—he may delegate to subordinate officers some of his responsibilities as well as the authority to carry them out.

The Canon specifies that the Presiding Bishop is the President of the Executive Council of the General Convention—thus the Presiding Bishop and the Council are yoked together and together share (to the extent they can be shared) the burdens and responsibilities of administration. The Canon gives to the Council, headed by the Presiding Bishop, the power to expend all sums of money covered by the budgets approved by the General Convention, subject only to such restrictions as the Convention may impose. In addition, the Council, again with the Presiding Bishop as its head, has “power to undertake such other work” as may be within the program approved by the General Convention or as may have arisen after the adjournment of the General Convention (Canon I.4.6(b)). It has been considered from time to time that this power of the Presiding Bishop and Council to undertake new work is legislative in nature, but a more careful examination of the matter suggests that what is involved is the performance of a necessary administrative function which results from the fact that the General Convention is not in continuous session.